

1804

A Strict Command Concerning the Seals

Ms. January 5, 1804.

A strict command was given me concerning the sealed people, that they must not break their seals. I have sent one part of it to Mr. Foley, the remainder to Mrs. Symonds; but as I had not time to have the letter copied out for you, I have sent his letter unsealed, that you might have an opportunity of reading it, and then I must beg you to seal it up and forward it with the letter for Symonds. And now I shall give you a short communication that was given to me in answer to Mr. Stock's giving out the seals without any writing, and this was done by one of the jury.

THE SPIRIT OF TRUTH.

"I now tell thee a thing that was permitted by me, as many that have signed their names have no desire in their hearts to inherit the tree of life, and be made heirs of my kingdom of glory, for they have not signed for a protection. No more than the writings were on the seals no more protection, and no more protection will such find without the hearts join with their hands; therefore, many have drawn back to perdition, carelessly signing, and carelessly destroying their seals. But if these people's hearts are sincere, they must all have seals filled up. It may not allude to them, but it was permitted for a type to mankind."

You will see in Symonds' letter the strict charge concerning the sealing of them that do it carelessly, without a desire for the kingdom of Christ. I have a deep communication given me this day, if my calling is not of God he will not permit me to live out this year 1803, old style, to seal up Satan's destruction at the new year's day, old style, by sealing up the list; but if I live, it is to assure me the calling is of God and he hath preserved my life to obey his word, and fatal then would it be for me to disobey.

THE SPIRIT OF TRUTH.

"For I now tell thee, and all mankind, if thou shouldest draw back it would be much more fatal to man than the fall of Eve was, and fatal would be thy fall; for I now tell thee thy prayer was heard, and I will answer it. Thou prayest to die before the time, sooner than live to seal up what I have not commanded. Now, I tell thee plain, if the command is not given by the Lord of Lords, the King of Kings, that dwelleth in the heavens above and amongst the inhabitants of the earth below, that made the earth and formed man in it, and gave the Son from my bosom to die to redeem it, if this command is not given by me the Lord God of heaven and earth, I will take thee by

death before this year 1803 ends, old style; but if I preserve thy life, know, whatever command is given thee, it is the Lord hath given it, and it is fatal for thee to disobey.”

The remainder I shall write to Mr. Foley.

[Extracted from *Had They Had Knowledge*, p. 144.]

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### Extract of a Letter to William Sharp

January 8th, 1804.

I have sent a Letter to Mr. Carpenter concerning the Rev. Mr. Webster on the Sacrament, which I have desired Mr. Carpenter to forward to him, immediately; and as it strikes very deeply on my mind concerning a Communication I sent unto you some time since, concerning the worthy Miss Townley; therefore I hope you will consult with her concerning Mr. Webster’s Letter, as I think she will give advice that will be right. You may call to your remembrance these words in your letter—

“Because her heart is known to me;  
 And I her heart, and soul do see;  
 And so I chused her for My own,  
 To have My labour carried on;  
 For I am with you to the End.  
 A Lydia’s heart—mark what is penned;  
 It now is open unto all;  
 Like My Disciples is this call,  
 When they My Gospel, did bring in;  
 And so My Kingdom will come down,  
 With workers here, with man the same,  
 And so they’ll know My every name.  
 For Lydia’s heart was drawn by Love,  
 And the same Spirit, now I’ll prove,  
 Doth in this Lady now appear;  
 And the same Spirit, must be here ...”

As you have the Communication through, I need not go any further. And as it is said to me, she is a single woman, that is to the Lord, it strikes very powerfully upon my mind, and heart, to have her consulted in this matter; as I know her counsel and advice will be right. Mr. Carpenter will receive the letter the same day, that you will receive this. And as the twelfth day draweth near, there is no time for trifling now. As I omitted in Mr. Carpenter’s letter to mention consulting Miss Townley, I shall by the favour of you getting the Letter or Copy, and shew to Miss Townley, before you conclude upon any thing. You will see by Mr. Carpenter’s letter the reason of my making such prayer. I have sent a letter to Mr. Ingall concerning the Talents, the one,

the two, and the Five; which if you are desirous, he will let you see. etc. [The rest private matter.]

[Signed] Joanna Southcott.

[Printed from a MS. copy.]

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### Parable of a Ring.

Ms January 22, 1804.

Parable of a ring which Joanna had presented to her, set with green and red stones, and a white centre stone.

#### THE SPIRIT OF TRUTH.

“My Bible no men do discern,  
 So you let Satan lead you on,  
 As in all ages he hath done.  
 I tell you there’s no journey’s end,  
 But now I’ll prove it by a friend,  
 And tell you plain the ring is here,  
 Wherein the whole I’ll now make clear.  
 The green leaves they are circled round,  
 As in this ring they so are found,  
 And in the circle see the red,  
 And so I’ll purchase by my blood,  
 Till the white stone to all appears,  
 As in the middle you see clear,  
 So here’s the ring, I say, for all  
 The green foretelleth your every call;  
 To see the green for to appear,  
 The rustling of the winds they’ll hear,  
 And will discern the days are come,  
 When there is any light in man.  
 I know the green leaves will abound,  
 And like the ring, they will be found.  
 For to be looking to my blood,  
 That I shall wash them in the flood,  
 Till like the white stone they become,  
 And the new name will then be known;  
 For, like the ring, I’ll circle all  
 That now have life to hear the call,  
 But for the dead I know they’ll die,  
 Where strong my Spirit does not lie;

And then their leaves cannot appear,  
 When life is gone, I tell thee here,  
 Thou know'st the leaves can never spring  
 From any tree whose life is gone,  
 And when the life is gone from me,  
 'Tis life in man thou'lt ever see,  
 For to be trusting in my blood  
 That I shall cleanse as I have said  
 And every sin to take away  
 That in the world now does lay,  
 And bring them perfect like the stone  
 That's in the middle shall be known,  
 I tell you all, it is the last,  
 And now the die for all is cast,  
 So perfect as the ring appears,  
 Which on thy finger thou dost wear,  
 And it was given by a friend  
 And so they'll find him in the end,  
 Despised by men and loved by me,  
 And that his foes shall surely see."

[Extracted from *Had They Had Knowledge*, p. 209.]

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## Concerning the Sealing

Ms. January 23, 1804.

Extract from a Letter to Elias Carpenter.

Sir,

I shall now give you an answer concerning the sealing, and the reasons assigned to me why it was permitted to go on to the end of the year. The reasons assigned to me are these :—

It was to fulfil the Gospel, that the kingdom of heaven is like to a net cast into the sea gathering good and bad, and the bad have already begun to cast themselves out through unbelief, and this the Lord knew before they would do, therefore ordered me in the beginning of the year to stop at the end of the year until further directions, and now the directions are given to me that "As many have signed to me to their own hurt by drawing back, there are no more names to be taken before the book is printed that is going to the press, and then everyone must judge for themselves, and be convinced the calling is of God, before they sign their names, for everyone that cometh in the sheepfold of Christ, to be partakers with him in his kingdom, must come in by faith, for he that cometh in any other way than by faith is a thief and a robber, for he must

rob God of his honour if he thinks I would permit the sealing to go on without I, the Lord, had ordered it to be done. Therefore I have ordained it to be done gratis, so he that hath not received it in faith robs me of my honour, and man of his time, paper and sealing. Therefore he must be a thief and a robber that enters any way than by faith; but those who come in by faith are my sheep, and I will be their shepherd, so that those who stand must stand by faith, therefore I said every one that stood on thy list shall stand forever with me, either in my kingdom above or here below, but no man can be said to stand if he does not stand by faith, for how can a man stand on what he does not believe? For he that doth not believe must fall, and the unbelievers had begun to fall already. Now I have shewn you my reasons why I permitted it to go on one year to try the people, and ordered thee to stop till I gave further directions; but as the particulars will go in print I need not go any further with this communication.”

[Extracted from *Had They Had Knowledge*, p. 145.]

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## On the Sealing

Ms. February 4, 1804.

### THE SPIRIT OF TRUTH.

“So the believers need not fear the storm, for the sunshine shall rise upon them when dangers appear, therefore I shall put a stop to the sealing before men are convinced the calling is of God; therefore I said I should end in one year, but did not say the sealing should end in one year, for I told thee it should go through other nations and through this nation, for I have begun and will make an end, and will not stop till the number of the sealed are up, then cometh the destruction by sea and by land.”

[Extracted from *Had They Had Knowledge*, p. 146.]

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## England to Know Her Dangers in March and April

A Communication in part, given to Joanna Southcott of what was said of March and April 1804. (March 1804).

Joanna was ordered to take notice of the weather in the beginning of this year—12 days from the New Style and 12 from the Old; and the Lord explained to her the events of the last year from the first 12 days of the present year, and this year from the other 12 days. But here I must observe that the 12 months this year from the 12 days

always reaches to the Old Style. It was said of March and April: "I will make them sick with smiting them, and make them desolate because of their sins; for as loud as thou heardst the noise in the night between the two days (this alludes to a noise which Joanna heard on her stairs between the days which are explained as March and April) so England shall know their dangers are great when it comes to March and April, and as the Stone seemed to roll from stair to stair—so shall men begin to fall by Sea and by Land: they shall tumble down one after the other. So Sea and Land may both tremble, for My anger is kindled against My Shepherds, and they shall drink the cup of My fury, and hasty to and fro, the arrows of death shall fly. For I will not spare horse nor rider: they shall tumble down; for I have tried them with Blessings—I have kept back the enemy that threatened them, and their hearts are but hardened the more."

Here I have given you part of what was said of March and April, and it is said in a Communication lately received that the beginning of the judgments being heard aloud would be in April by the New Style and March by the Old Style. I thought it my duty to endeavour to give you the information before it comes, that your faith may be strengthened thereby, that we may be able to stand, and pass through all the trials which the Lord may see proper for us to be brought into.

[Extracted from *Southcott Despatch*, No. 27.]

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To Mr. Sharp

[For further directions]

Communication March 13th, 1804.

THE SPIRIT OF TRUTH.

"And now I shall come to further directions. I have told thee, this month will come like the boasting of 1800; but how could men boast like the 1800, if all appeared to them in the beginning of March to the old style; then they could not boast: but as the Wheat was hurt unperceived, by the husbandmen, so are the dangers and healths of mankind likewise—which in a few weeks will begin to appear. For know I told thee this Month would not be like the weather, that was fine and fair; but it would bring in \*\*\*\*\*. And now this Month appears in weather like the Day; fine and fair; but it will bring in DISORDERS: So let all be tried and proved in his appointed time. And now thou art going to part with thy friends; but let not thy heart grieve, for the time is up for your departure, and Foley is wanted home to settle his affairs, and put all things in order, that he may be ready, when he is called on to stand the Trial; and it is time for thee to settle all thy affairs in Leeds, and be ready also; for ye know not what a day or an hour may bring forth: For as sudden as Carpenter came to thee, and said Wilson was in the Town, so sudden will the warning come to thee, that the dangers are as

near, as thy friend was near: so your parting will not be of long duration. And now it is time for you all to be preparing, that ye might be ready to stand by Faith, as the Chapters thou openest to—*Hebrews* 11th; John's Gospel 9th; *Micah* 4th; *Jeremiah* 46 ver. 27, 28; *Psalms* 9th. And now by Faith she received the Spies; and now by faith thou receivest all the spies that will come unto thee; for I now tell thee, many spies will come. But let thy faith be strong in the Lord, and many spies will be thy friends. For now by faith ye shall gain the victories; quench the flames of fire in men; put to flight those whom Satan hath worked in to be alienated from their God, and all the victories were gained by faith in that Chapter (*Heb.* 11th) ye shall now gain if ye stand steadfast in faith; for the fulfilment of it draweth near, that all will be fulfilled to them that believe; and they may say as the blind man did: I marvel that ye know not from whence this spirit came; that we were born blind concerning our Redemption, now we receive our sight—to see the promise made in the fall, *renewed* by such repeated promises, that they are clear for all men to see and believe, that our Joy might be full, and we know the Devil is against God, and no evil spirit will plead the truth of God, as this woman hath done; then from what Spirit judge ye, this clay came to mankind? To open the eyes of the blind, that men may receive their sight; and see the wisdom, justice, goodness and truth of our Creator, in creation and preservation, to bring mankind to his own likeness and wish, to cut off the power of Satan from the earth, as the Lord cut off his power in heaven: now let them plead thus, like the blind man, and have the faith of the faithful; then they need not fear *the spies that will come unto them*; for I shall put to flight the Aliens.”

[Printed from a MS. copy.]

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## A Communication in Answer to Mr. Sharp's Letter

Leeds, March 17th, 1804.

### THE SPIRIT OF TRUTH.

“Since the Magistrates have forbid their prayer in public, for yourselves and for the nation, let it be complied with for the present; and remember the words I said unto thee at Stockton: Pray not for them, neither make intercession for them; for I would not hear for them. Do not they provoke ME to anger? Do not they provoke themselves to their own ruin, and to their own confusion? And now their own confusion is hastening fast upon them. So now I say unto Carpenter as I said unto thee: Thou, when thou prayest, enter into thy Closet; and thy Father, that seeth thee in secret, shall reward thee openly. And now let Carpenter enter into his closet in prayer, before he meets the people, and let his prayer be to ME in secret, and I will reward him openly; and the same advice let him give to the people: to pray in secret, and be

wrestling Jacobs, and they shall be prevailing Israels, if they make their house a house of prayer, every man in his closet alone: let this be his exhortation to the people, for the present. As they have forbid him in public, in public let him refrain, and in public will My blessing cease; but in private are My blessings made, in secret unknown to mankind; and the Magistrates that have promised to protect them without prayer, let them protect the Nation, and the public, and I will protect the private, that cometh alone unto ME in their closets; for there they come with hearts and tongues together, and their Father which seeth them in secret, will reward them openly; but be not thou, nor no man more holy than their Creator; to judge I must command public prayer, when the Governors of the Nation have forbid it. No; I shall give up to their request, and they shall submit to My Judgments, and let them own My sentence just. I have ends unknown to all men, to command My servant to comply with their request of public prayer; but let him exhort private prayer to his hearers; to ask, that they may receive, that their joys may be full. And now I shall answer thee of Sharp: saying he is weary with the persecuting Methodists, which makes him against extemporary prayer; but let him not judge the innocent with the guilty; nor the Just with the unjust; but know I told thee, for years that are past, the Methodists and Dissenters, did not act according to their prayers, but were like the *self-righteous* Jews; but the *self-righteous were never My friends*, but My greatest enemies; and so they are now: deceiving the people by their long prayers, and judge they are heard for their much speaking; but I now tell thee, I am as weary of hearing them, as Sharp said he was. And this I told thee in years that are past:—their feast days, I hate them, and would not smell in their solemn assemblies—[thou] should take from ME the noise of their music, for I would not hear the melody of their voice; for they draw near ME with their mouths, and honour ME with their lips, while their hearts are far from ME; by their much speaking they deceive men; but they cannot deceive ME. Their study, is to be man pleasers, and of men, they have their reward; but no more are their prayers pleasing to ME, than Sharp said they were to him; but let him not condemn prayer thereby; for though the painted Hypocrites are like Mock Gold, and silver washed without but deceit within, yet there are many like the pure Gold, and I shall come to separate the Dross; so let him judge no man, but by their works, for I the Lord, judgeth *from the heart*, and where there is a persecuting spirit, in a good heart, that is like Paul, like Paul I shall convince him, though not in the same manner; but where there is a persecuting spirit in a bad heart, in his persecution and unbelief he shall be cut off. For now I shall come to the shadows of death, that first takes them over their eyes, and then through their hearts, and carries them off by death; and so the blindness of their eyes, through unbelief, will cause as sudden destruction to thousands; for when I come to the purpose, I shall come as hasty as the Physician, and the disorder went from one eye to the other. For if men will now blind one eye, I shall hastily blind the other, by cutting them off; but if the dangers reach their ears, and the begin to fear; then there is hope of their recovery: for in this very state your land now stands, and if the dangers that hangs over them, and is now coming upon them, blinds both their



eyes, sudden death must fall upon them; but if the alarm reaches their ears, and they begin to see with their eyes, their sudden destruction will be removed: so from the shadow of this *disorder*, let mankind endeavour to bring to men's ears, that they may shun the fatal end of their blindness, which must bring sudden destruction upon all men, if it was not to reach the ears of some, and by that way prevent all the fatal effects, that would otherways befall your land: so let Carpenter try to reach the ears of the people as much as he can, before it is too late. It is the blindness of their eyes, that causeth sudden destruction: and I now do tell thee, that if it do not reach the ears of the people, sudden destruction must come upon them; therefore I told Carpenter to be free from the blood of all men: and from the *disorder* that is begun, I have shewed the shadow of what the substance will end to this nation:

“For if they now will blind their eyes  
 Destruction will them all surprise;  
 But if the Truth do reach their ears  
 And they like Nineveh do fear;  
 Their fatal ruin I'll prevent.  
 For now My mind is fully bent  
 To smite the blind that will not see;  
 Nor have no ear, to hear for me;  
 But still in blindness will appear;  
 I tell them plain, they'll perish here;  
 But those that miss the fatal storm  
 I tell thee plain, mankind must warn  
 To make it reach their every ear  
 That they like Nineveh may fear.  
 And so destruction they may miss  
 For blindness now, will bring all fast.  
 For blind this nation is become;  
 And the both eyes I'll place to man:  
 First in the Leaders do appear—  
 Their eyes are blind, I told thee here,  
 And soon it takes the hearer's eye:  
 And so the Ditch for them is nigh.  
 And this I told them of before,  
 That in My Gospel doth appear—  
 Blind leaders of the blind, they be:  
 And now the Ditch for them you see—  
 How it is ready for the Blind,  
 Another day the Ear, you'll find  
 Will hear the dangers and return:  
 It is the Year you must discern.”

Sir,

I have given you the Communication first and begin my letter afterwards. I received your letter this morning, and as it appeared to me of importance, I put every thing aside, to pray for an answer to your letter, and the answer of the Spirit you will see in the Communication. The other Communication was given the day before Mr. and Mrs. Foley left here, as they returned the 14th inst. I must by you will shew this letter to Mr. Carpenter, and tell him not to be surprised at the answer: that he is to comply with what Sir Richard Ford said to Mr. Sharp, for the present, until the Lord bringeth forth his strong judgments, and a few weeks may begin to reach the ears of many. Singular are the disorders, and marvellous are they explained; yet it is perfect like what was before said, in my [writings] and though we are compelled by the power to give up public prayer, let us be more earnest in private.

[The rest private matters concerning books, compliments to particular persons.]

To W. Sharp, Esq.

[Signed] Joanna Southcott.

[Printed from a MS. copy.]

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## England's Dangers

Seen to be great when March and April are joined as One.

A paragraph appeared in the Halifax newspaper on March 17th, 1804, on the new disease or Black Fever, which affected suddenly first both eyes and then the ears, often proving fatal. The paragraph was supposed to have been written by the Vicar of Halifax; Mr. George Turner answered it.

The following Communication was given to Joanna Southcott on March the 21st, 1804, on the above.

### THE SPIRIT OF TRUTH.

“I have told thee it must reach the ears of the people, if they will shun the fatal dangers of their blindness. So let Jowett take out the words in Sharp's letter,<sup>1</sup> and the answer to them, and let him go to Stockport and make it known amongst the brethren; for I now tell thee—as loud as thou heardst the wind this morning, so loud *the truth* will be heard in your land when it comes to the appointed time—MARCH and APRIL being joined IN ONE.

“Thou knowest when April's judged by man,  
That of the first to them appears,  
Thou knowest by Me, that March is here.  
So March and April both will come  
As it is placed by God and man:

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<sup>1</sup> On the new disease.

And when together *both* appear  
 The DANGERS GREAT they'll see and fear.  
 Therefore believers bold may stand  
 To spread *the truth* throughout your land;  
 Because *the truth* shall fast appear  
 I said like the eighteen hundredth year,  
 That all their mockery would come,  
 And from the News<sup>2</sup> the truth is come;  
 That men hereafter it may see.  
 And let the month<sup>3</sup> to man appear  
 When I the words delivered here,  
 That unto Carpenter were given,  
 And all will find the God of Heaven  
 Hath sent His angels here to warn  
 A way that they do not discern,  
 To lower the pride of every man  
 That boasts of learning: they now are come  
 So perfect like the Jews of old,  
 The truth was by My Prophets told—  
*Too high* for them for to discern—  
 And now *too low* men say I warn.  
 So height nor depth no man can see  
 The footsteps plain are trod by Me,  
 Unless by faith they do discern.  
 And now 'TOO LOW' men say I warn—  
 That 'tis to lower the pride of man  
 Beyond their learning now I'm come  
 In language LOW they cannot see  
 The height nor depth nor ways of Me  
 To prove to knowledge man is dead  
 As unto Adam then I said.<sup>4</sup>  
 And now to end with man I'm come  
 As dead to knowledge I see them  
 As ever were the Jews of old;  
 The truth was by the prophets told  
 In language *high* they cannot see.  
 Now let the Gentiles answer Me  
 How they the language will explain  
 That they say is in such a noble strain—  
 Bring forth My Bible let them see  
 The way that now they'll answer Me  
 In all the chapters that do appear,

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<sup>2</sup> Newspaper of Halifax.

<sup>3</sup> February the 25th, when Mr. Carpenter was at East Audley Church, about six miles from Leeds.

<sup>4</sup> Man was pronounced 'dead' at the Fall, but the words 'dead to the knowledge of his God,' were not added.

That in My answer's printed here  
 What I did bid thee then to pen?  
 Let it be answered now by men  
 The way they'll now fulfil the whole!  
 Or let their boasted learning fall,  
 If they can't make My Bible clear  
 To prove the truth in all is there,  
 That very Word I shall make good,  
 For all the earth to know the Lord.  
 Then surely I must stoop more low;  
 The Jews My prophets do not know  
 The meaning of the words they spoke—  
 Too high for them My prophets taught  
 For them to ever know the Lord,  
 And sing My praise with one accord.  
 And now the Gentiles are the same  
 They do not know My every name,  
 Nor how My Bible I'll fulfil—  
 'Tis all too high for mortal skill  
 Then I must stoop to man *more low*—  
 The height and depth to them to show.  
 And so the height doth now appear  
 That dead to knowledge man is here,  
 Because their knowledge cannot see  
 The depth of what I've spoke to thee."

[Extracted from *Southcott Despatch*, No. 27.]

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## Directions to Carpenter

Communication March 26th, 1804.

### THE SPIRIT OF TRUTH.

"I will answer this Confusion that is amongst them: It is by Satan's arts, and My permission. I have chosen Carpenter for a Shepherd of My flock, to warn them of My invitation, and to prove My visitation from the words I have spoken to thee; but how can he prove the Truth, when his time is every day taken up with surrounding company? Can he bring clear evidence for what he asserts? Was he called before the Rulers, what defence could he make, to prove My Visitation is to thee; when I know he hath not time to judge for himself; therefore I permitted all this to happen, that he might have time to acquaint himself with the Truth. Then he may be enabled to speak boldly, and shew the truth to confound all gainsayers. Let him remember I did not

command him to have public meetings before the judgments begun; but to consult with his friends. Now from this confusion let him take an opportunity to refrain from public, and make himself acquainted with the truths, that he may be enabled to go forth in the strength of the Lord, when I call him forth as a Shepherd; and know that I, that taught them to pray for My Kingdom to come, taught them also to search the Scriptures; and when I arose from the dead, and appeared to My Disciples, I expounded to them on the Scriptures: then know, he must have the Spirit of Wisdom, as well as prayer, if he will edify one the other; for when the heart and mind is enlightened, it will draw out the heart in Prayer to ME, I know that will follow, then they will Pray with the understanding also; for they ask, and receive not, because they ask amiss, as the Jews of old did; now let Carpenter see the necessity of his being acquainted with the truths, that he may be able to stand with boldness to confound all gainsayers: and let him mark the first words in thy Prophecies in 1792, page 25. Quench not the Spirit, despise not prophecies; for the time is come, that your women shall prophesy, your old Men shall dream dreams, and your young men shall see visions: the mistake in the printer let him right, and weigh the first visitation with the truth that followed, from the dreams and visions that hath followed, and what has followed as shadows since to the nations: then let him read the 29th page: What was said of the wars, and what the End would be; then let him weigh deep the 36th and 37th pages, and mark the 44th page: Like Jehoshaphat be doing; never fight but with My word. Then let him weigh the beginning of the Second Book: how darkness had gone over the Land. Then let him read the 55th page, and to observe to the End, the explanation of the dream, how the fulfilment was to come. Then let him weigh deep the 79th page: then he will see—If the wind, that is now rising high amongst them, to carry them off, or take them away, because they cannot find out all mysteries; *yet he will see every one fall back again in their own place*; for all will be fulfilled in its time; and *this year (1804) thy writings must be brought forth*; and let them that are chosen as Judges, make themselves acquainted with the truths, that they may be able to confound all gainsayers. Then read the 18th page, and judge for himself, how that is fulfilled. Then come to the 94th page: For the ministers searching out the Truth have brought the threatenings to the 4th year, that is mentioned in the harvest of that page. Then let him weigh deep the 140th page: and all men shall know the ministers searching out the truth, with other spiritual and good men, have brought the threatenings to the 4th year; for My promises must be fulfilled, before the threatenings can take place. Then let him weigh the 102nd page: then come to the 194th page, and go through the parable of thy Uncle, and the Captain; and let him observe every land mark I have set before him; and then he will persevere with steady prudence; for I now tell thee, my people perish for want of knowledge, and because they have rejected knowledge I have rejected them, and if they believe, without seeing and judging for themselves, to see the truth set before them, they have no foundation but the words of man; then from the words of man, they will all fall back again; therefore the truth must all be made plain before them; for he that readeth and

judgeth for himself, stands by faith, of the truths set before him, and he will stand to the End; therefore I have told thee, not to receive names before they have read thy last book, and are convinced in their mind, the Calling is of God; for many have fallen away, because they never read to judge for themselves, and was brought in by the persuasions of others, and by the persuasion of others they fall off; and so will all fall off, if they do not know on what foundation they have built their Faith; so let not Carpenter be discouraged by this answer, that I have forbid him from the tumult of company, before he hath had time to furnish himself with arguments, and weigh thy writings deep; then point them out to others: for this purpose I have permitted this confusion at the present; and if this cast him down, I shall raise him up, and make his standing more secure. If he now follows My directions, then there shall be safety in all their prayers and petitions, and as far as they have it in their hearts to meet together in prayer, so far will I accept it; but wast thou to spend thy whole time in prayer with the public, how could thou have time to obey My voice, and publish My decrees? And for what purpose have I ordered My decrees to be published to the world, if the Truth is not searched out? But I know that Carpenter is so much surrounded with company to search into every truth, for to bring forth his arguments, and shew his strong reasons, why he believes this visitation, when he is called to give an account of his faith; therefore I have permitted a stop to prepare his mind for a sudden surprise, and what he knoweth not now he will know hereafter, and see I am furnishing his heart with wisdom, that he may get understanding, and not be confounded for want of knowledge, to shew in what chain the prophecies hang together that your faith is built upon.”

[Printed from a MS. copy.]

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## On Prayer

From the original communication as given to Joanna Southcott, on March 27th, 1804, and written by her amanuensis Ann Underwood.

### THE SPIRIT OF TRUTH.

“Let not him that eateth, judge him that eateth not; nor let him that prayeth, judge him that prayeth not; nor him that prayeth not, judge him that prayeth: for some have hearts more of praises and thanksgiving than of prayer; and some have hearts more of prayer than of praises, and some have hearts of both: so no man can judge the heart of man thereby, and let men judge no man but by his works. For I now tell thee, though the answer was given to Sharp’s letter, yet the thing was before in My mind, to prevent them from taking up their time of meeting together in prayer *without they would be searching into every truth*, that they might know on what foundation they build—to be

enabled to speak boldly when they are reproved, and be ready to answer for themselves. For I now tell thee, there are thousands build all their religion on prayer; and they rely on the prayers of men, judging if they are a praying people, they must be a good people; so they build their faith on prayer without *knowledge*, and without searching the Scriptures to look into divine truths—to be enabled to stand by faith upon My words which are left on record, that they may judge of My *Second Coming*: this is neglected by the praying people throughout the land. Therefore I now call My followers to have their own hearts and houses to be houses of prayer, and when they assemble together, let them *instruct one the other to search into divine truths*. But I do not forbid prayer in their assemblies; for while they thus assemble together they ought to pray for My presence to be with them to enlighten their understandings, that in seeing they may see aright, in hearing they may hear aright, and in understanding they may understand aright, that the God of all truth will lead them into all truth: this ought to be the prayer in every heart when they meet together for divine instruction. But if men will not hear My voice, that is now come to warn the world at large, and lay My just decrees before them, I will not *hear their words*, or prayers, or their petitions. For as thou sayest in the ponderings of thy heart, the more they met together in 1799 to pray I would stop the rain, the heavier the floods came down, and in 1800 the more they prayed for rain, the more fervent the sun burnt up the land. Now call to thy remembrance these praying people, how they had before refused to hear My words from *thee*, and were offended at them, and so I refused to hear their prayers and was offended also; but when thy heart felt for the poor, and thou prayest to stop the judgments, I placed the signs the other way, and sent the blessings through man's obedience; for I tell them all, *obedience is better than sacrifice*, and rebellion is as the sin of witchcraft; and this is a rebellious nation, that will not listen to the voice of the Charmer, charm he never so wisely. Now I shall come to this praying people in Leeds: Where are the great professors of religion since thy arrival here, and having public meetings open unto all men? Have they had religion enough to come forward to judge for themselves, that they might be able to confound thee if thou wast wrong? Have they not all judged like blind men, a thing they have not seen or heard? Who hath been as wise as Daniel to see if they could prove deceit, as he proved it, by *clear evidence*, by throwing ashes?<sup>5</sup> But dust and ashes are now afraid to try the experiment, fearing they should prove their own deceit, by their own footsteps. So they conceal themselves in ambush, fearing to let the truth be tried and proved; therefore they come into the private doors, and go away full of deceit, affirming they are right, leading their people into errors by blinding their eyes, that all their prayers are come up acceptable to Me, as the priests blinded the eyes of the king, that his meat was accepted and eaten by the great god they had set up. But I know the jealousy that arose in thy heart—to compare the likeness of the God of Heaven to their god which they had set up; but I now answer that likeness will not agree, for the God of hearts hath all power, and their god hath no power. But now land back thy thoughts, and then thou wilt see, no more

<sup>5</sup> See *Destruction of Bel and the Dragon*—Apocrypha.

than their god which they had set up ate that they had set before him, no more hath the God of Heaven answered the petitions they have put to him; and let the footsteps be traced back in every year that I threatened judgments, when did the blessing appear? Let the poor that hath died for want, and all the suffering poor appear, and they must confess, that the *Priests and their wives have devoured the whole*, while they were the sufferers, and were deceived by their prayers. But tell Me, where they were answered, either in the war, or in the blessings of harvest when judgments were threatened? Let the Truth be proved by their footsteps, or by the footsteps that are past ...”

The remainder of this communication I shall send in a letter to Miss Townley, as it is said to me, that Miss Townley has acted with steady prudence to know on what foundation she hath built her faith, which is fixed on the Rock that cannot fall; because she hath built the faith on the truth of the words that are delivered by me, and hath likewise discerned the landmarks set before her: and so with steady prudence she will reach her happy shore—the shore of every bliss, where no shipwreck can dash her faith, but heighten her felicity, in joys that will never end.

Signed, Joanna Southcott.

To W. Sharp, Esq.

P.S.—As these instructions might be useful to you,<sup>6</sup> as well as Mr. Carpenter, I have sent you Communications the same as to him. I say to you as Joseph said to his brethren—SEE YE FALL NOT OUT BY THE WAY.

[Extracted from *Express Leaflet*, No. 3.]

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## God's Judgments Prolonged

Ms. April 1, 1804.

### THE SPIRIT OF TRUTH.

“But in thy heart thou sayest ’tis few  
That do believe thy writings true,  
Or wish my kingdom to appear,  
There’s nought but mockery everywhere.  
Then, should my anger furious burn,  
And shew no pity now for man,  
This nation I must all destroy,  
’Tis but a few I can enjoy,  
Because there’s none that I will clear  
That do not wish my kingdom here.

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<sup>6</sup> Mr. Sharp—The caution given Sharp and Carpenter was not attended to—as they fell out with each other, and now are totally separated. 1822.



Then, should my wrath severely smoke,  
 Their souls must shrink beneath my stroke,  
 If that the whole comes in one year,  
 Then empty must the land appear,  
 For they would not have time to turn  
 If my fierce anger so should burn,  
 To bring the judgments in one year,  
 Then empty must your land appear.  
 For I must now destroy the whole,  
 If I my anger now let fall  
 For to destroy them in one year,  
 I ask what number would appear  
 To say they're longing now for me,  
 My coming prove they long to see?  
 Thou sayest eight thousand sealèd are  
 That wish my kingdom to appear,  
 But I do answer there's not one,  
 I say one thousand that can stand,  
 To prove the calling now is clear,  
 With hands and hearts now joinèd here,  
 That they in faith can boldly stand,  
 Thou cannot bring one thousand men  
 From the eight thousand to appear,  
 To stand in faith and see all clear.  
 Then how by faith can England stand,  
 If I at once cut short the land?  
 Just like the noise thou first did hear,  
 And not roll on from year to year,  
 To give them space for to repent,  
 For now my mind is fully bent,  
 My every foe for to destroy,  
 None but my friends shall now enjoy  
 The blessings that I have in store,  
 To enjoy when danger's o'er."

[Extracted from *Had They Had Knowledge*, p. 146.]

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## The Death Pronounced on Adam

### Man's Soul in the Grave.

From a Communication given in answer to a book written by an opposer, and left by Joanna Southcott in MS., dated April 2nd, 1804.

## THE SPIRIT OF TRUTH.

“Now, the book begins that Adam had no other curse pronounced upon him but a natural death, that took place at the end of his life. I shall answer thee from the first. They say the death Adam died, when he ate the forbidden fruit, was no other death pronounced upon him but that death which ended when man dies, that he should die *hereafter*; when I said that he should die *the very day* that he ate it, *that day* he should die.

“Now will they say passing a sentence is the fulfilment of the words? Then they must say, my passing sentence<sup>7</sup> month after month is the fulfilment of the present months; and one time or other if it takes place is the fulfilment of the whole. This they must admit in the one if they admit the other. So if thy prophecies ever take place, they must allow they take place when they are spoken if they are deferred like Adam’s life. For I now tell thee, there is no way you can answer a fool but according to his folly: therefore is it not according to their folly? For their folly is to say no other curse was passed upon Adam but that he should die hereafter, and then return to dust again from whence he came without his soul to return to God, that gave it. Then Adam was but dust, and returned to dust, and had no knowledge of good and evil when he was buried down Soul and Body in obscurity: he could have no knowledge of that God that created him in His own likeness to make him a companion for his God; nor knowledge of the Devil that betrayed him: so that the man was out of all knowledge of existence, and the Creator of all men foiled in his Creation; and the Devil foiled in his temptation by their judgment. And so ages have rolled on by their judgment. In vain hath the Lord been working with men to bring them to obey His commands, that they might reign with Him in glory, and Satan missed his aim to tempt them to sin to bring them to misery, if death sinketh a man into obscurity having no knowledge of what Master he hath served till the final Day of Judgment. Then they say, I must raise them up all living bodies, and they that believed and were baptized will be saved, and they that believed not and were not baptized will be damned to everlasting punishment. Then what will become of their children that die before they are baptized? By their account they must be lost. The meaning of the Apostle’s words I shall explain to thee hereafter; but I mean first to tell thee how to answer such men, who apply the Scriptures to their *own designs and purposes* without allowing any meaning in them but the bare word as it is spoken, which they affirm *is the meaning*—that the dead must be for ever out of existence like the beasts that perish, if Christ had not come to die and show them by His resurrection that He should raise them up from the dead in the Day of Judgment who had been buried in oblivion for thousands of years and never received the punishment due to their sins till I awakened them out of the dust, and then to stand before Me condemned for crimes committed thousands of years before, that I never punished in My anger when I cut them off in My just displeasure in their sins! Neither had My love rewarded the righteous, that went through all sufferings for My sake in

<sup>7</sup> See *Warning to the World*, pp. 2–15.

hope of being received into glory! All, they say, lies forgotten—the wicked of their punishment—the righteous of their reward—till they wake as men out of sleep—millions of souls together—whom they say My death hath raised up, that would otherwise have slept in the silent tomb for ever! What then must the sinner answer? Thou sayest, thou dost not know. Then I will tell thee what may be their answer:—“Thou didst never punish us in Thy anger, or avenge us in thy hot displeasure; but when we died in our sins, Thou didst send us to the grave to sleep together in peace, forgetting we had an existence. All pain and sorrow was removed from us, and Thine anger seemed turned away in mercy to confine us to everlasting forgetfulness. But herein hath Thy mercy but endured for a moment, and Thy wrath endured for ever: Thy wrath that seemed turned away from us, is now turned in anger to us. And where is Thy Son that gave Himself a ransom for man? Where is the love Thou hast to the world to give Thine only Son to die for us? Did He shed His blood to raise up millions of souls and bodies, that were composed in sleep and rest, for the Devil to have his prey—that he might have his kingdom to triumph over in man, who has been his object of malice and revenge—and now Thou hast raised us up to give him his heart’s desire, to make him triumph over man, whom Thou hast created? Then Thy love must be for Satan, and not for man—man, whom Thou didst create for Thine own honour and glory, and gave the Son of Thy bosom to redeem from Satan’s power; but Thy love is now made manifest—Thou didst die to raise us up for his power, that Satan might triumph over Thy death, over hell, and over the grave. Thou didst lay us in sleep, and now Thou hast raised us up for his revenge, to triumph over death and the grave.’ This must be the sinner’s answer, if their judgments were true, that Satan was robbed of his prey, ‘but Thou hast showed us that Thou hast raised us up in love to him, as his malice lusted after us—and was not this love for Satan,’ may be the sinners’ answer, ‘to shed Thy blood to raise up man for his malice? Then Thy love must be to him, and not to man. Then how canst Thou blame us to serve him?’ If they have lain dead in the grave from the foundation of the world, and then awake as men out of sleep, every man must remember what age he was in, and how long from one age to another, they have been laid in the grave, or they cannot have memories to know what they did in the body or why they were punished; and without this knowledge they cannot be punished; and with this knowledge they may say, I died in vain or in love to Satan. So they now turn My love for man into love for the Devil, and deny the God that bought them and the Saviour who died to redeem them: so, by their wisdom, hell must triumph, and dust arise up to blaspheme My name. Then, how can devils believe and tremble, or how can they believe and fear? For they must be waiting instead of man, to have the merit of My death to merit what they desire by their judgment. And this is the heresy the Apostle said they would bring in—wresting the Scriptures to their own condemnation, not discerning the Lord’s body till His coming, that He gave His life an offering for man to be the Redeemer of mankind, that whosoever believeth in Him shall be saved. How could he be wounded for your sins—bruised for your iniquity, and the chastisement of your peace be laid upon Him, if you sleep in peace in the grave,

and by His death rise up to everlasting punishment and endless sorrow they never felt before? I now tell thee, they are preaching doctrines of devils, and denying the Lord that bought them.”

See also *Strange Effects of Faith*, Part II, p. 57.

[Extracted from *Express Leaflet*, No. 25.]

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## The Preparation in March

That Will Affect April, May, and June.

An Important Communication given to Joanna Southcott on April 8th, 1804.

### THE SPIRIT OF TRUTH.

“Now I shall answer thy folly in wishing to see the truth so hastily fulfilled. Mark the words that were said in the beginning:—The unbelievers should not be able to draw any judgment from the weather—for as a snare it should come upon them in a day they little think of and in an hour unaware. For as they despise the knowledge of the Most High, the knowledge of the Most High they will not have unless they draw their own judgment from the weather, and if they did they would draw it wrong as thou hast done. And now I tell thee, you have drawn as wrong a judgment from what was said of the weather as you drew before, that it must be such wonderful weather. I said that the dangers of the land would begin in February, and in February the head of your nation was afflicted. I compared it to thy friends going out in the storm, that soon broke off: but remember when thou came to thy friends and waited there some time, that soon after they were gone, the storm gathered in again in the night, that seemed to be broken off in the day. Then know that the storm of dangers must gather in again—for you know not what is before you. I said what March would bring,<sup>8</sup> but left them a mist in the dark, unexplained, what they would bring in. And so thou wast distressed, till thou awaked with the noise on the stair plat, after the midnight hour had struck and the clock had run down. Then followed the three gloomy days wherein clouds and thick darkness were over your land, and so I said it would be in April, May and June. Now I tell you one and all that the preparations that you have heard have been making in March will roll on from one stair to the other, and bring into your land all the dangers that are threatened, and like as a snare it must come upon them in a day little thought of, and in an hour unaware. For as a storm of rain overtook thy friends that gave pain to thee, so will the storm overtake your land, and give them pain also. And now I tell thee plain, as the clouds that hang over many days before it comes, bring in rain; and as the seed that is sown in the earth, brings on the blade that does

<sup>8</sup> See *Warning to the World*, pp. 2–5.

not appear when it is sown, just so will the preparation that is now making against your land in March, bring the blade to appear, and the storm to fall like the rain, and your land will be pained like thy head. For every shadow must come to thee, then the substance will follow on the nation. Now let the believers mark and weigh deep the events of this year, how and in what manner all things are spoken, and how they will be fulfilled. For they will find this year a deep type for the end; therefore I told thee thy trial will come on this very year, but I have not told thee how, nor when, only that it will not be before May, but before the end of November. So let them mark all the events of the year, and keep in memory or in writing how men mock, and how they boast, before it comes upon them unawares, as I told thee in the beginning—in a day they little think of and in an hour unaware; for so will the end come unto all men. Therefore it will come to pass like what I said in the end should be—men judging the Lord as delaying His Coming—and so they have always judged thy Writings, that they are delayed, but in a day little thought of they come to pass, and in a day they little think of, the present fulfilment will come, and perfect so the end will be to all. Therefore the wicked will not understand, but the wise will hear and understand, how all was spoken, and how all was fulfilled. And so they will be ready waiting for the end, and marking the footsteps that are past, and so they judge the end will come: but was it plain for all to understand, then I must come to contradict the Scriptures that I came to fulfil. So let them all be careful of the letters, and what they take out of thy Communications—for the time will come that they must all go into print.”

[Extracted from *Two Witnesses*, No. 27.]

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## Believers' Fears Dispelled

A Communication given to Joanna Southcott in May, 1804.

### THE SPIRIT OF TRUTH.

“I shall now answer thy friends (at York):—They need not fear dangers coming there for the present, so they may with safety carry on their business: for as men have said, they could prophesy of this year, that the enemy would land and they should conquer them—these presumptuous men will find they know nothing. The enemy will not land according to the judgment of men;<sup>9</sup> therefore it is time enough for persons to flee, when they hear the enemy *is landed*, but at present they are out of the way of dangers. So let the believers trust in Me, and I will warn them when dangers are near. But I have already told thee, and I now tell thee again, *that the first tumult* will be about thee;

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<sup>9</sup> The landing of the enemy has been either from burning Zeppelins, or from other aircraft, or rescue from submarines, etc.

*and then cometh the confusion on the nation after.* So let peace possess their souls before they hear of thy trial.”

[Extracted from *Two Witnesses*, No. 28.]

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## Times of Dangers Not Fixed

Ms. May 3, 1804.

### THE SPIRIT OF TRUTH.

“Now, as to the time of the enemy’s landing, or they shall attempt to land, were I to fix a day or hour, Satan would work strong in the enemy to prevent it; for I have told thee he is the beast in the Revelations that has power given to him from the devil. The Dragon gave him power, and his seat, and great authority. Now mark how Buonaparte has risen up by power and the cruelty of his heart, must shew you by what power he was raised up, and now you will see how they will put to death those who do not worship him; weigh his conduct and his cruelty in all places whither he has been. But know this is a nation he cannot totally destroy, as the names of men are written in the Book of Life that is to have the Lamb that was slain from the foundation of the world now to come to shew his power over the beast when the time allowed him is expired. This land like others, must fall before him; therefore, he is kept back from this land before his time is nearly up, though he be daily wounding your land by expenses of war, yet he shall not destroy it; but when his time is expired he will be destroyed. And now I will tell thee why this power is given to a man, because they wandered after the beast, which is the devil; therefore, this power is given to man to punish them. Now let them weigh Buonaparte with the Revelations, then they may see how all are fulfilling.”

[Extracted from *Had They Had Knowledge*, p. 71.]

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## Seven Stars at the Trial

Ms. May 9, 1804.

### THE SPIRIT OF TRUTH.

“Then prove the calling is from me,  
 The seven stars will come,  
 The clergy there, if they appear  
 In any strange disguise,

That do begin, and do condemn,  
 They'll surely make them wise,  
 Why not before, did we appear,  
 And clergymen are three,  
 That sought the truth of all to clear,  
 Was silence kept by ye?  
 To shelter lies if men chastise,  
 They will demand to know;  
 But if 'tis true before their view,  
 They'll ask them how 'twas so?  
 If not from God, then fear his rod  
 Will be the shepherds' cry,  
 So from these three he then will see  
 The truth before him lies.  
 If he be there he'll then see clear  
 The light in glory shine;  
 The seven men that are within,  
 Are stars, you all will find,  
 That I did name to thee 'twas known,  
 When that I named them first.  
 And in the end, it will be shewn,  
 From them the light must burst,  
 Because that then they did appear  
 To know the truth for all.  
 And now thy trial who can fear,  
 For everything will fall,  
 As it is seen, I tell thee plain,  
 The seven stars will so appear.  
 To lighten all the rest.  
 That I within to man am come  
 In seven wonders here,  
 To make the crooked paths more plain,  
 In straight paths to appear.  
 Because in one I say to men<sup>10</sup>  
 A wonder seems to be  
 How I, a God, should stoop so low  
 In trifling things this way!  
 It seems too low to man I know,  
 But so I'll lower their pride,  
 To shew like children they must go,  
 While I in wonders hide  
 Myself from man. They don't discern  
 My wonders at the first,

<sup>10</sup> William Taylor was of the first Jury.

What trifling shadows were for man,  
 Whereby they all were cast.  
 A wonder there no man can clear,  
 And so they wonder on.  
 And now the wonder does appear,  
 The greatest to become,  
 How every wonder I've brought round,  
 And now to clear the whole,  
 In greater wonder I am found,  
 To make the lofty fall,  
 That now are seen, to me 'tis known,  
 Of talents high to boast,  
 And when my simple types they see,  
 Their knowledge must be lost.  
 They cannot come so plain to man,  
 To make all mysteries clear,  
 As by these simple types I've done,  
 And in the end prove here,  
 That it was I, who dwell on high,  
 Have stooped so low to man,  
 To shew the shadows of the day,  
 How everything will come,  
 For all my Bible so is placed  
 If you can it discern,  
 Mark every shadow from the first,  
 When I created man.  
 But all these shadows I'll explain,  
 And all my wonders too,  
 And when I bring them out to man,  
 My wonders men shall know."

[Extracted from *Had They Had Knowledge*, pp. 100 and 211.]

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### Coy's Funeral

Ms. May 9, 1804.

Communication upon going to a Funeral of one of the Jury men (Mr. Coy).

#### THE SPIRIT OF TRUTH.

"Abbot absent see.  
 I told thee for to wear his ring,  
 A shadow deep for him,



For in his room his ring did come,  
And let his ring appear.”

(Joanna had taken off her ring before she went to the funeral, but was then ordered to put it on. This was a ring given to her by Mr. Abbot, not knowing but Mr. Abbot would be at the funeral, but he was absent. This was the reason Joanna was only to have that ring on her finger.)

“It is victory deep for man,  
The colour men do wear<sup>11</sup>  
A victory, ’tis known to thee,  
And victory all you’ll gain.  
And other juries placed by me,  
Thy writer he must come<sup>12</sup>  
The truth to clear, he copieth fair  
The words to him were given.  
The simple present he brought here  
Sheweth how the whole I’ll leaven,  
The white stone within will plain be seen,  
And then his present see,  
And then the mystery I’ll explain,  
What shadow ’tis for him,  
Because from shadows all are placed  
And so I’ll make an end,  
Because that Taylor must be last,  
Or joinèd with thy friend.”

[Extracted from *Had They Had Knowledge*, p. 207.]

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## The Rope of Sand

On the Wisdom of Man like a ROPE of SAND and the Wisdom of God like a THREE-FOLD CORD.

A Communication given to Joanna Southcott and sent in a letter to Miss Townley.

June 2nd, 1804.

Dear Miss Townley,

I shall now give you part of a Communication that was given to me in answer to my thoughts seeing the wisdom of man like a rope of sand that could not join together as a rope to bind when it was moved; for then I saw all their wisdom must break, but the

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<sup>11</sup> Blue.

<sup>12</sup> Mr. Taylor.

wisdom of God was like a three-fold cord that cannot be broken. Here I shall give you the following lines from my pondering thoughts which were given me by the SPIRIT.

“And from thy thoughts I’ll answer thee,  
That like a three-fold cord ’twill be  
To join together in the end,  
For that’s the way the whole shall bend.  
For now I’ll tell thee plain My mind,  
Thy pondering heart I did incline  
To draw the judgment thou didst make  
For so the end to all shall break.  
Men’s wisdom I do know,  
Therefore their folly for to show  
I worked in thee to place the first,  
And then Myself in words to burst  
To show the folly in mankind,  
That like the sand they cannot bind  
No more together than the sand.  
Then where’s the wisdom now in man  
That they so much of wisdom boast?  
But now their wisdom will be cast,  
Because the same will thousands see  
That like the sand they joinèd be  
And if to bind the sand must break.  
Then how can man so proudly speak  
Of boasted wisdom that won’t join  
No more than sand a rope can bind?  
Because thou know’st the sand will part  
And so are men in mind and heart.  
But as to sand they it may join  
To let it lie and never bind  
And like a rope *appear* to be,  
And closely join you it may see,  
But if you want the rope to bind,  
It soon will break you all will find,  
Then you will see no rope at all.  
And perfect so I tell you all  
In every age men so did stand  
So perfect like a rope of sand  
To join in wisdom that won’t bind,  
You see it by the human mind;  
There is no age that all did join  
I tell thee in one heart and mind.  
And so the line thou draw’st of man  
Is perfect like the rope of sand  
For now the binding doth appear

The three-fold cord I tell thee here  
Must be binding unto man.  
And now I tell thee of the sand  
That their houses they would fall,  
And now's the time I tell you all  
Men's wisdom it is like the sand  
That cannot bind the end's at hand,  
Because you know the sand must break,  
Then how can men so proudly speak  
That never in no age could bind?  
The former ages call to mind  
How on the sand men's wisdom stood!  
And to the Jews I'll now allude  
They made their cords like ropes of sand  
And so their wisdom they did join  
And never bound them to My Word  
And so they cut the three-fold cord.  
And then their wisdom would not bind  
And soon their ruin they did find  
And scattered were in every land.  
You see their wisdom like the sand  
That cannot join to bind at all,  
And perfect so I tell you all  
Men's wisdom like the rope of sand  
In every age was made by man.  
And so in every age you find  
They made their ropes but none could bind  
The whole together of My Word  
But always tried to cut My cord.  
And so men's sorrows have rolled on  
In every age that's past and gone  
Because the binding none did see  
The three-fold cord I now tell thee  
Must be the binding of My Word  
That in the Creation ever stood:  
It is the Woman for Man's good  
Is the *first* Promise I did make,  
But Satan's sand thought it to break  
And then I added the other *two*,  
My heel was bruised you all do know  
And so I say the Serpent's head  
Is the *third* Promise I did make.  
And now the *three* shall be the cord  
For I shall bind it by My Word,  
And Satan's wisdom like the sand

Can never bind no more than man  
Tho' he did make his wisdom join  
As you may make a rope of sand.  
But now I ask how he can hang  
The words together for to be,  
I tell thee must be turned by Me  
To make you all like gods become  
When he hath broke his every bond.  
For now My bond you all shall see  
Is like a cord placed in these three,  
That all the arts of hell can't break  
Though he may work in man to cut  
The words and promise from them all  
That build upon the sand to fall.  
For great I said their fall would be  
Upon the sand; My Gospel see  
And thou hast placed it like My Word,  
My hidden promise like a cord,  
And so My Wisdom doth appear  
Just like a cord no man can tear;  
But for the wisdom that's in man  
Thou'st placed it like a rope of sand  
That by their wisdom will not bind.  
And so with Me thy heart doth join  
So close together let them see  
How near these spirits do agree;  
Then they must own thy spirit's mine.  
So see the wisdom of mankind  
As I pronounced it all before,  
When at the last I should appear  
I said men's wisdom it should fall:  
And now I tell you one and all  
Your wisdom's like the rope of sand.  
And let the learned boldly stand  
And see if they can now appear  
To prove no rope of sand they are;  
Because together now they'll join  
So firmly in one heart and mind  
To make My Bible all appear  
In perfect Truth and prove it clear  
That all alike they now will stand.  
And every shepherd in the land  
Will in one heart and mind agree  
To prove My Bible plain to be  
That they can make the Bible join,

And all alike to make it hang  
As I have made it here by thee,  
That all My Bible doth agree  
With the Creation at the first,  
For so I've proved it now shall burst.  
Now let the learned thus go on  
To make the Law and Gospel join,  
And in one likeness to agree  
Then they may come and baffle thee,  
And prove they are not like the sand,  
That cannot join for now they stand  
In wisdom for to make it join,  
Then they may prove their sand will bind  
When all together thus they'll come  
In hearts and minds all joined as one.  
But if they cannot so appear  
They all must own their wisdom here  
Is perfect like the rope of sand  
That never can be bound by man,  
Then sure it must be bound by Me.  
In foolish wisdom man may say  
I first began my every plan  
That I had laid, if Satan's hand  
Could find a way My plan to break.  
I knew the word that he would speak  
Thinking to give the Lord the lie  
The rope of sand was laid by he,  
Because he thought to make it bind;  
And so he tempts the human mind  
To think that they can do the same.  
But man knows not My every Name,  
That if I gave knowledge unto man  
To show the way I had laid My plan,  
Then Satan might his wisdom join  
And in the sand the whole he'd bind,  
Because My cords they all would break  
As Satan found the way to cut  
The way he judgèd at the first  
He made his rope that then did burst,  
Which he could never after join.  
And then My cord, I made it strong,  
That earth and hell could ne'er cut through,  
And now My friends shall find it true  
That I have made a three-fold cord,  
Which is the binding of My Word

And now My Word I'll surely bind  
For that believers now shall find  
That now will put their trust in Me;  
Rely upon My promise three  
To take the Woman for your Good;  
Rely upon My dying blood  
That it was shed to conquer hell  
And Satan's curse on him must fall.  
So here the promises are three,  
Because the helpmate is in Me  
To help you out of Satan's power,  
That he no longer may devour  
All the Creation I have made  
For perfect so My Bible stands,  
Because I saved the Tree of Life  
When I appeared to end the strife.  
I say the Tree must be for man;  
And now to bind the whole I AM come;  
So if against Me men appear,—  
They'll find their Ropes of Sand are here,  
That they have made it from the sand  
In their own wisdom none can stand.  
So if to bind you do begin  
I tell you like the Ropes of Sand,  
That you can never bind at all  
But with the Serpent you must fall,  
Because at first he laid his plan  
I tell you like the Rope of Sand  
That in the end he cannot bind.  
And here's a warning to mankind,  
That every bond will break the same,  
For Jah Jehovah is My Name,  
And every man I'll put to shame  
That of his wisdom now doth boast,  
Because I said it should be cast  
When to the end it all did come,  
And marvellous things to you are known  
That at this time they do appear,  
Then now My Bible you see clear.  
I said the wisdom of the wise  
Should perish here when I chastise:  
And to the prudent now I'll come,  
I said it should be concealed from man,  
Their understanding should be hid;  
And by a Child My flock I'll lead,

For unto Babes I should reveal  
What from the wise I should conceal.  
For in My sight no man shall boast,  
That he to knowledge was not cast  
And dead unto it did become.  
So now your building's like the sand,  
If in your wisdom now you'll stand,  
For you can never bind at all,  
So your own wisdom all must fall;  
Or else My Bible none can bind,  
A God of Truth no man can find  
The way that you have joined the sand.  
So your own wisdom cannot stand  
To bind My Word and make it true  
It never can be done by you.  
I tell ye plain ye sons of men,  
It is by Faith that you must come  
For to rely upon My Word,  
And judge Me as a faithful God,  
That all My Bible I'll fulfil  
As I have promised by My skill,  
And then you'll find Me as a God  
To bind it with the three-fold cord,  
That is I say My every Word  
I shall fulfil it as a God.  
But how can it be done by man  
So many ways you've laid your plan  
That 'tis impossible to bind  
By all the learning of mankind,  
Because so many ways you break,  
Then how can you so vainly speak  
That they can bind My every Word,  
And ne'er discern the way it stood,  
Nor yet discern how you appear  
In different judgments standing here.  
For when the whole you do command,  
You'll find it like a rope of sand  
You've tried to bind My Bible here  
That all in pieces now I'll tear.  
And all men's judgment bring to Me.  
And then your ropes of sand you'll see  
That you can never bind at all,  
For down your wisdom all must fall,  
I say in pieces like the sand.  
For now no more can mortals stand

To bind My Bible and My Word  
 Than with the sand to make a cord  
 I say to tie My Bible round;  
 Then nought but sand for them is found  
 To make a cord and bind it strong  
 It is more easy to be done  
 Than 'tis for man to bind My Word,  
 And prove the Truth in all I've said,  
 And in one judgment to agree  
 It is impossible to be  
 This wondrous wisdom found in man,  
 As 'tis to make a rope of sand  
 Fit for the rigging of the seas,  
 And man may do it with more ease  
 Than they can make all men agree  
 Before the cord is made by Me,  
 And then the cord shall ever stand  
 And bring you joy by sea and land."

[Extracted from *Express Leaflet*, No. 9.]

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## The Bishops Must Act Justly

And Accord Joanna Southcott a Fair Trial.

An important Communication given to Joanna Southcott on June 4th, 1804, declaring that if the Bishops should try to put a stop to the Writings without a fair Trial, or use violence, the Lord's violence should overtake them and bring a destroying army against them; as it is for the sake of the Believers that the judgments are deferred, and to give a fair Trial to the Shepherds.

It was sent in a letter from Joanna Southcott to Miss Townley; she writes:—

'I shall give you the continuation of the last Communication which is in Book 21, pp. 40–43, but I must first give you the Answer that was given to me on Sharp's having heard that the Bishop would put a stop to my Writings without searching into the truth of them:—

### THE SPIRIT OF TRUTH.

"Sooner than I would permit the Bishop to put a stop to thy Writings, I would put a stop to his life, as I did to the other Bishops that refused to search them out. And now I tell thee, if the clergy go on in this way, I will go on to destroy them with every judgment I have mentioned. Therefore I provoked thee to anger because their conduct was known to Me, and that is the reason I ordered thee to put that letter in print, to



show them how they are straying from the paths of virtue. Can men judge there is a God, who seeth all things, and knoweth all things, and will not avenge their unjust dealings? Do not the laws of God and man require Justice, Equity, and Truth, and ought not the Truth to be tried by the Truth, and the Words of God by the laws of God? And by the laws of God I have ordered thy cause to be tried and proved; and when they meet together to try the cause, if they can prove it from any Spirit but the Spirit of the Living God, then thou shalt give up thy cause and I will not blame the Shepherds. But if they will throw all My Bible aside, and will not listen to the voice of reason, neither grant so just a cause, but resolve to put a stop to it without proving if it came from God or not, but try to use violence—My violence shall overtake them, and will bring a destroying army amongst them: for I tell thee, the enemy is but kept back to try them. Do not they see their land full of judgments, and will they try to pull down judgments on their heads? I tell thee if they go on this way, their sins will soon be ripe for destruction. If Justice is fallen in the streets and Equity cannot enter, then mercy shall fall also: for with the merciful man I shall show mercy; and with the pitiful man I shall show pity: but with the proud man I shall deal proudly; and with the cruel man I shall deal cruelly: for he that judgeth without mercy, shall find judgments without mercy. All their conduct is known to me; therefore My Spirit is so warm in thee to fill thy heart with anger and indignation against them; and if there is no Moses to stand in the gap, I will go on and destroy them. Dost thou think I should have provoked thee to anger in this manner, and ordered thee to put it in print, if I did not know how Satan is working in their hearts to prevent them from bringing it to a fair Trial, because he knoweth the Calling is from the LIVING LORD: therefore he worketh with fury in their hearts. But now I tell thee the fatal consequence—thousands already are signed and sealed, and were they to use any violence to stop thy hand, I would fill their hearts with love and anger, and judgments should soon fall on the Land. Then would every heart be against them, and they would have none to pity them. For I now tell thee, it is for the sake of believers that My judgments are deferred for a while, before I have given a fair Trial to the Shepherds; and now they are tried and are proved to be the prophets, as he<sup>13</sup> told Townley, and like Ahab's prophets they be; and now I shall bring on an Ahab's reign if they do not return to Me: For—

“The thing was truly spoken by him,  
 For prophets they profess they're come  
 My will to know, they tell thee so,  
     These prophets all as good;  
 My Spirit they don't want to know,  
     It must be understood.  
 Necessity they none do see  
     For men to be too good:  
 But unto man is all their plan—  
     This truth to Me is known,

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<sup>13</sup> The Bishop.

Then here to man you here do come,  
And so you come in vain.  
Then surely he directs aright  
To say like Ahab's reign  
Must surely come upon the Land,  
For Ahab's prophets here  
They in the shepherds now do stand  
And boldly do declare  
My will below, he told her so,  
And so they are become.  
And so the end they all will know  
If they this way go on.  
I tell thee here, the chapters there  
Were wisely judged by him,  
Because he knew in Ahab's reign  
How they did all agree.  
Micaiah here he did appear  
And a true prophet stood.  
And all the rest more bold they were  
And said the truth they knew,  
That he should go and prove it so  
The way that he directs.  
And so the prophets did agree  
Micaiah to reject.  
So all at first Micaiah cast,  
But mark and see the end,  
For so the prophets now do burst,  
It's deep what thou hast penned;  
Because 'tis clear, the Shepherds here  
Are prophets all become—  
My mind they firmly do declare  
It unto them is known.  
For like that man you see they're come  
The letters to return,  
Then prophets they must surely be,  
In confidence become.  
Then how shall I, that dwell on high,  
Ever stoop down to man  
My honour for to let it die,  
And then not feel the pain  
That I did bear; I tell thee here  
The Priest and Prophet stood,  
When on the Cross they nailèd Me,  
And shed My dying blood.

Because that they knew more than Me,  
 As they did then avow.  
 And perfect so the Priests now be  
 Their knowledge they allow  
 Is more than Mine, if they combine  
 To say My will they know,  
 And never seek the truth to find,  
 Then prophets they must go.  
 So I'll end here and say no more,  
 But mark and see the End—  
 His letters stand a type for all  
 'Tis deep what thou hast penned  
 Because that he the prophet stood;  
 That did the chapter name.  
 And sure like he the Shepherds be  
 Then let the prophets come  
 And own it true before their view  
 False prophets do betray.  
 But all shall find Micaiah true  
 I now to thee do say.  
 As I from types and shadows go,  
 From types I'll make an end.  
 And from his letter all shall know  
 That type stands deep for man.  
 Micaiah is a prisoner  
 Till men their folly see,  
 And then the prison they shall clear,  
 And own I've spoken by thee.

“But how weak is all your judgment not to receive the letters that are returned, for I tell thee they must all be received and kept. Did I not tell thee there were thousands in your Land like Moore? Did I not tell thee My anger was kindled against the Shepherds? But how could My anger be kindled against them if I had not known their hearts, that they had no eye to the glory of God, or the good of mankind; that they only preach for hire and reward? They will not give themselves the trouble to be convinced if thy calling be of God; nor give themselves the trouble to convince others if it be not of God. And this was known to Me, and therefore My threatenings are gone out in the world against the Shepherds: for I said they kept the pasture from My sheep; and now I tell thee, they are endeavouring to put a lock on every gate where true and living pastures grow and turn My sheep on the barren mountains of their barren minds where no pasture is. If spiritual gifts are not necessary My Bible is of no use, for I now tell thee, without the teaching of My Spirit, preaching is in vain; hearing will not guard the soul from temptations, neither is it in the power of man to guard his own soul, or to keep it from all the powerful arts of the Devil. Honour may lead a man to

act with honour in the world for the sake of a good name, but that honour does not bring his heart in love with his Creator; neither will the hearts of men ever be drawn to love their Creator, as My Love is concealed from man. And this hath been in all ages of the world—sin has abounded because I was forced to conceal My Love from man while Satan's power reigns. But now the time is at hand that his power shall be cut short, and cut off from man; and My Love that is revealed shall be much more revealed, and much more shall it abound, and men shall enter into the Joy of their Lord—the Mercy of their Lord—the Love of their Lord, and enjoy the Kingdom of their God. For I well know there is no power in man: the faithful Shepherds have preached in vain to men; then of what use is the preaching of the faithless Shepherds?

“Now let the clergy answer Me, if there is no necessity of spiritual gifts, when they do not make their hearers live in all the duty that is mentioned in Holy Writ, as these that are joined with thee as true believers live in every command thou givest them through Me? For I now tell thee, there is not a man upon Earth that can come in My presence and say: ‘Thy command Lord in Holy writ I have strictly obeyed, as these men and women that are joined with thee can say, they have obeyed in all things the commands of the Lord that were given to thee without gainsaying.’ For many have said, the Lord has commanded and we will obey; and thou from 1792 to this day hast been perfect in obedience to all My commands. Then here I will prove that My will is begun to be done upon Earth: and I will not stop till I have completed it, as it is in Heaven; for Heaven and Earth shall join. And where is the daring presumption of man, that shall now come and fight against Me to say, ‘Lord, Thy will shall not be done on Earth as it is in Heaven: for if these men obey Thy will we will destroy them, that Thy will may not be done on Earth; for we must confess with shame, when we look into our Bibles and look abroad in the world, Thy will is not obeyed by any men, neither is Thy command.’ But these believers live in every command that is given to them through My Prophets, and say, it is the Lord's command and we must obey. But ye say therefore we will put a stop to it that they may not obey; then I will tell them My Answer: I have a devouring army near that shall put a stop to their breath. And when they come to appear before Me, My Answer shall be: You said, My Will should not be done upon Earth, and now I say you shall never do it in Heaven, but go with your master, whom you serve in rebellion against Me. I now tell thee, they may threaten, but if you stand steadfast in your faith to do as I command, it is not all the powers of Earth and Hell that shall overcome you. But you shall fight and overcome, and have your part in the Tree of Life, and the Kingdom of your God. I shall work a way you know not, so quit yourselves like men and be strong, and I will be strong for you, and strong against your enemies.”

Joanna Southcott writes:—‘It is impossible to pen, my dear Miss Townley, with what warmth the latter part of this Communication was spoken to me, as though the Lord was speaking with love and anger mixed together, which set my heart and soul on fire, so that I would sooner give up my life than disobey the commands of the Lord, for I see the weight of the words and the truth of them—that the Lord is working a way to have

His will done on Earth, that His Kingdom may be established: and we should be of all men most miserable, that have put our hands to the plough, if we now draw back our error at the last would be worse than Adam and Eve's at first. So my dear Miss Townley be strong in the Lord and in the power of His might and the gates of Hell shall not prevail against you. No further application is to be made to ministers, all is left to the Bishops to appoint twenty-four to bring everything to a fair Trial.

Joanna Southcott.'

[Extracted from *Two Witnesses*, No. 16. See also *Watch*, No. 5.]

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## The Coming Rest for God and Man

On the Rev. Mr. Booth being turned out of the Church of England.

A Communication given to Joanna Southcott on the above: and sent in a letter on June 6th, 1804.

Dear Miss Townley,

In answer to the present you sent the Rev. Mr. Booth, as the Vicar had so persecuted him and turned him out of his living for believing my Visitation is from the Lord: Here I am answered:—

### THE SPIRIT OF TRUTH.

“In this you have done the will of the Lord—for now man has begun to punish, I have begun to show the Shadow of My Reward. Therefore she must not bestow her money on those that come in for the loaves and fishes, but bestow it on those that are made sufferers for My sake, and there is the shadow of sufferings begun before thy Trial; but after thy Trial the substance will begin to follow, for then friends will abound—Believers will abound—and your joy will abound—as Booth's sorrow will be turned into joy when he hears thy letter to Turner, and so the shadow will come to thee, and then the substance will follow to all. For the present that I ordained to be sent to him is but a shadow of what I have in store for him—his loss will be his great gain—his enemies have been his greatest friends; for the way they went to cast him down, I shall raise him up—and the very way they went to make him poor, I shall enrich him, and place him in a much better living than he had before. For Satan hath worked in his enemies to cast him down, so I will work in My friends to raise him up, and place him above the malice of his enemies. For the boasting of these fools shall be but for a moment, but his joys shall increase: for when fear cometh upon his enemies they shall find none to deliver them, and his slight afflictions that are but for a moment, shall weigh out for him a far more eternal weight of glory. For the heart of man is known to me, for I judge not as man judgeth from outward appearance but I judge from the heart.

“And from the heart I’ll now judge all,  
Prepare, prepare to meet thy call:  
For thou hast boldly launched by Me,  
And now thy Trial thou wilt see  
In heat of anger to appear;  
The rage of men is kindled here  
To bring thy awful Trial on  
A way that they have laid their plan.  
But I that plan will now prevent,  
For all must cry with one consent,  
‘Just are the offers thou hast made,’  
And Satan’s arts are all betrayed,  
Because My wisdom goeth before  
A way that they cannot appear  
To find My footsteps in the dark,  
And now they’ll miss their every mark  
And own thy Trial to be just,  
The very way that it is placed,  
And to it they must all submit,  
And cast their crowns beneath My feet,  
Because My Spirit goeth before  
To baffle man I now appear.  
For Satan worketh a different way  
Thee and thy friends for to betray;  
But in his net I’ve caught them all,  
Because they can’t refuse this call  
The every truth to try and know  
Before another way they go.  
And so, I tell thee, like thy dream  
They all must now turn back again  
And own that they’re entangled here  
The way they’ve planned they can’t appear,  
And so they’ll find their horse is gone,  
I told thee from that simple dream  
There was a mystery that was deep,  
And so I know thou now wilt sink  
When to the purpose all do come.  
For now I say none can condemn  
The just decrees that I have made,  
Because I’ve said if wrong thou’rt led  
By any spirit is not Mine  
Then to their judgment I’ll resign  
If they can prove it came not from Me,  
And in the end will all agree.  
And all must own this justice great—

This way to give it up to man:  
I tell thee now thy foes will turn  
In numbers now to be thy friends,  
And say there's justice in the end  
That now no upright man can blame,  
And 'tis the clergy they must shame  
If everything they do not clear  
As she hath freely offered here  
To give the whole into their hands  
If that the Trial now they'll stand.  
And now with joy will many say,  
'We would rejoice to come this way  
The truth in all to see and clear  
And be her judges boldly there,  
Her other judges to confound,  
We should rejoice to hear the sound,  
If any clergy now might come  
The twenty-four all condemn;  
Then twenty-four well we know  
We soon could get to prove it so.  
But here we are provoked to find  
Unto the Church the whole she binds.  
Then if the Calling be of God  
We marvel at the step He'th trod  
To choose the clergy she condemned  
To be her judges now become.'  
Because My wisdom none can see  
Why I have brought it round this way,  
To have none but the Church appear  
For to condemn—or for to clear  
And prove the calling's from on High.  
And 'tis the Church must now comply,  
And by the Bishops ordered so,  
For well I know what fools would go,  
If *any* Shepherds might appear  
Of *any* sects, enough there are  
Whom Satan hasty now would send,  
And fill them up—he'd stand their friend  
If that the whole they'd now confound,  
And say I was not in the sound,  
That they as earthly gods might stand  
And be the judges of your land.  
Therefore their pride I now prevent  
And answer thee why I have sent  
Their anger great for to provoke,

Before I did bring on the stroke  
To have the clergy to appear.  
I know no friends the truth can clear,  
Because they'll say that I did lie  
If Forty-eight did now comply,  
Or twice that number did appear,  
And prove the truth in all was clear,  
There is but few would them believe,  
And boldly say they all deceived;  
But when thy foes do here abound  
That are provoked with every sound,  
And as false prophets to be cast,  
They all must know these ne'er would burst  
To prove the calling was from heaven  
That every light to thee was given,  
Unless the truth in all was clear  
Thou ne'er couldst bribe the Shepherds there  
To prove the calling's from on high,  
Unless the truth was proved by Me,  
To prove the power of My word  
And prove the Calling from the Lord.  
A doubting Thomas must appear—  
A persecuting Paul be there—  
A trembling Peter to deny—  
I tell thee 't must come round this way  
To have the truth be seen and known;  
No other way to man be shown  
Would make them judge thy calling true.  
Bring every mystery to thy view  
They said thy friends did all deceive,  
Not one of them would they believe,  
And now again they'd say the same,  
If I had not their hearts inflamed  
With every anger first to burn,  
Before I brought thy Trial on,  
That every man might clearly see  
Thou ne'er couldst turn thy enemies  
By any power that's not Divine,  
They ne'er would prove thy writings Mine,  
When full of anger they did burn,  
And after that thy friends become,  
Because the truth they'll see so clear.  
For in the end I tell thee here  
They'll surely turn thy every friend,  
And see the truth of all thou'st penned,



It came from heaven all divine  
Tho' spoken in a simple line,  
That they these mysteries could not see  
Why I should bring it round this way  
In language low to stumble man  
In mysteries they could not discern  
In such a manner to appear,  
It is to prove My Bible clear.  
Their understanding it was hid,  
For in disguise I did proceed  
With My Disciples at the first—  
And now in Spirit I do burst  
Until that they will me constrain—  
And then I'll let them know My name  
That I the Saviour do appear  
The world of every sin to clear.  
I tell them in the woman's form  
Strong in the Spirit now I'm come  
They'll find for to redeem the Fall:  
Under the law I tell you all  
I in the woman must appear,  
As Satan did, the whole to clear;  
For by the Law, no other way,  
My Father's will can I obey,  
Or ever come His will to do.  
Bring the Six Days before your view  
How God His labour ended there;  
And then the Rest He did repair,  
And so the DAY of REST must come—  
I tell thee plain for GOD and MAN,  
To rest together and enjoy  
A PEACE that Satan can't destroy;  
Because that day is kept by man  
A Day of Rest, and so 't must come,  
I tell you all, ONE THOUSAND YEARS—  
My Law and Gospel for to clear.  
But how can there be rest for man  
Whilst Satan's power it is so strong?  
Because in Christians he breeds war,  
And in the sinners doth appear  
In wars and tumults you do see  
The lives of thousands pass away—  
And so the Saints in war they be  
I say with Satan and with Me—  
That is I mean their hearts appear

Under temptation like a war;  
For when they are at peace with God  
By Satan's arts they're strong pursued.  
Then how can there be rest for Me,  
My labour is My Saints to free;  
And as one day is a thousand years,  
Then sure the six I've laboured here,  
To try the power of hell once more,  
To see if he will e'er repent  
When he hath felt his punishment  
Due to his sins for every crime.  
Men's judgment never can be Mine,  
Nor form no judgment for their Lord,  
Nor understand My written Word  
In ages back 'twas never done,  
If it was judged by learned men,  
That e'er the ending could be near—  
They ne'er discerned My Bible clear  
One day a thousand years to be.  
From the Creation man must see  
Is what I meant One Thousand Years  
Wherein My labour did appear:  
And then the Seventh I did rest—  
And so the thousand all are placed.  
But can man vainly so roll on  
That a thousand years must be  
From every day that you do see  
For to roll on from year to year—  
And every one with Me appear  
For to roll on one thousand years!  
Then how's the world e'er to an end?  
No, all their learning it must bend,  
Because no knowledge can be here  
To understand My Bible clear  
What the one thousand it doth mean!  
You trust to learning that is vain,  
Which all your learning can't make good—  
My Bible ne'er was understood.  
And now like ————— I will tell thee  
No use to man it e'er could be,  
To know My Bible how 'twas placed,  
Or understand till it doth burst  
The whole in power for to fulfil.  
And so like man I'll answer still:  
Their duties then all did know

And all that I required them to,  
 Because My Scriptures none could find  
 Out to perfection—or My Mind—  
 Because I tell them as a God  
 Under the Fall pronounced them dead  
 Until I come for to redeem  
 And bring the Tree of Life for man.  
 And if they say that this they've got  
 Out of My Book I must them blot—  
 For they no farther can appear  
 If they already do it share,  
 Because they cast them all away  
 The promises that here do lay,  
 And adding to them men are come  
 To say it is already done:  
 Then they must say we want no more,  
 And so their names must perish here  
 When I do bring the Tree of Life,  
 And come with power to end the strife.  
 You're adding to—you're taking from—  
 I say, My Bible, simple men,  
 And placing all another way  
 That never was designed by Me!  
 And therefore now let men take care  
 These promises you deny them here—  
 Then they can never them obtain.  
 What promises can mortals gain  
 That they do add another way  
 And say for man they cannot be?  
 Then from themselves they all do take  
 And like his chapter<sup>14</sup> they do make  
 Themselves the prophets to betray:  
 And so men's ruin now doth lay—  
 I tell you all upon your land,  
 If that the Shepherds do not stand  
 The steady Trial now for all  
 To prove from whence is every call,  
 And throw My Bible open wide  
 To show My flock where they must hide,  
 And in what pasture they must come.  
 For now to all it must be known  
 This is the time for man to see  
 My Bible plain I now tell thee,

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<sup>14</sup> This alludes to the chapter that was pointed out for Miss Townley's perusal, in a letter she received from a clergyman—22nd chapter of the *1st Book of Kings*.

Because their learning all before  
In every age they all did err,  
Which he allowed for to be true,  
Because his words thou well dost know—  
He told the judgment all had placed,  
That long the world it could not last  
Judged by the learned men before.  
Then let his words condemn him here  
And see that learning will not do;  
From his own words he owned it true:  
Then how can you put trust in man  
When you confess their judgment's wrong?  
And full as wrong you now appear  
As all the former writers were:  
For now 'tis drawing to an end—  
Just like their judgment you do bend  
To place it all another way,  
In your own wisdom you do say,  
And yet men's wisdom you condemn;  
Then will you trust to simple men?  
Then sure your wisdom will be cast.  
They judged it then it was not so,  
And now your wisdom it doth go,  
And though 'tis near, 'tis not at hand  
And you the ending can command  
In your own wisdom that doth shine,  
You want no wisdom that's divine!  
Then you must want to perish all  
I tell you plain in Adam's Fall:  
For no man living I can free  
From Adam's Fall, I now tell thee,  
Unless 'tis by the Spirit's power;  
Your wisdom Satan would devour.  
Then sure the wisdom must be Mine  
To prove My Bible all Divine,  
And every leaf for to make true  
It is My Spirit this must do.  
Let all your learned men appear  
In every age, I'll answer here.  
Their learning never could agree,  
Then can you prove it right to be?  
And if it can't be proved by man,  
It is My Spirit here must come  
All hidden Mysteries to reveal—  
My Bible I shall not conceal,

I say no longer now from man,  
 For to explain it I'll go on:  
 And then the whole I will fulfil,  
 When men confess they're like the child,  
 That they have every thing to learn.  
 The mysteries deep they don't discern,  
 I said like children all must come,  
 And be converted all like them,  
 If that My Kingdom you would see  
 That was of heaven to dwell with Me.  
 But how these words can man explain  
 Enthroned above I know they mean—  
 Then where's the man that's like a child?  
 No! all your learning must be foiled  
 If you like Christians don't become,  
 And prove like them you've all to learn  
 To enter in My Kingdom here:  
 For none like children do appear  
 When they approach my Heavenly Throne!  
 Young men and fathers must be known  
 I told you all in grace to grow—  
 Then what of it do children know  
 That good from evil can't discern?  
 You ne'er observed how I do warn  
 Nor understood the words I spoke:  
 But now a little child I've got  
 That I'll present him by a man,  
 That with the child shall boldly stand,  
 And say like him you've all to learn,  
 My Bible no one doth discern  
 The way that I shall it fulfil,  
 And so they all may try their skill.

“For now I tell thee, My decrees are fixed the way thy Trial shall be as I said, for this was always in My heart to fix it so; and 'tis not all the power of earth and hell shall alter My Decrees. So let the Ministers and the others plead the justice of My Decrees, and boldly tell them if they say this is fixed by the devil, and they refuse to discover his cloven foot to catch him in his own net, there is more justice and upright dealing in the devil, than there is in man. And if they say it is your own invention to bring on your own Trial, let them plead the uprightness of thy heart, when thou hast promised to give it up to the judgment of thine enemies when thy cause is fairly tried, that if they can prove thy Writings are not of God thou wilt then give up to them. Then they must own there is more upright dealing in thee, than they can find in men, if men now refuse to stand the Trial when all is promised to be given up to their judgment. And let them consider how many thousands thou art leading into errors, if thy Calling

is not of God. But on the contrary, if thy Calling is of God, they must know the fatal consequence for the Lord to call and no man to answer—then they must know from their Bibles, they shall call, and I will not answer, and laugh at their calamity, and mock when their fear cometh.

“Now I shall give thee a parable with this remark—Who is the impudent impostor—the world or thee? Would they not call a blind man an impudent impostor if he should tell a man that had his eyesight, he could not be as good a judge of colours as he that was blind—and tell the man that had his eyesight, he should be confined to him that was blind, or he would put out his eyes and make him blind also, if he would not perjure himself, and do violence to his understanding to say black was white because the blind man had said so? And now I shall go further with this remark to man—Should the man that had his eyesight say to him that was blind—‘To convince you that black was white, I will open your eyes and you shall see that you have drawn a wrong judgment.’ Now should the blind man answer, ‘I will not have my eyes opened but am determined to be blind, and make you blind also’—or do violence to your own understanding to say, ‘I can know better that am blind, than you that can see, so I am determined to put out your eyes, and to make you blind also.’ Let this be answered by the learned world which of the two is the impudent impostor?”

Signed, Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 3.]

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## The Six Days Trial

Extract from a long Communication on the six days Trial.

Ms. June 11, 1804.

### THE SPIRIT OF TRUTH.

“But when they come to appear,  
 The mysteries deep I then shall clear,  
 For men will quickly shew their love,  
 God, by the woman, they will prove  
 Has made their every bliss complete,  
 And Satan then will find the cheat,  
 That he so boldly put on man.  
 Back on his head it now must turn,  
 Because thy innocence they will clear,  
 And own the Lord of Hosts is here.  
 They will confess in every sound,  
 And see thee lifeless on the ground,

So compassed round in love by man,  
They'll say no longer we can stand,  
If this be not a judgment here,  
To cause her death we did appear,  
And yet, you say, she'll come again  
This hidden mystery to explain,  
Then, if we now do find it so,  
We, hand and heart, with you will go,  
And say the Lord is in disguise,  
And vanished now before our eyes,  
For in this manner some may work,  
And judge it is a fatal stroke,  
That thou wilt never return more,  
For strong in thee will death appear,  
And every beating pulse feel cold,  
Nothing but death will they behold.  
And it is judgments judged by some,  
And like the Jews they will become,  
If from the grave she does appear,  
Or ever come to life once more,  
Then surely we'll believe the whole,  
That Christ is come to free the fall.  
If ever she does here return,  
While others hearts within will burn,  
We knew before it would be so,  
Her prophecies she'th made them true,  
And she herself judged so it must burst,  
For when her vision did appear,  
She saw the spacious room placed near,  
That was unseen placed to her sight,  
And now she's gone to take her flight,  
The spacious room a light to see,  
And back again she'll come to us,  
Then every witness must appear,  
That of thy trance before did hear.  
And Mrs. Beecraft there must come,  
Who bought the oil and kept it long,  
And when these things they all do hear,  
They'll say if you in this shall clear,  
Then let the truth be noised abroad,  
For to the public it must be known.  
Shall we conceal this marvellous thing  
If she does come to life again  
Our words they never will believe,  
But boldly say we do deceive.

So let the clergy all appear,  
 And witnesses there must be here,  
 The truth in all to see and know,  
 Then Townley's letter she must show,  
 And say no clergy shall appear,  
 That did return her letters here."

[Extracted from *Had They Had Knowledge*, p. 114.]

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## On Swearing to the Lord

Thursday, June 14th, 1804.

The following was written to the Rev. Thos. P. Foley, by Miss Townley and Mrs. Underwood, the amanuenses of Joanna Southcott.

'The shadow of the Seven Days<sup>15</sup> began on Wednesday, June 13th. I, Ann Underwood, was witness to Joanna's misery before we had all promised to follow no directions but the Lord's. The power of God broke in upon her, and the truth of His Words came by Mr. Foley's letter, which she received that day. On the Thursday, the 14th of June, I was witness to her misery, fearing she should have a letter from Mr. Sharp, that he had not been perfect in all the directions the Lord had given him. But when Mr. Sharp's letter came that he had been strict to obey in all things, her fears and sorrows both vanished, and joy appeared in her countenance, which she says she has felt ever since.'

### THE SPIRIT OF TRUTH.

"Joanna, wilt thou swear by Him that liveth thou wilt obey in all things My strict commands to thee, and that not all the Powers of *Earth* and *Hell* shall make thee turn to the Right or to the Left; but that My commands, the LIVING LORD of Heaven and Earth thou wilt obey?"

Which she did with joy, and kissed the Bible in the presence of Miss Townley and me. She then asked if we would copy after her? Which we said we gladly would; and kissed our Bibles with joy, that will bring our deliverance. And so we are bound in Oath to the Lord, that we will not meet the forbidden fruit,<sup>16</sup> nor drink into their Spirits till we be revenged of our adversary the Devil. Therefore no man can make proposals to us now, for we are determined to be taught of God and NOT MAN. After this was done and your letter finished, she desired us to leave her room, which we did, and went to our own lodgings. This morning we visited her again, and here follows her letter to Miss Townley and to me, Underwood:—

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<sup>15</sup> Referring to the preparations for the Trial held in December, 1804.

<sup>16</sup> Those following directions given by spirits, which were contrary to that given by the Lord to Joanna.



Friday, June 15th, 1804.

‘Dear Miss Townley,

What new wonders have burst to my eyes this day from a parable:<sup>17</sup> but I shall leave the parable and come to what was said to me after you left me yesterday.’

THE SPIRIT OF TRUTH.

“Now, Joanna, it was the Woman obeying the Devil that made Satan to be the Prince of this World, and the God of this World, as he gained his point in what he said he should: therefore My Promise was made to the Woman in the Fall. My Kingdom is compared to Marriage; for when a woman renounces every rival, and gives herself up in marriage to a man, then he hath the power over her. Now by your Oaths, you have bound Me in honour to be your Protector, your Saviour, your Father, your Husband, and your Friend; and what I say unto one, I say unto all. Now as I asked thee to swear unto Me, and thou with joy obeyed, demand what thou wilt in My Name, and I will swear unto thee to grant it.”

“Then now, dear Lord, if I am permitted to ask and receive, that our joy may be full, and Thy glorious Name run and be glorified—MY PETITION is that the Power of the Devil may this day be taken from all true believers, and Satan hastily chained down that he may never work in man to be at enmity against Thy Holy Name, but that Thy Kingdom may come, and Thy Will be done upon Earth, as it is in Heaven. This was my Petition. Here follows the Answer.’

THE SPIRIT OF TRUTH.

“Thou hast asked and I will grant it if *all* thy friends that are united with thee in this cause will swear as you three have sworn this day; then you may kiss your Bibles and bless them; for My yoke is easy and My burden shall be light. And let them all say that they are bound in an Oath by their Bibles, that at the Name of Jesus every knee shall bow, and every tongue shall swear; and at His Name their knees shall bow. Unto Him they have sworn that before thy cause is tried and proved they will not go to the right or to the left to do anything of themselves, but as the Lord directs thee. Then where is the man that can ask them to break their Oath? If men do ask them to break their Oath, let this be their answer: Do you bind men to oaths to say they must break them? And if the swearing to man is great—the swearing to God is much greater, and believing her Visitation to be of God, He hath bound them by an Oath to swear unto Him—not to give up her Trial any other way than the Lord hath commanded it—and no other way will we give it up for our Oath’s sake. For know it is written that the Lord will create all things new, and create a new Heaven and a new Earth wherein dwelleth righteousness. And is not this a perfect new Creation, to create a Woman, that men and Devils cannot make her disobey the command of the Lord in one thing even to the peril of her life? And is not this a new Creation in her to be created, to plead the Promise made in the Fall, to bruise the Serpent’s head, and have him to

<sup>17</sup> *The Parable of the Flock of Sheep*, Book 22.

receive his curse that was pronounced upon him? Is not this a new created Being, that is now come to claim the Kingdom for her dying Lord, as a wife claimeth vengeance over her husband's murderer? And she will not give up her claim till her Betrayer in the Old Creation, and her Pursuer in the New Creation, has received his just sentence. For now in the New Covenant that the Lord is making with man, *the Devil is daily pursuing her Children that they may not enjoy it.* He hath betrayed the innocent Woman—He hath caused her dying Lord to bleed—and now her Soul crieth for Vengeance against him; and Vengeance against him is promised her, if she obeyeth Christ, as Eve did the Serpent. 'So she will sooner lose her life than lose her revenge against her Adversary, the Devil. For she seeth her Saviour despised and rejected, and now she will have her revenge on him that caused it, for she has so strongly felt the power of God within her, that she felt she could not fear ten thousand devils before her. And before the Woman the Devil must fall, as Christ fell before man, who did not spare her Lord, the One who died for her sake. And now she will not spare her Betrayer that caused His death, and by her true obedience to all Christ's commands He hath promised to avenge her of her Adversary, the Devil, that he may no longer dishonour her Lord, nor grieve her Children whom the Lord hath given her. And now AS CHILDREN we will obey, that *we may all be taught of the Lord* from the greatest to the least.' ”

“This is the Answer given me from the Lord. In this manner they must plead and *copy after us*, to put themselves out of temptations; and say they have put their hands to the plough and they cannot go back; for they have sworn and they will not repent, but stand steadfast and unshaken, and will dig deep into every mystery that they may find the Pearl of Great Price.—The latter part of the Words is my advice to them all; knowing in Whom they have believed, they will be more than Conquerors through Him Who strengthens us, if they do not act in one step of their own, but say they will consent to no proposals that are not allowed by the Lord to me. For if they say, 'tis Wonders'—answer, they will see the end of the Wonders—That as in Adam all died, even so in Christ shall all be made alive! 'Tis their faith, and they cannot depart from it: for it is not all the Powers of Earth or Hell, shall make Joanna give up her vow to the Lord; for she hath sworn and does not repent!

COMMENTS ON THE ABOVE BY ONE OF THE EARLY BELIEVERS.

The foregoing Communication is the foundation of the present Swearing to the Lord. But in going to the Bible, we find the Lord in delivering His Great Promise to Man that He would bless ALL NATIONS, has given it under the solemn act of an Oath—*Genesis xxii. 15–18* verses: “And the Angel of the LORD called unto Abraham out of Heaven the second time, and said, By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee; ... and in thy seed shall all nations of the earth be blessed.” The Lord repeats the Promise to Isaac in *Genesis xxvi. 3*, saying: “Sojourn in the land,

and I will bless thee, and be with thee, ... and I will perform the oath which I swear unto Abraham thy father.”

The obligation on the people to swear to God in return in order to obtain the blessing, is clear from the following passages:

*Isaiah* xix. 18: “In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts.”

*Psalms* lxxiii. 11: “The king shall rejoice in God; every one that sweareth by Him, shall glory.”

2 *Chronicles* xv. 14, 15: “And they swear unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, ... and the Lord gave them rest round about.”

*Deuteronomy* vi. 13: “Thou shalt fear the LORD thy God, and serve Him, and shalt swear by His name.”

*Isaiah* xlv. 23: “I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto *Me* every knee shall bow, every tongue shall swear.”

*Isaiah* lxxv. 16, 17: “He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten ... For behold I create new Heavens, and a new earth ...”

*Jeremiah* xii. 16, 17: “*And it shall come to pass, if they will diligently learn the ways of My people, to swear by My name, The LORD liveth ... then shall they be built up in the midst of My people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.*”

*Jeremiah* iv. 2: “And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory.”

Now we come to the manner, or attitude in swearing, as represented to us in the Bible. Before quoting the passages, it may be necessary to observe, that the practice instituted amongst us, in giving our voices against Satan, by lifting up the hands to Heaven, perhaps, was ordained by God, as a forerunner, when they should be held up on a *more solemn occasion*. See *Revelation* x. 5, 6: “And the angel, which I saw ... lifted up his hand to Heaven, and swore by Him that liveth for ever and ever.”

*Daniel* xii. 7: “And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever.”

*Isaiah* lxii. 8, 9: “The Lord hath sworn by His right hand, and by the Arm of His strength, Surely I will no more give thy corn to be meat for thine enemies (nor thy wine); but they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of My holiness.”

But of all the effects produced by holding up the hands to Heaven, and that as applicable unto the conquest of Satan, there is none more worthy of admiration than

that recorded in *Exodus* xvii. The narrative begins at the 8th verse, which by dissecting and examining every feature thereof, we shall not only find a remarkable beauty in it, but a striking type of the overthrow of evil. Verse 13: “And Joshua discomfited Amalek<sup>18</sup> and his people with the edge of the sword.” Verse 14: “And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.” Verses 15, 16: “And Moses built an Altar and called the name of it Jehovah-nissi (that is the Lord my Banner): for he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.”

Now come to the Battle and the manner of its conduct:—

*Numbers* xxiv. 20: “Amalek was the first of the nations (that made war with Israel); but his latter end shall be that he perish for ever.”

*Exodus* xvii. 8–12: “Then came Amalek and fought with Israel in Rephidim; and Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses held up his hands, that Israel prevailed ... But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.”

Here we see three characters engaged in keeping the hands lifted to Heaven, while the fourth, Joshua or *Jesus*, the Captain with the Host of Israel, conquers Amalek; the *Grand Type of Satan*. And we find the type of Amalek still carried on to the days of Esther. Haman being a descendant of Amalek (or Agag, the king) makes war, or obtains a decree to destroy the people of God; while Esther, a grand type of Joanna, brings about their deliverance. Now we come to the strongest objection recorded in Scripture against swearing: *St. Matthew* v. 33–37: “Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King ... But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

Here I will refer to the passage wherein is described the practice of the Jews, from whence you may find the drift of our Lord’s injunctions. *Here read the 30th chapter of Numbers*.

Again, in *Deuteronomy* xxiii. 21, 22, it is said: “When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou forbear to vow, it shall be no sin in thee.” The Jews, engaging in any particular enterprise, were in the habit of invoking

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<sup>18</sup> Amalek was the grandson of Esau. (See *Genesis* xxxvi. 12.)

the God of Heaven and Earth by making some oath; or vowing some rash vow—as in the case of Jephthah (*Judges xi*)—which the Lord abolishes.

It appears from the writings of the Apostles, that they took the declaration of our Lord in the most extended meaning; and therefore swearing unto the Lord was prohibited altogether. For St. Paul, in order that they shall have no excuse for wholly refraining from the practice, he in quoting the before-mentioned passage—*Isaiah xlv. 23*—renders the Hebrew phrase—“Every tongue shall swear”—by “Every tongue shall confess”—(*Romans xiv. 11*). But if we examine the passage we shall find that it shall be renewed on the establishing of universal righteousness. There was the same necessity for suspending swearing unto the Lord during the progress of Christianity, as there was for keeping the Believers ignorant of this command—many having fallen away through unbelief.

When we look at the conduct of the first Christians at the time of the Apostles, how dangerous it would have been for them to have taken the oath unto the Lord: for we find universal divisions creeping in among them—one for Paul, another for Apollos—and so it has continued unto the present day.

Now if we come to the teaching of the Spirit through Joanna—there we shall find it included and commanded, as one of the greatest acts to be done by the people, in order to bring His blessing and their deliverance to a full completion.

See *What Manner of Communications are these?* p. 44: “Awake, awake, O Zion; put on thy beautiful garments, O Jerusalem. For the day of the Lord is at hand: that He hath visited, and will redeem His people. I have visited by My Spirit, and now will I redeem by My power: I will no longer bow down to man, but unto My Name shall all men bow; and unto Me shall *all men swear*, that they will be taught of the Lord, from the greatest to the least.”

*Prayers on the Fast*, pp. 36, 37: “For the Battle is Mine, to give the Victory which way I will. So let the Letter be printed, and My Answer to it; for it is fatal for thee, or Townley, or Sharp, if out of fear of offending the Bishop, My command is not obeyed. For all men shall know thy Writings came from the LIVING LORD, who feareth no man’s person; and for My honour and great Name, I cannot save this land from ruin, but for the sake of the Shepherd’s searching into all thy Writings, to know and prove from whence they came. For the Word is gone out of My mouth, and shall not return till unto Me every knee do bow, and *every tongue do swear*.”

*What Manner of Communications are these?* p. 79:

“The Woman shall your helpmate be,  
I’ll further tell My mind;  
It is not one, to Me ’tis known,  
For *I am* a David here;  
And many Brides are now My own,  
Alike with her to swear.”

I would here have you notice, that God begins this redeeming period by addressing Himself (in calling forth His handmaid Joanna Southcott, in the year 1792) as He did Abraham, the Father of the Faithful, under that dispensation. See *Strange Effects of Faith*, p. 27: “Now will I swear unto thee, as I did unto Abraham; I will make with thee an Everlasting Covenant,<sup>19</sup> and save thee with an everlasting Salvation.”

Here you see that God begins His work by renewing the Oath. Also in *What Manner of Communications are these?* p. 18, are these remarkable words:—

“So let thy friends observe all that is penned,  
And every day and date they now must put,  
That men may judge the manner all was wrote,  
Or else, I tell thee, they will not appear,  
The way thou ordered every man to swear:  
Because that *swearing* they’ll say thou’st forbid;  
And by swearing must they all proceed,  
I tell thee, yes, My Bible to fulfil.”

In a Communication given to Joanna on August 4th, 1804, in answer to a dream of Mr. Crossley’s, wherein the Spirit says:—“The meaning of eating the Letter, is those that take the Oath with joy, eating the Word of God, and abiding by it; for it shall be sweeter to them than honey or the honeycomb, that are now desirous to be taught, every man, of the Lord—for in Him they will find joy unspeakable and full of glory.”

[Extracted from *Two Witnesses*, No. 20.]

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### A Continuation on Taking the Oath

And now I come to this morning, June 14, after an explanation of the shadow of the seven days, and directions given. I had these words given me, by the Spirit.

“Unto thy oath I now bind thee,  
And in wonders now go on;  
Then in power thou shalt find me;  
Like a conquering Saviour come.  
In parables I have begun,  
In parables I’ll end;  
And from the parable of one,  
It now is my intent,  
To bring the mysteries all to light,  
From fables to appear.

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<sup>19</sup> The institution of the Sealing.

Thou knowest from fables thou hast wrote,  
 And now I'll place one here.  
 In foreign land the type shall stand,  
 That I bring to this day,  
 And from the murder of a man,  
 My fable now shall lay.  
 But now to thine I will resign  
 For thine shall now appear;  
 And then the mysteries all behind,  
 I'll surely make them clear."

The parable that was in my heart called to my remembrance, was of a man who was tried at Exeter Castle for stealing sheep. (See Book 22, page 1.) It arose as it is printed. The verses that are penned concerning the parables, Joanna spoke as fast as we could write them; but she saw the force of the parables too strong to be able to write herself; for she saw her Saviour in the husband who was murdered.

Now, she cannot bear the feelings of her own heart, to think she has been deceived by the cursed arts of his murderer, to lessen her esteem for her dying Lord, which she confessed with shame, he has had that advantage over her to make her believe the Lord had no love for her.

Underwood and Townley have been witnesses to the sorrow of her heart. Therefore, she saith, the Lord will enable her to come forth with fury against her adversary, the devil.

Here I must drop the subject, and come to the directions given to Joanna about the house.

#### ANSWER OF THE SPIRIT.

"Now I tell thee they need not have the house very large, as there will be but forty-eight and the witnesses the day; and the witnesses must be in the adjoining room.

"The second day thou wilt not be along with them. They must not let the house be full, but tell the people who come they must go as soon as they have seen you, to give place to others. But, after thou returnest from —— there is no house or garden large enough to hold thee, to meet the multitude; thou must meet them in ——; and every one who enters the field, must bring their seal with them, or it will be fatal; for I cannot protect any man in the field without his seal. Therefore thou must write thy name, and put the seal on many; and thy friends may fill them up while thou art away at ——, to give to those who have faith to sign, and be sealed. For I cannot protect any that enters the field from Satan's fury without their seals. For he will then light on them. But the sealed may stand as bold as a lion. They shall find there is a God mighty in power,—mighty to save to the utmost, all those who have trusted in him. It will be a day to be had in everlasting remembrance, to hear the decrees of the Lord made public to the world at large what has past, for men and devils,—and none but the sealed people can appear.

“And was it not so, no field could hold them. But fatal judgments will fall on those who enter the field without a seal.

“The day of repentance will then begin. Many will say they would give a kingdom if they had a seal; what fools were we not to sign for Christ’s kingdom to come, and Satan’s to be destroyed; and now we find it fatal to enter the field without it.”

What faint ideas we have all had. And now I shall come to the purport of your letter. You, or any of the judges and jury had scarce any idea of a quarter part of the greatness of my trial. It is a thousand times greater than ever I thought of; therefore I am of opinion, great numbers of the sealed people will be there: so no man can err by taking the Oath, if he is willing to come forward, suppose he should be called upon. But he who takes the Oath, and is called to come forward and refuses, will bring a double guilt upon his own conscience: therefore every man who takes the oath must be well advised in his own mind, whether he is willing to come forward, supposing he is called.

Mrs. Bruce and Mrs. Foley have taken the oath, with their husbands.

All the judges and jury are sworn.

(Printed from a MS.—left by Joanna Southcott.)

THE OATH  
Required of Joanna Southcott.  
AND HER FRIENDS  
TO BE TAKEN.

“Wilt thou swear by Him that liveth—thou wilt obey, in all things, my strict Commands to thee—and it is not all the Powers of Earth and Hell, shall make thee turn to the right or the left,—but my Command, the living Lord of Heaven and Earth thou wilt obey?”

[Extracted from *Small Still Voice*, No. 11.]

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Only God Forgives Sin

Ms. July 2, 1804.

After Joanna said that she had forgiven Mrs. Foley, and was no more angry with her than she was with herself, the other letter was read, and then Joanna’s conscience condemned her that she had no right to forgive sins committed against God. It is to the Lord they must go to ask pardon for that, for none but the God of Heaven can seal her pardon, for the letter was sent by the command of God, and every word she spoke against it she spoke against the Lord, and not against Joanna; therefore she was in a sin to ask Joanna’s pardon, and Joanna had no right to make herself a pope. To forgive



was out of her power, as she had told in John Symonds' letter, that if she could forgive debts she could not forgive sins.

[Extracted from *Had They Had Knowledge*, p. 216.]

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### God's Fury on Satan

Ms. July 12, 1804.

#### THE SPIRIT OF TRUTH.

“For I'll relent, and will repent,  
 My rage against mankind,  
 For now on Satan I am bent,  
 My fury he shall find.  
 I said to man, the woe must come,  
 And the first woe appear,  
 But when the second it did come,  
 Then know my woes were near,  
 That fury great I said should burst  
 When the first woes were past,<sup>20</sup>  
 And now, if sinners do relent,  
 On Satan I shall burst;  
 With fury strong I then shall come,  
 And man I'll bid him see,  
 And if he'll not repent like them  
 In hell he now shall be.”

[Extracted from *Had They Had Knowledge*, p. 128.]

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### Extract of a Letter to Mr. Crossley

Ms. August 4, 1804.

In a letter to Mr. Crossly, of Wakefield, Yorkshire.

The meaning of eating the letter is, those who take the oath with joy, eating the word of God, and abide by it; for it will be sweeter to them than honey or the honey comb, who are now desirous to be taught every man of the Lord, for in him they will

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<sup>20</sup> The woes produced are—first the deluge, second the destruction of Jerusalem, last is for the powers of darkness and their adherents on earth.

find joy unspeakable and full of glory. This is the meaning of eating of the tree of life, whose leaves will soon be for the healing of the nations.

[Extracted from *Had They Had Knowledge*, p. 9.]

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## The Restitution of a Lost World

“The Sealing, or Signing of Names on the Lists for Christ’s Kingdom to come and for Satan to be overthrown, will end the work.”

A Communication given to Joanna Southcott on Sunday, August 5th, 1804.

### THE SPIRIT OF TRUTH.

“Now I shall answer thee why I ordered thee to put the things together in the morning, so that ye may be ready whenever ye are called; and after that to call forward their letters and compare them together, and place in order what passages in Scripture they alluded to; and then to bind up their letters together, of which I gave thee an explanation in part; and then I ordered thee to finish the day with Sealing. This is a type and shadow for you all, that when every man’s judgment is brought together, and everything is compared together, many Seals will be wanted; therefore I ordered thee to close the day with Sealing.

“Now I shall begin this morning from the ponderings of thy own heart, as thou hast been calling all things to thy remembrance, and thou art clear in thy own mind, that there cannot be a greater Power, than what has been thy Guide, thy Counsellor, and thy Director; for thou hast been thinking to thyself in thy Dispute with the Devil, that hadst thou been commanded, or desired to dispute with him, by the persuasions of men, and a hundred ministers would have stayed in the room with thee all the time to have kept thee from danger, thou sayest in thy heart, thou shouldest have been afraid, that after they were gone, the Devil would have come and torn thee in pieces. But the strength that thou wast supported by cast off all fears from thee, of men and devils; for now thou art running the same hazard with men, which all the men in the world could not have persuaded thee to do, if I had not commanded it. But here thou feelest in thy heart no fear of men; thou hast felt the power of the Spirit in thee so strong, that thou feelest as though thou couldest crush the world to atoms: thou hast felt thy faith so strong, that thou fearest nothing but offending the Lord. Thou hast seen wisdom in direction and explanation throughout thy life, so great, that thou art clearly convinced in thy own mind, that there can be no power greater—none wiser—than what hath directed thee. These have been the pondering thoughts of thy heart this morning, and yet thou sayest, marvelling to thyself, how the harvest can be so good as is mentioned in the newspapers, when a bad harvest was threatened, if unbelief did abound; and unbelief, thou sayest, does abound, and the greatest mockery from the clergy that ever

hath been. At these things together thou hast been pondering in thy heart, and marvelling how all these things should be. Now, Joanna, I shall answer thee how all these things are; then judge from the shadows. Thou judgest from what thou hearest from men, for when thou hearest from letters of bad harvests, that were sent to thee, and the hail thou readest of in the newspapers, thou drawest thy judgment from the judgment of men, of what thou dost hear; and now again thou art doing the same: but thou hast not seen the end of the harvest yet; I have permitted these things to try men every way. I sent the hail upon the wheat in one part; I sent the rust, as thou hast heard, in another part, to see if men would begin to be alarmed, fearing the judgments were coming upon them: but these judgments alarmed none, though they were told that they were threatened. I then permitted there should be put in the paper, the good crops I had sent to other places, to try what is in man, to see if they would come forward now, and say they were clear, and could prove the calling was not from the Lord, because the harvest was good that thou threatened should be bad, if unbelief did still abound. And now the clergy have done everything to provoke the Lord to anger, if the visitation was from Him; yet they say the harvest is remarkably good. Thus I have brought the appearance to try them every way to see if they feared God, or regarded man. But now I shall come as a swift witness against them; for if they judge thou art evil, and leading thousands and tens of thousands into evil, they will not stir one step to put a stop to the evil, when so fair an offer is made them. So whether thou art good, or whether thou art evil; whether thou art visited by the Spirit of the Lord, or by the Powers of Darkness, it is equal to them: therefore, I now tell thee, the blessings they have published in the newspapers are but a curse upon the shepherds' heads. For I shall curse their blessings: yea, I have cursed them already, because they fear not God, nor regard man: therefore they may say with sorrow, ere long: "The harvest is over, the day is ended, but we are not saved" and I tell thee, they will not be saved, for My anger is hot against them. And now I shall tell this of the harvest: draw no judgment from any one, till thou seest the end of the harvest, and the prices fixed. But know what I have said unto thee—how fatal it shall be for this Land, if the price of corn be any dearer this year, than it was the last; though you say they have raised the price of bread already, and yet they boast of a plentiful harvest. Then I tell thee the whole nation is ripe for destruction; and destruction shall come upon them, in a day they little think of, and in an hour unaware; for out of their own mouths will I condemn them all. Will they starve My people in the midst of plenty by laying every burden upon them?"

This morning Joanna opened her Bible at the 43rd and 44th chapters of *Jeremiah*. After we had written thus far from her mouth, she was ordered to take her Bible, and open it to the same place she did this morning, and to mention the 44th chapter, 13th verse: "For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence."

## THE SPIRIT OF TRUTH.

“And now I will answer thee. I have sent Prophets unto them; I have sent My servants unto them, rising early and sending them, but they would not hear; therefore, I will cut them off in My displeasure. The shadow of My fury is broken out in thee, but the substance shall break out in the Land, and the day of My vengeance is near:

“So tremble all to hear the call,  
 My fury shall go through;  
 For I have now concealed from all  
 What is before My view.  
 The day draws near that will appear  
 To bring all things to light:  
 Therefore, My friends have nought to fear  
 To meet them in the fight  
 With words like war, that will appear,  
 For fast 'tis hastening on;  
 You little know what is so near  
 To make My thunder<sup>21</sup> come.  
 So don't despair nor ponder here  
 What way I shall go through  
 The every mystery for to clear  
 And prove thy Writings true,  
 That 'tis from Me, they surely be,  
 The Saviour of mankind,  
 The God of Heaven the whole has given  
 That every soul will find.”

The 3rd chapter of *Acts*, verse 19: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

“Now answer Me, ye sons of men,  
 How you My Bible place;  
 I ask you when these words were penned,  
 And then judge all the rest,  
 Before or after I was born  
 Was it then written there;<sup>22</sup>  
 Or was I gone to Heaven's high Throne  
 Before they did appear?  
 Now from the first I now shall burst  
 The tenth, eleventh see

<sup>21</sup> The thunder of His Word: also temporal thunder.

<sup>22</sup> *Acts* i. 10, 11.

And from the nine, behold the time,  
That I was taken from them.  
Three verses here, you may see clear,  
To prove that I was gone;  
The eleventh hour is drawing near  
That I shall now return.  
For though in judgments I'll begin,  
In blessings I shall end;  
And the refreshing of the Lord  
Is coming to My friends;  
Whom received until the time,  
The Apostle here did say:  
And now I tell you all My mind,  
I'm coming down this way:  
For to restore, I tell you all,  
A WORLD that now is LOST;  
The RESTITUTION now of all,  
Then how can men so boast?  
My Bible see, blind guides you be,  
And blind guides you're leading on;  
My Prophets prophesied of Me,  
That I that way should come  
For to redeem from hell and sin,  
See how My Bible stands:  
The Law and Gospel both compare,  
And judge thy written hand,  
Together weigh, as I do say,  
My Bible now discern.  
Though it is past the break of day,  
And night is hastening on,  
I say for all, that mock the call,  
And Moses' rod you'll see;  
And now the Egyptians one and all  
Must perish here like he.  
That's Pharaoh there that did appear  
With all his haughty host:  
My judgments he would never fear,  
But still with Pride would boast  
To follow on as he begun  
In unbelief before,  
Till to the Sea he then did come,  
And surely perished there.  
So Moses see the type must be,  
As I have said before;

The Spiritual Moses it must be  
     Satan to conquer here.  
 Pharaoh you see the type to be  
     Of Satan I did place:  
 And Moses was the type of Me,  
     Then judge ye fallen race  
 How I must come the Moses strong  
     In power for to appear;  
 And when the tide I do divide  
     My foes shall perish here  
 That won't obey what I do say,  
     The Sealing I've placed so:  
 You all must perish in the way  
     That won't like Israel go  
 From Satan here that doth appear  
     So strong to keep you back;  
 But I shall still now persevere,  
     And then like Moses break  
 Upon the Land, for on the sand  
     Your houses now are all  
 That now refuse thy written hand  
     My Bible none can call  
 A Book that's true before their view  
     The way that it's placed by man,  
 And from the chapters thou hast read,  
     I bid them to discern.

“Now let the learned read the 6th chapter of *Hebrews*, 18th verse: “That by two immutable things, in which it was impossible for God to lie.” Let the learned answer what these two immutable things were, and I shall answer thee again. Let them answer the 3rd chapter of *Matthew*, 12th verse, and tell Me when I gathered My wheat into the garner, and burnt up the chaff with unquenchable fire. Now let them read the 4th chapter through, of My disputes with the Devil, or My temptations in the Wilderness, and let them discern the words of Satan at verse the 6th, chapter 4: “If thou be the Son of God,” etc. Now discern ye sons of men, how Satan came forward with what was written when he tempted Me in the wilderness: then know all men, from the Bible Satan will come forward pleading his cause with what is written. Mark My answer, verse 10. Therefore My Gospel was written, that when I came in the Spirit, to the fulfilment of all things, I may come forward with the truth of what is written. But how could I then destroy all the works of the Devil, before all that was prophesied of Me was fulfilled. Would they not have said, I came to torment them before the time, and with a Bible that was not true? Now come to *Matthew* v. 5.—Now go to chapter 6, verse 10,—chapter 7, verse 24, to the end. Now I shall answer thee from these chapters, and call thee back to the beginning in 1792. I said, if they would

believe My sayings, they would believe thy sayings; but now I have proved that they have heard these sayings of Mine, and do them not: then great must be the fall of this nation; for where is the man who can prove that those chapters were ever fulfilled? And where is the man who will take up his Bible, and plead what is written against Satan, that the axe may be laid to the root, and the root cut down, which is the root of all evil, that My Kingdom may come, and My Will be done upon earth, as it is in Heaven? But those that do it must be the meek to inherit the earth, and they must possess My Holy mountain, and I shall take the stumbling-block out of their way. For I said: "I come not to destroy, but to fulfil; for verily I say unto you, till Heaven and earth pass away, one jot, or one tittle, shall in no wise pass from the Law till all be fulfilled." Therefore now bring forth your Bibles, ye sons of men, and I will prove unto you all, that ye have made My Bible the most false book that is penned, and set yourselves up as earthly gods: but you shall find that God is true, and every man I will prove a liar, that denies the fulfilment of My Bible.

"And now I shall come to Turner's letter:—"

This morning we received a letter from Mr. Turner of his judgment concerning the Vision. He quotes the 24th chapter of *Isaiah*, verses 1, 13, 14.

#### THE SPIRIT OF TRUTH.

"Now I shall answer thee of this chapter: In it is mentioned the destruction of Satan's kingdom and My glorious reign in Mount Zion and Jerusalem: So the judgment of the wise men hath judged wisely, and wise I will make them. For he only is the wise man that seeketh after that wisdom that cometh down from above; and without that wisdom coming down to men, My Bible can never be fulfilled, neither can it be understood, for it is beyond the wisdom of man, whom I pronounced dead to knowledge. Thousands will perish because they will not understand.

"Now I'll begin where thou dost end,  
 The chapter I'll explain,  
 And all the mysteries that are seen  
 I'll bring them out to men.  
 For blindly here they do appear,  
 My Bible none discern;  
 And when I bring My Kingdom here  
 They know not how I warn.  
 All things for man are placed by them,  
 For none the depth do see;  
 And now these verses they must pen,  
 And let men answer Me  
 How they'll appear to make them clear  
 The chapter none do know:  
 Then why will men so persevere  
 In blindness still to go?"

*Isaiah*, chapter 24, verses 17, 18, 19 and 23.

“Now where is the man who can answer this chapter, that all this glory shall be upon the earth, when the earth is clean dissolved? Or whom do they call the inhabitant of the earth, that cometh up from the pit, that shall be taken and fall into the snare? O ye blind leaders of the blind; ye Scribes, Pharisees, and hypocrites, that will neither enter in yourselves, nor suffer those that are entering to go in. Ye neither know yourselves, neither will ye be taught: for My Bible stands as a book that is sealed, that neither the learned nor the unlearned can read, that meaneth, to understand it. What use was My giving a Bible that was never designed to be understood? What use was there in sending My prophets unto them to give prophecies that never were of use to man? And no use to man it can be before I come to reveal to thee the mystery of this chapter. “Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.” Now the Inhabitant of the earth is the Devil, whom I call the god of this world, who hath blinded their eyes, that in seeing they could not see, and in hearing they could not understand: for he is like a roaring Lion seeking whom he may devour. So he inhabits the earth, and the hearts of men, that are set to do evil. He cometh up out of the midst of the Pit, but now he shall be taken in the snare, and ye that flee from the fear, shall fall into the Pit—that meaneth, he that fleeth from the noise of the fear that the day is at hand, that I will destroy both root and branch of evil: and they will not fear, till fear comes upon them; then fear and the Pit will come together. But they that lift up their voices and sing for the Majesty of the LORD, they shall glorify the LORD in the fires—even the name of the LORD God of Israel (verses 14 and 15).

“Now I shall come to chapter 25, verses 8, 9. “He will swallow up death in VICTORY; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and REJOICE IN HIS SALVATION.”<sup>23</sup> Now I shall begin to answer thee from what I said before—“If they believe My sayings, they must believe thy sayings,” for these things were never yet fulfilled. When were sorrows or tears wiped from all faces; or the rebuke of My people taken away from off all the earth? Then now come to My Gospel that I have mentioned before: *Matthew*, 5th chapter, 17th verse:—

“Then now to all I loudly call,  
My Bible you deny;  
These Prophecies I tell you all  
Came from the Lord on high:  
And to fulfil is now My will,  
And now My will is come,  
The Pit for Satan is prepared  
And there’s his final doom.

<sup>23</sup> See also Book 55, pp. 12–49.



Inhabit here he does appear  
 Strong to inhabit all;  
 But I shall catch him in his snare  
 And down he now shall fall.  
 The world you'll see confused to be,  
 The time is hastening on  
 That all the earth shall pass away—  
 I mean the earth of man  
 As they were made and then betrayed  
 As Earthen vessels here.  
 But now My Spirit it is come  
 To make you white and fair—  
 And white as snow you all shall know  
 My fleecy flock shall come,  
 And strong My Spirit it shall go  
 That I shall breathe in man,  
 Because in thee the shadow see  
 When I did so appear,<sup>24</sup>  
 And white as snow thou well dost know  
 Thou didst discern me here.  
 So white as SNOW they all shall know—  
 My friends I now will make;  
 The earthen vessels I'll destroy,  
 Though not the bodies take  
 I say from all that hear the call;  
 But EARTH must pass away,  
 And Satan then may lick the dust  
 That he did first betray,  
 Because in man he entered strong,  
 When he the fruit did taste,  
 Thinking the woman to condemn  
 And on the Lord 'twas cast.  
 So she and I the cause must try—  
 Let men judge as they will—  
 I tell thee there's no other way  
 My Bible to fulfil.  
 So mountains here you do appear—  
 Mountains too high for man,  
 But know the SNOW doth cover here<sup>25</sup>  
 Though you can never climb  
 The height to see, I now tell thee,  
 That to thy Bed is placed

<sup>24</sup> Book 24, p. 113. Vision of the Heavenly Figure.

<sup>25</sup> *The Dream of the Mountains of Snow.*

A mystery no man can clear  
 The way thy lot is cast  
 To place it so all things to know  
 For I shall all reveal,  
 The mountains high that before thee lie  
 At present I'll conceal  
 Before 'tis come unto the end  
 And then the top thou'lt see;  
 And then I tell thee all thy friends  
 May give the snow this way.  
 But I'll end here and say no more  
 As night is hastening on;  
 The other dream thou didst not name  
 How these two Ploughs did come."<sup>26</sup>

[Extracted from *Two Witnesses*, No. 7.]

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## The Dream of the Mountains of Snow

An important Communication given to Joanna Southcott on the above, which she saw in a dream, on Monday, August 6th, 1804.

### The Dream.

Joanna awoke very early, soon after daylight, but then went to sleep, and dreamt that she was upon the Mountains of Snow, that were all covered thick with snow: yet there was a path between the mountains, where her bed, and many other beds were placed. She thought someone pitied her for sleeping there, but she told them she was the happiest creature in the world, and she would not change places with anyone for the world. She thought there was a man pulling down the snow from the mountains, and she thought it was to be given out in rolls to the people, that were waiting below outside the mountain. She thought Fanny Taylor<sup>27</sup> had wrapped up one bundle in a handkerchief, intending to climb up to the top and throw it over, but it was so steep that she could not get up; when a man told her she could not get up, it was so steep, but she might go down the mountain and throw it over, she saw her running very swiftly down the mountain to throw out the snow to those that were waiting, and many large rolls of snow were made for the people. There was a child in a bed that kept crying aloud, till its face was swollen with crying: Joanna thought she went and kissed the child to compose it, and then it lay quiet.

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<sup>26</sup> *The Dream of the Two Ploughs.*

<sup>27</sup> A young believer who often wrote for Joanna.

After that she dreamt she was in a room, and saw the Rev T. P. Foley come in with two large white things. She cannot describe their shape, but the wool upon them was like lamb's wool, and they were as large as lambs, only their feet were short, and their faces like a mole,<sup>28</sup> but these were white. One of them Mr. Foley had upon his head, and the other under his arm. He then put them down on the table and made much of them, and said, "Pretty creatures, I have got you." When Joanna awoke from this dream, she was excessively weak and faint, and said she felt nothing of the Spirit visiting her. We then asked her if she would finish a letter that we had begun writing last night to Miss Dewdney in Devonshire. Hirst had made an enquiry about a man, who is a very strong believer in Joanna's writings, and had been employed to write to the ministers the Communication that was sent to him: but as that man when provoked to passion, is apt to swear; they were jealous whether this man was worthy for such a calling. The answer was given last night, but Joanna had forgotten what was written concerning the man, before we read her the letter, and then she was struck deeply with the following words that were in the letter: "Then know what the Lord saith of the obedient; *though their sins are as scarlet, I will make them as wool; and though they are as crimson, I will make them as white as SNOW.* Though the sin of swearing I do not countenance, neither doth the Lord allow it—yet when there is some good in the man, the Lord knows how to prune the tree of its bad branches, and to graft in good ones if the stock be good—by which I mean the heart—and I trust such is the case with this man." This part of the letter was written last night, Sunday, August 5th, 1804, and this morning Joanna had the above dream.

#### THE SPIRIT OF TRUTH.

"Now Joanna this I'll answer  
 From the dream that did appear,  
 And the words before were mentioned  
 I shall fully answer here:  
 There's not a man on earth can stand  
 To say that sin he hath none;  
 They're all defiled throughout the land,  
 Then how can men complain?  
 The mote that's in their brother's eye  
 They easy do discern,  
 But not *their beam* for to espy—  
 This is the case with man,  
 One sin in thee that's not in me—  
 The world doth now appear.  
 But yet I'll prove all sinners be,  
 The greatest sin I'll clear,  
 Or yet I'll free, I now tell thee,  
 If men do but repent,

<sup>28</sup> A little brown or black animal that burrows in the earth in the fields.

And say the snow they wish to see  
 May now from heaven be sent.  
 The mountains<sup>29</sup> here they may appear—  
 The mountains strong of man!  
 Ah! why such sinners should I clear?  
 But I will answer man:  
 My snow shall come to fall on them  
 That will me now obey;  
 And I shall further here go on,  
 And tell thee now the way—  
 Let men begin, My favours win,  
 And wish My Kingdom here!  
 Perfect obey what I do say,  
 My snow shall now appear  
 To cover all, it so shall fall—  
 That is My every Word:  
 And now My Bible forth to call  
 And prove it is your Lord  
 Is come to free from misery,  
 If you stand waiting here—  
 My snowy mountains wish to see  
 And so wish to appear  
 White as the snow, your guilt to show  
 I'll wash it all away.  
 And then the snow, you all shall know  
 Shall cover all that day  
 That do appear to tarry here  
 Longing the snow to see.  
 The thing of Foley now I'll clear:  
 What he brought in to thee:  
 The things were two before thy view  
 In colour to appear:  
 And white as snow thou well dost know,  
 Thou sayest the wool was there.  
 Then now discern how I do warn,  
 The face appeared to thee  
 In perfect shape, it must be known,  
 Much like the mole to be—  
 That is all black—then mark the stroke—  
 For BLACK to WHITE I'll turn.<sup>30</sup>  
 If men like Foley do appear,  
 And do as he hath done—

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<sup>29</sup> Of sin.

<sup>30</sup> At the last, if standing in obedience to Christ, the coloured races to be made white both temporally and spiritually.

Resolved to stand by My command  
 If unbelief appears  
 And black as hell their ways should swell—  
 Foley<sup>31</sup> will conquer there.  
 He conquered first, he'll conquer last,  
 And He will conquer man,  
 Until you'll see the mystery  
 The Black to white will turn.  
 So you'll see two before your view  
 In steadfast faith to stand:  
 So now begin as he hath done  
 In faith and courage here,  
 And then I say you may go on,  
 And nothing have to fear.  
 Now the whole I here shall answer  
 Foley's love and valour's great:  
 I that am his every Master,  
 Proved his heart's without deceit.  
 All men to try, I now tell thee,  
 I do these things prepare,  
 That Satan may be shamed this way,  
 When I have ended here.  
 For I'll confound in every sound—  
 I've tried men every way—  
 And if in faith they still abound,  
 The tempter soon shall lay  
 Beneath their feet—the mystery's great—  
 For man shall tread him down:  
 As in their hands My promise stands  
 And so they shall be crowned  
 In glory here they shall appear  
 As soldiers in the fight.  
 And every mystery I shall clear,  
 And prove I've made them white—  
 White as the snow My flock shall go—  
 My fleecy flock they'll be,  
 That there's no man can here condemn,  
 If men will act like him.  
 Upon their head it will be said,  
 The victory then does stand  
 When all in white before their sight,  
 And now discern his hand—  
 The cause in hand you must command  
 Is the good fruit to taste;

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<sup>31</sup> Foley a type of Christ.

For so My Bible all doth stand  
 And so it now shall burst.  
 The fire here doth strong appear,  
 That men are passing through,  
 But all the mysteries I shall clear  
 And bring all to your view.  
 The Tree of Life<sup>32</sup> brings on the strife  
 As I have said before;  
 And in My Bible so 'tis penned—  
 This is the HOLY WAR  
 Begun below, on earth will go  
 Through all nations on the globe;  
 But I shall make an end—  
 My snow shall come to fall on man,  
 That now will stand My friend.  
 No hazards here you need to fear,  
 For dangers you have none  
 If you stand strong as Foley's done,  
 I'll bring you safely home.  
 Your journeys through I well do know  
 What thorny paths you've trod,  
 But 'tis from Me you all shall see  
 To prove you're men of God;  
 If you go on as he hath done  
 No danger you've to fear  
 For I do tell you every one  
 I've numbered all your hair.  
 You cannot fall, I tell you all,  
 If you stand out like him,  
 For when I prove the every call  
 The victory you may see—  
 That black to white, before your sight,  
 I'll surely turn for man.  
 Your love so great, I'll never slight  
 If you stand out like him  
 For to appear as he did there.  
 Your trials may be great,  
 But I shall answer every prayer  
 And Satan will defeat,  
 If he does come an army strong  
 Against your friends appear;  
 Such trial unto me is known  
 So I permit it here,

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<sup>32</sup> Woman.

For one to burst whose faith was placed  
     So fervent in the man:  
 And Satan's arts so boldly missed  
     Why he so bold did stand!  
 So boldly here must all appear,  
     The hours are hastening fast  
 That every mystery I shall clear,  
     And show how all will burst  
 Upon your heads as this was laid  
     My snowy flock shall come:  
 For Satan's arts are all betrayed  
     He thinks to baffle on,  
 As at the first he then did burst  
     Upon the woman there,  
 Till he from Paradise was cast.  
     And so he does appear  
 To act again the same with man  
     The woman for to try—  
 But now I tell him 'tis in vain,  
     Because My friends are nigh,  
 Who steadfast stand by My command  
     As lovers here to Me:  
 And by them I will ever stand  
     That every soul shall see.  
 So now you men, you may begin  
     To make your brides the same,  
 If you their hearts like Me can win  
     To honour all My Name.  
 For honour here does strong appear  
     For to obey their Lord;  
 And I shall make all mysteries clear  
     And prove it was My Word.  
 I said at first, it so must burst,  
     The chapter you read through—  
 Her husband should rule over her—<sup>33</sup>  
     Can this be done by you?  
 I tell you, no, it is not so  
     'Tis I must conquer here  
 To make the woman to go through  
     The husband to appear:  
 Because by man it is not done,  
     Then men must all submit;  
 And say our Bibles we discern  
     'Tis Christ must finish it.

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<sup>33</sup> *Genesis* iii. 16.

To make all true before our view  
 The enmity is come—  
 And Satan may begin to fear  
 He'll feel his final doom.  
 And then of men I tell them plain—  
 I'll make them white as snow!  
 The balls are rolling now for man,  
 The mountains they shall know,  
 That are too high for man to fly,  
 My Bible I'll go through.  
 Now I'll begin where thou didst end  
 The chapter I'll explain:  
 And all the mysteries that are seen  
 I'll bring them out to man.  
 For blindly here they do appear,  
 My Bible none discern,  
 And when I bring My Kingdom here  
 They know not how I warn.  
 All things for man are placed by them  
 But none the depth do see;  
 And now the verses thou must pen  
 And let men answer me—  
 How they'll appear to make them clear,  
 The chapters none do know—  
 Then why will men so persevere  
 In blindness still to go?"

### The Dream of the Plough of Oxen

A Communication given to Joanna Southcott on the above Dream of August 6th, 1804.

I dreamt I was upon a bank and a horse stood by my side. A man rode up on another horse and both horse and man jumped on the horse that stood by my side, at which I was alarmed, and ran down over the bank, when I met a plough of oxen coming yoked up together. A bull was also yoked into the plough—the most frightful figure I ever saw—his head was uncommonly large, but so battered, bruised and disfigured with places swelled out on his head, that made him look frightful. Of this plough I was afraid, because of the bull. After I had passed by this plough, I came to another, where oxen and men were yoked in together. I thought one of the men knew me and wished to come out of the yoke to come to me. I talked with him some time till the plough went on.

I then went to a house where there were some women that came to visit me, and who seemed very glad to see me. I thought we were talking of the Prophecies, and there were some ill-looking men in the room. One of the men looked on the others, and



said, "These are a parcel of Methodists, let us be gone." So he arose immediately, and the others followed him out of the room. Then I awoke from my dream, and in the morning I dreamt of the "Mountains of Snow." Nothing was said to me till nearly one o'clock, when the following verse was spoken to me—but in the morning when I lay awaking with my eyes closed, there appeared before me the likeness of a Beam with a Pole across it, wavering up and down.

### Foley's Beam

August 7th, 1804.

#### THE SPIRIT OF TRUTH.

"This is a day that's a shadow to man,  
 My silence is kept for a day that's to come,  
 The Beam that thou sawest will shortly be placed,  
 And then there's no time for no mortal to waste:  
 As you sit all idle and so is your land,  
 But soon you will find that confusion will come  
 When work in abundance you'll all have to do;  
 I've now spoke a few words and them you'll find true.  
 So now watch the hour that the silence was broke,  
 And this is the Day that the Beam seemed to set  
 So placed before thee to go up and down:  
 And I have kept silence, no answer thou'st found,  
 Because for to try thee I left thee alone  
 To see if thou'st wisdom thy dreams for to form.  
 So now I shall leave thee till night's drawing near  
 And then of thy answer thou further wilt hear."

Half past five o'clock.

"Now this shadow I shall answer,  
 As the Beam did so appear  
 Men will shortly know thy Master,  
 Foley's Balance must appear.  
 A Balance see, I now tell thee—  
 So wavering up and down—  
 Must equal weigh, I now do say,  
 Or else 'twould tumble down  
 Just like thy fan that's in thy hand,  
 That I did bid thee try—  
 When even stood, I shall allude,  
 Did on thy finger lie:  
 But when that here it did appear  
 Unequal for to come,

The heaviest balance, thou seest here,  
 Did surely tumble down.  
 Then to your land I now shall come—  
 The balance equal here—<sup>34</sup>  
 That thou didst see, is known to Me,  
 And I shall conquer here.  
 The balance strong will shortly come,  
 I say to weigh the whole;  
 And then you'll see the mystery  
 The way the fan did fall,  
 Because the Fan was in My hand  
 The heaviest Part was cast,  
 That soon did fall, I now tell all  
 And so it will abound.  
 The bulk of man they so do stand,  
 But soon they'll tumble down,  
 Because their weight is but deceit—  
 The even Balance see!  
 That in the shadow I did place  
 No falling there to be!  
 There equal stood, then I'll allude  
 The shadow here for all!  
 The Truth shall stand by My command,  
 And there's no one shall fall  
 That now begins from the shadow strong,  
 The shadow here I've placed:  
 And so the substance it will come  
 Then now judge all the rest.  
 A Balance true before your view,  
 That equal then stood there;  
 Not one did fall, I tell you all,  
 Then what have you to fear?  
 Now I'll go on I say to men,  
 For shadows thou sawest deep—  
 And to the Ploughs I mean to come  
 And tell how this will break;  
 The Ploughs were two before your view  
 The first that did appear;  
 The Bull so frightful to thy view  
 That made thee them to fear.  
 And for the next I now shall fix  
 The men joined with the plough,  
 That did thee know, he told thee so,  
 And now I tell thee how

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<sup>34</sup> Half the Nation are yet to sign the Petition for Satan's overthrow, and Christ's Kingdom to come.

This will come on, be it known to man,  
The Ploughs will soon appear:  
For Satan's malice will be strong  
The frightful Bull was there—  
That frightened thee, thou plain didst see,  
But know in yokes they stood.  
Then where's the man can injure thee,  
For I shall this allude  
I say to man, thy foes will come  
By Satan they'll appear;  
But 'tis from Me the yokes they'll see  
How I shall yoke them here;  
And behind thy friends thou'lt find  
Yoked in by love the same;  
Because the men were joined with them  
And so my *friends* will come.  
And from the *two* bring to thy view  
The Bullocks and the men:  
The difference see now placed by Me,  
And so the twain will come—  
The twain is two before your view  
Let men and women join—  
These are the two you all shall know  
That now must so combine.  
For with the first the bull did burst,  
And Satan's rage came there;  
But with the last the men were placed  
Then what hast thou to fear?  
Provoked by Hell some men will swell  
Thinking to make thee fear;  
Because this way to thee I say  
Thy trial will appear.  
Then will come in the mountains strong  
That I did place of snow:  
Thou'lt see the time before 'tis long;  
Thou hast all to go through.  
So do not fear, no danger's near  
For I'll put yokes on man,  
Just as the bullocks did appear,  
If Satan's rage should come.  
I'll yoke them in if they begin  
To come against My Word,  
And Satan's Yoke shall soon be seen  
He can't condemn his Lord.

The woman's free, I now tell ye,  
And I shall free the whole.  
The mountains high before you lie—  
My snowy flock I'll call—  
As Rolls stood there that did appear  
These Rolls I'll turn to man:  
And all their conduct I'll make clear  
In innocence they have been;  
Their journey through to see all true,  
Though no one thou didst clear,  
If aught was wrong by them was done,  
Thou didst reprove them here.  
But 'twas not thee, I now do say,  
'Twas I reprov'd them all—  
To show the true and upright way  
By arts was not thy call:  
To flatter them that did do wrong  
For no one thou didst fear.  
And if against thee they would turn  
Thou would sooner lose all here—  
Than disobey what I do say!  
Then how can man complain  
Thou act'st deceitful in the way  
The heart of one to gain?  
Now from the first I here shall burst,  
In Symonds' house appear,  
For there thou knowest the Seals were cut,  
Twelve witnesses were there  
The whole to see, was known to thee,  
And there the whole was sealed  
And copied by thine enemy  
Great part that was revealed.  
Then where's the man on earth can come  
To prove there was deceit?  
I'll let them know before 'tis long,  
That Satan laid the net  
For him to be thy enemy  
Thinking to foil thee there.  
Had I complied I now do say  
His arts might then appear  
That something wrong by thee was done  
Thou fearest for to chastise.  
So to the purpose I did come  
To make the simple wise,

Him to reprove, nor show no love.  
 Then how can man appear  
 To say deceit in thee did move;  
 Thy foes themselves would clear  
 If they could come against thee strong  
 With any art in thee?  
 And mark the letter now of John:<sup>35</sup>  
 He first did boldly say,  
 That thou didst lie, the words were nigh,  
 Or to that purpose spoke.  
 Then I before him all did lay,  
 And did thy passions work  
 In rage so strong for to go on,  
 And all his follies place;  
 That all before him then might come.  
 Would he not thee disgrace  
 If he could come to do the same  
 And ought did know of thee  
 Thy character for to disgrace?  
 His pen thou'd surely see,  
 Would soon appear against thee here.

"So all must know the truth is clear  
 The way that I've begun;  
 So I went on from man to man  
 That everything did know—  
 If there were errors I condemned  
 To prove the truth was so:  
 No art in thee the world may see.  
 Those that have been so much with thee  
 When I reprov'd them there—  
 Would they not tell, you must know well,  
 When thou'st provok'd them high?  
 Then no deceit in thee doth dwell  
 The learned all must cry!  
 If wise men here they must appear  
 Thy innocence they'd see—  
 White as the snow thy words appear  
 In true simplicity!  
 Spoken by Me unknown to man  
 The mountains are too high  
 By all their wisdom for to climb,  
 And prove that thou didst lie

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<sup>35</sup> John Symonds.

In all that thou hast said—be not misled  
 It doth from Me appear.  
 And who's the Me, the wise may see,  
 Then let the rest take care,  
 That now begin to mock My Name,  
 For I have yoked in man;  
 Thy every foe, they all shall know  
 Are now in yokes become.  
 On Pomeroy next, I now shall fix,  
 Would he not now appear  
 When such letters have been sent  
 By thy own brother here?  
 Could he condemn thou hadst done wrong,  
 Or e'er deceit was found:  
 He'd make thee tremble by his hand  
 By letters that were found.  
 If he could say another way,  
 The truth was never clear;  
 He'd boldly stand and thee condemn,  
 But I have yoked him here.  
 So I have yoked in every man  
 Where Satan's rage did swell.  
 And now to Mossop<sup>36</sup> I shall come—  
 The truth I did him tell—  
 Did he not write when I indite  
 Or did the truth appear  
 That unto Pomeroy he should send  
 And boldly tell him there  
 What thou didst send to him that day  
 Or did unto him write?  
 The truth before him *thou* didst lay  
 Though Mossop did indite  
 The letter fair, that he sent there,  
 The truth of all to know.  
 And Pomeroy's answer did appear  
 Did he say 'twas not so?  
 If he did say another way  
 Then Mossop I'll condemn,  
 Because he ought to have told it thee  
 So in the yoke he's come.  
 Because that clear thou mayest appear  
 I tell thee I have yoked all,  
 Where Satan swells with arts from hell  
 And then the bull must fall.

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<sup>36</sup> A dissenting minister.

So all appear in yokes now here  
 Then how can man get free?  
 Thy innocence thy *foes* must clear,  
 And let the world judge thee—  
 If thou'st not stood by My command  
 White as the snow appear! !  
 And let them judge thy written hand,  
 And boldly answer here,  
 If they can say to thee this day,  
 That Satan guides thy hand  
 To work no arts for to betray  
 That could be seen by man?  
 No, no, to thee I say this day,  
 My ploughers may appear,  
 And so the twain may now combine—  
 The men and women here.  
 To men at first they so did burst,  
 But women now are come  
 The truth to see in mysteries—  
 Then who shall dare condemn  
 My Ploughers here that must appear  
 For to break up the whole,  
 And prove to all they have heard the call  
 Though they can never tell  
 How things would come in such a form  
 If 'twas not from on high?  
 The learned may condemn them all  
 But where's the man can lay  
 Upon his head as thou hast laid  
 All mysteries for to clear?  
 Can this be done without My aid?  
 What man can answer here  
 That he can come as thou hast done  
 And words to flow like thine  
 In arguments that are so strong  
 Beyond the human mind?"

Thus far was written on Tuesday, August 7th, 1804.

[Extracted from *Two Witnesses*, No. 33. See also the following Communication for the continuation.]

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## The Dream of the Plough of Oxen, Continued

A Communication given to Joanna Southcott on the above Dream, August 6th, 1804.

Wednesday, August 8th, 1804.

Joanna called for her Bible and opened it at the 27th chapter of *Isaiah*, which she read through; and then she read the 36th chapter, but the 7th verse of the 37th chapter she is ordered to have penned: "Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

Verse 36: "The angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

Verses 37, 38: "So the king of Assyria departed, and went and returned and dwelt at Nineveh. And as he was worshipping in the house of Nisroch his god, his two sons smote him with the sword."

### THE SPIRIT OF TRUTH.

"Now I shall answer thee from this chapter: Here you may discern how prophecies are spoken, and how they are fulfilled. But who could tell from the 7th verse, as thou wisely discerned this morning, what rumour he would hear, or by whom he would be slain in his own land?

"And now I shall come to thy prophecies: Though I have told thee of thy dreams, and have been explaining the Mountains of Snow; and showed thee how I have yoked in the bullocks, and whatever enemy cometh against thee, that they are but as bullocks in the Yoke, that cannot hurt thee. And Wills and Eastlake are in yokes the same: and by the letters that have been sent to the Bishops and the clergy, they are in yokes the same. So that every enemy thou hast got, that are set on by the Devil to come against thee, are in yokes, and no one to speak for them. But remember in the other Plough there were men joined with the bullocks, and one man said that he knew thee, and conversed with thee. Now that man I shall allude to Myself; for there is no man on earth that knew thee but Me; and the Lord knew thee altogether, and whereof thou art made. And it is My Spirit that is joined with my Plough to yoke them together, that they may go on in steady faith, till they have prepared the Ground, fit to receive the Seed. Then the Vision shall speak, and lie not: and I shall be a mouth and voice in all My Plough, and they shall speak with boldness by My Spirit when Satan's head shall be bruised like the Bull: and My Plough shall be able to speak with boldness by My Spirit from the clearness of every truth; while those whom Satan provoked against thee, will be yoked in, in silence; and like Sennacherib's host, all dead men. But I do not say they will all be dead corpses, but like dead men, that have not a word to say for themselves. Now I shall put a hook in their nose and a bridle in their jaws; and they shall turn backward by the way they came forward: that meaneth—that as they came



forward by the arts of the devil to fight against thee; so they shall go backward to their own shame and confusion FOR A RUMOUR SHALL SHORTLY BE HEARD.

“Now I shall come to thy Fasting, the year I showed thee the vision, in 1794.

“I ordered thee to fast from Michaelmas eleven Sundays following; and when it was drawing near to the end, I showed the Vision; and now I have kept thee fasting from bread seven weeks. Then judge for yourselves how near the fulfilment of this Vision is at hand. And now compare the weeks with the time that the Paddington house was offered to Sharp in three months; and now tell Sharp—if the owner cometh to offer him that house when the three months are up, let Sharp take it for thee; and let him not consult with himself, which way I shall bring thy Trial on; but let him read the chapter, and see if he could judge from the words of Isaiah in the 7th verse, where it is said that he sent to Hezekiah, and again to Rabshakeh, if he could judge which way the blast should come upon him; or what rumour he would hear to make him return to his own land; or by whom he would fall by the sword in his own land? They must confess they could not tell by the manner of the prophecy before it was fulfilled: neither can they tell by the prophecies given to thee, the perfect manner they will be fulfilled before My appointed time is come to fulfil them. *And know I told thee, it would not be before May, and it should not exceed November.* So if ye have wisdom to discern My warnings, you must know that this required time to bring around all mysteries, that I may put yokes upon all thy enemies. But how should I have discouraged all, if I had told you how long it would be, when you came at first, and all that thou hadst to go through; how would thy heart have failed thee, and thy spirit have sunk within thee! And would not Townley’s spirits have sunk in her if she had known when she sent out the letters it was to put yokes upon all thy accusers? And how would the hearts of others have failed them, if they had known all the trouble they had taken was only to confine men as Bullocks in a Yoke, that have no power to go themselves, only as they are driven, because their Yokes confine them together? And My Yokes are made so strong, that they shall not be able to break them asunder:

“So now see clear the vision here—

The Dream that thou hast penned;  
It is to make all mysteries clear,  
And show you all the end:  
How I’ve yoked in the every man  
That would against thee fight;  
And now My Plough may boldly stand,  
I’ll make them men of might.  
Like Ploughers here they must appear,  
For they’ve ploughed hard with men  
In barren ground their souls are found  
Their words for to command:  
But I’ll speak plain what I do mean—  
The ground’s the heart of man,

Where I did bid them to contend—  
     The sull I mean's their pen.  
 For I begin like husbandmen—  
     I said I'd so appear—  
 And so with men I do contend  
     Now bring the Ploughers here:  
 If you send men to plough your land  
     That barren is and dry—  
 I ask you how the Plough can stand  
     Till watered from on high?  
 Thou well dost know no plough can go  
     To break up barren ground  
 That's hard and dry is known to thee  
     Till rain on it is found!  
 The ground you know it has been so,  
     So hardened and so dry,  
 There were no ploughers would go through  
     Till watered from on high<sup>37</sup>  
 And now the same it is by men,  
     Their barren hearts are the same—  
 Though I My Ploughers forth did send,  
     They all turned back again:  
 They could not go, the ground was so—  
     The hearts of men I mean—  
 They were too hard for to regard  
     Whate'er came from their pen.  
 In every way that I did say  
     My Ploughers tried the land—  
 Barren see they surely be—  
     And barren all do stand!  
 Like barren ground the land is found,  
     Then what must follow next?  
 A Plough that's STRONG must surely come,  
     Because My mind is fixed  
 To break My Land as now they stand  
     Like stubborn ground to Me!  
 But I'll act like the husbandman,  
     And strong My Plough shall be—  
 I'll make them strong before 'tis long—  
     But I'll break up the ground.  
 And so the double Ploughs may come,  
     And yokes for ALL be found:  
 For I'll yoke all that now do call  
     To come against My Word:

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<sup>37</sup> Only sorrow's tears will change the heart.

But them that flee, as thou didst see  
    May tremble at My rod,  
Because they'll flee, I now tell thee  
    To bring their ruin near.  
Ill-looking men to thee were seen  
    That so did disappear:  
And so they may, I now do say,  
    Thou wished to see them go;  
And so do I that dwell on high,  
    Their hearts I well do know.  
So at the last it all will burst  
    As thy dream did appear:  
And now I'll tell thee of the horse  
    Was standing by thee there,  
Until the man to him did come  
    On horseback seen to be:  
And on the single horse he sprang  
    The first, and frightened thee.  
This may be done I say by man  
    The single horse is here—  
Thy brother stands by My command  
    To see all mysteries clear,  
All truths to know that none might go  
    His sister to disgrace  
I say with lies, let men grow wise  
    For so he now is placed.  
Then men may come and jump on him  
    And fright thee at the first:  
And then came on the Plough so strong  
    That afterwards did burst.  
The Ploughs were two before thy view  
    And two will now appear:  
The Ploughs are strong will surely come  
    Then what hast thou to fear?  
As yokes are on all, and so 'twill fall,  
    One Plough is yoked in Love:  
The other here in yokes appear  
    Then which way can they move?"

[Extracted from *Two Witnesses*, No. 34.]

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## On the Threatened Famine

A Communication given to Joanna Southcott on August 17th, 1804.

*Joanna's appetite taken from FLESH and BREAD three months: said to be a shadow of the substance that would later come upon the nation.*

### THE SPIRIT OF TRUTH.

“Now I shall answer thee of the events of this day. Oh thou of little faith, wherefore dost thou doubt because men frighten thee with the reports in the newspapers saying, what a good harvest it is! How often have these false fears alarmed thee, for thou hast feared where no fear is, though I showed thee the shadow of My anger by the hail coming upon the wheat? And know I told thee by taking thy appetite from bread<sup>38</sup> so *should I take the BREAD from man*. I told thee by My fury that I worked in thee, that My anger was gone forth on men and devils; I told thee by thy sickness how sick I was of men; I told thee by thy weakness how weak I should make the nations. All these types and shadows I have placed in thee before I brought them to appear in the nations. And now I tell thee like the corn before thee,<sup>39</sup> just so see the mildew and blast upon men. They are withered like the Corn; they are blasted like the Corn, and my anger is like the clouds before thee, black and angry; for My anger is over the land. Can men be so blind—so void of understanding—to judge that the harvest shall come perfect as thou hast threatened without the threatening being from Me? Now let them weigh the whole together—the harvest foretold in 1797—the harvest foretold in 1798—of the year 1799—and of the year 1800; then let them see the three good harvests that are recorded in print, which took place because of the obedience of My friends who came to Exeter at Christmas 1801, to weigh at what time this was put in print. And let them see all the places in which it was mentioned, that as I sent blessings the *three* years for their obedience—so should I begin in the fourth year to send judgments for their disobedience and unbelief, and now they see the harvest appears as it was foretold. Then let their fathers tell their fathers, and their fathers tell their fathers, if ever such a thing happened in their days, or in any days that men can mention, that ever a woman foretold the like harvests, or was it ever done by man without My Spirit being with him, then how can men blind their eyes any longer? But now I tell thee this for all men—as I have placed the shadows in thee of what was coming upon the nation, so I have placed in thee by thy appetite, in taking it from thee to be unable to eat bread, and this I shall take from thee for *three months*. And remember this is the eleventh week, and *three years* I shall take Bread from the nation if this harvest does not awaken ministers and men. And this thou must put into the newspapers how the harvests have come, and the day thy appetite was taken from Bread, and they shall

<sup>38</sup> Fasting began on June 21st, 1804, and lasted until September 20th; Joanna's appetite was thus taken from flesh and bread three months.

<sup>39</sup> A sample of corn with rust and mildew from Devonshire.

find My hail shall appear—My storms and mildew shall descend. This harvest is but a shadow to show what is coming on: therefore I have warned them by a few stripes, because I am not willing to enter into strict judgment with them to send three years' famine in this land for the sake of those who have already believed. Yet if a famine be in the land, those that are now believers shall not want bread, but those that believe when they see it, will want bread. For I shall trifle with man no longer, for I have shown the shadow in order that they may fear the substance. I ordered all these things to be sent here that it might be explained before My friends<sup>40</sup> came that they might see the Corn from Devonshire, and see also the letters from thence, that they might have a two-edged sword with the truth in their hands, for I said I would put the truth in their hands and confound their enemies. But how could I confound them before the harvest came on? Had the enemy come into the land before the time, your country would have been alarmed—your shepherds could not have been tried. For now I tell thee, they would have been like Townley in a storm, minding nothing but the dangers they were in to get safely through them. Where is the man that could stand disputing with his neighbours whilst his house was all in flames? Could he, till afterward, be disputing from whence the flames came? Neither could men be disputing with thee from whence the prophecies came if the enemy was in the land to destroy them. Every man's care would be to protect his own property—to protect his own life, or to destroy the enemy, and say as the man told thee at Stockton in December, 1803, it was prophecies every man knew. Therefore I kept back the prophecies they knew, until I had fulfilled the prophecies they did not know, in which thou toldest them what the coming harvest would be of this year.”

[Extracted from *Two Witnesses*, No. 26.]

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### Labour Not for the Meat That Perisheth

An important Communication given to Joanna Southcott on August 22nd, 1804, in explanation of *St. John*, vi. 27.

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed.”

#### THE SPIRIT OF TRUTH.

“Now let them answer whether they believe Me the Son of God, or the Son of Man? If they believe Me to be the Son of God they cannot believe that I spake all these things to be fulfilled in the body, at that time that I was upon the earth. They must

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<sup>40</sup> The names of the friends that went to Bristol in 1804 were:—The Revs. Foley and Bruce; Messrs. Sharp, Charles Taylor, Wilson, Carpenter and Colonel Harwood.

know that they meant of the Spirit, when I come in the Spirit to visit man, *then* the Son of Man shall seal you. But do you not labour for the meat that perisheth, ever since My death unto this day? But NOW ye are labouring for the meat that endureth unto Everlasting Life. Now can you say, Every one that eateth My flesh, and drinketh My blood, as is supposed by the Bread and Wine, dwelleth in Me, and I in them? Let this question be answered by men that pretend to say they know My Bible, but do not understand the meaning of what is written, and cannot make them true by their judgment, because My meaning was concealed from the World, till I come to destroy all the works of the Devil.

“And now let them come to the 14th chapter of *St. John* and 16th verse: “*And I will pray the Father, and He shall send you another Comforter, that he may abide with you for ever; even the Spirit of Truth.*” These are Scriptures no man understands. Now let them observe the 25th verse: “*These things have I spoken unto you being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in My name to bring all things to your remembrance.*” Will you answer that this was effected by the Holy Ghost coming to My Disciples? Did I not call them in My own Name? Were they not with Me in My Name? But what did *the Father* send them in My Name, that I was not before, to tell them at THAT TIME? But remember I said, the Comforter should come, whom I should send unto them from THE FATHER—to bring all things to your remembrance—for what ends I was born, and for what ends I died: and NOW he that believeth in Me, hath Eternal Life, because he believes I will destroy all the works of the Devil; and as your faith is, it shall happen unto you. Therefore ask and receive that your joys may be full; but can ye affirm that whatsoever ye *have* asked in My Name, I have done it for you? I tell you, No! But NOW ask that the Father may be glorified in the Son—to have the Heathen for His inheritance, and the uttermost parts of the Earth for His Possession! Then ye may ask and RECEIVE, for these things I am about to do for man. But know My Words stand on record to be fulfilled at an appointed time—as your wills stand that are executed at your death. But know I said, My Will stood, to be executed at My Second Coming, like the Lord of the Vineyard coming to claim His Vineyard—like the Bridegroom coming prepared to the Bride—or the Master coming to reckon with his servants. And now is the time they shall enter into the joy of their Lord. But how can men make good the Gospel by the judgment they draw thereof?

“No! Let the learned now appear  
 With all their boasted pride;  
 My Gospel they can never clear  
 The way that they’ve applied  
 The every word that is on record,  
 They cannot make it good,  
 I say, by man ’t cannot be done  
 Which way will they allude

That all is true before their view,  
 Then all must be forgiven;  
 The Sacrament that's in *their* view,  
 Then all must enter Heaven  
 That there do come, I say to men  
 If nothing they allow  
 To be mysteries in it, spoken there?  
 Vain mortals, tell Me how  
 My Bible here that men can clear,  
 The way you it allude.  
 I tell you plain, ye sons of men,  
 It must be revealed by God!  
 So to the man, I now shall come,  
 That did My mercies blame,  
 That I would rescue man from Hell  
 When soul and body join.  
 Satan's malice there's none can tell  
 To see the end to come,  
 That he is cast in Hell to last,  
 And have his power be o'er;  
 NO MORE on man his rage to burst—  
 His rage you could not bear.  
 Then surely I who dwell on high  
 Must pity show to man:  
 For Death and Hell will be My cry  
 As in My Bible stands—  
 Give up your dead, as it is said,  
 And them they shall give up,  
 And through these mercies, I have said,  
 To let the sinners hope  
 That there may come a time for them  
 Their miseries for to free:  
 And yet I tell you, every one,  
 They'll never come with Me  
 Enthroned above to see My love—  
 A crown they'll never wear  
 Of Never-fading joys above  
 That all My Saints will share.

“And now I tell you, simple men! when soul and body are united together, it is impossible for man to be in hell with the Devil, for who can dwell in everlasting burnings? Who can dwell in devouring flames? Therefore death and hell must give up their dead when I come to the final Day of Judgment—to swear by Him that liveth—their time shall no more be under the wrath of the Devil—and to unite soul and body together. But 'twas I that spoke within thee—to say, the Salamander could live in the

fire, because he drew his life from the fire. But could man live in the fire? I tell thee, No! And now I shall tell thee of men saying this hardeneth men in sin. I now answer—That man who is hardened in sin by My mercies, is an object that I despise; and an object that shall never dwell in Heaven with Me. If a man only fears Me, as a thief fears a judge, that at the same time has every desire in his heart to commit murder, or any other crime—fearing only the laws of his country—he only lives by terror, and not by any principle of love to God or man. And is such a man worthy your society, if you knew the blackness of his heart? Thou answerest, No! just so, I answer, by a sinner. If he has no love for Me—no desire for me—that where I am he may be also—his fear is of being for ever in hell. That heart is never worthy to be in Heaven. So if My mercies harden the sinner, let his heart be hardened, for My soul (saith the Lord) despises every man whose heart is hardened by My tender mercies toward him. And now let men judge for themselves—Suppose they had a child, they knew hated them; only showed them *some* respect, fearing to do *every* thing to offend them; because they expected a fortune from them; how would the father look upon the child, if he knew his heart, as the hearts of all men are known to Me? But suppose the father *to soften the child*—begins to show every mark of tenderness and love—and his marks of tenderness hardened his heart the more—Would not this provoke the father to anger, and he would say: ‘Now I see the heart of my child—he never *loved* me, only FEARED me’—then how must he look upon the child? And now it is declared unto all men—If all that I have done for mankind—in suffering and dying for them, doth not move their hearts to love—to long for Heaven; and they only fear the punishment of Hell—such a heart is never fit to come with Me. So let men say no more that My mercy and goodness harden men in their sins; for they that are hardened by LOVE are not objects worthy of My esteem. So let it not be said, that freeing men from Hell in the awful Judgment Day, and placing them on Earth where their crimes were committed, but freeing them from the power of the Devil—will harden them in sin. I tell thee, No! the hearts of all men are known to Me—and the heart that this will harden nothing can soften.”

Taken from Joanna Southcott’s mouth by me, Ann Underwood,

(Witness) Jane Townley.

[Extracted from *Southcott Despatch*, No. 1. See also *Express Leaflet*, No. 25.]

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## When the Chief Shepherd Shall Appear

A Communication given to Joanna Southcott in the afternoon of Sunday, August 26th, 1804, at Bristol.

1 *Cor.*, ii. 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

1 *Peter*, v. 4. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

1 *Peter*, i. 24, 25. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever."

### THE SPIRIT OF TRUTH.

"Now I shall begin from these chapters: there is no eye hath seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for them that love Him: "but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Now I shall answer thee from these words. If it never entered into the heart of man to conceive what I have in store for them that love Me, where is the man that can pretend to tell from any hidden mysteries of My Bible that they can find out? Has it not entered into the heart of man to conceive that in Heaven there is fulness of joy, and at God's right hand there are pleasures for evermore? But where is the man that it hath entered into his heart what I have in store for them, when I bring back the lost sheep of the House of Israel, when I bring back lost men to that perfect state of happiness I created him for, and destroy all the works of the devil, to make his standing more secure than it was before he fell? But who knoweth these things, but those unto whom the Lord hath revealed them? Now *the shadow* of these things was revealed to the Apostles: yet, they saw them but through a glass darkly. They had a revelation from My Spirit being filled with the Holy Ghost; knowing that these things must come; but no clear knowledge when they would come. And now without My Spirit revealing them to man, no man can know in what manner My Gospel will be accomplished: nor in what manner My Bible will be fulfilled. The Disciples had a sight of things to come, and they wrote of things to come; but know it is written "when He appeareth, we shall be like Him, for we shall see Him as He is"—therefore I told thee, My Coming to My Disciples after My death, was a shadow of the Kingdom of God; for their seeing of Me was a shadow of the Kingdom; what I should make of man when I redeemed them from the power of death, which is the devil, and raised them to newness of life in Myself. *For as I arose from My death upon the Cross in My perfect Body: so must man arise from the Fall to his perfect state of innocence and happiness.* But know I first suffered what was laid upon Me in the Fall, before I arose in that perfect happiness and glory to appear to man—that no one could hurt Me—and be seen in the clouds to be taken up to glory. These things were

seen visible to man—then if I Am the Kingdom, or Mine must be the Kingdom—know I must destroy all the works of the devil, as it was revealed to My Disciples.—Then My Coming is the Kingdom of God, that I shall bring to man, and that Kingdom I showed them of Myself, and then I poured out the Holy Ghost upon them, that they might have some knowledge of what *the End* would be, but these things were never understood by any man.”

(Here we ended Sunday Night.)

[Extracted from *Express Leaflet*, No. 27, with corrections from another MS. copy. See also the following Communication and *Express Leaflet*, No. 4.]

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## Parables of the Kingdom

The following hitherto unpublished Communications are taken from the original MSS. in Ann Underwood's writing, as given by the Spirit to Joanna Southcott and unhesitatingly repeated to her amanuensis, who faithfully recorded the words as spoken.

Monday Morning, August 27th, 1804.

### THE SPIRIT OF TRUTH.

“Now, Joanna, I shall go on from the Scriptures; for I am come to fulfil them, and come to explain them.

“Now mark deeply the 3rd chapter, 1st *Epistle to the Corinthians*, 16th verse:—“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Then if ye are the temples of God, My Spirit must be in you, to make you temples of the living God: then why didst thou marvel at My saying they should not taste of death till they had seen the Kingdom of their God; for if man is the temple of God, it is My Spirit must make them the Kingdom of God. But how can the natural man understand these things that must be spiritually discerned? Then how can the prophecies of the Scriptures have any private interpretation of man, when the world by wisdom knoweth not God, and the wisdom of God is foolishness with man? Therefore he that knoweth God must know Him by His Spirit, and by the revelation of His Spirit. Now when the Chief Shepherd shall appear, he shall receive Crowns of Glory that fade not away. Now I tell thee, I am the Chief Shepherd, and the Shepherd of your salvation. But first I shall answer thee from the feelings of thy own heart. Thou hast been reading the Bible, and cannot make it good, which made thee wretched and miserable; because thou canst not see when these things were, or how they will be fulfilled.

The 11th and 12th chapters of *Isaiah* are chapters *I am now coming to fulfil*; but would men carefully look into their Bibles, they would make themselves as miserable

and wretched as thou art, that are now full of unbelief: they would see they could not make their Bibles true by any private interpretation they can draw from it. How will they fulfil these words, or how will they explain them? See 25th chapter of *Isaiah*, 8th and 9th verses.

8.—“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.”

9.—“And it shall be said in that day, Lo, this is our GOD; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”

26th chapter and the 8th verse. “Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.”

“Now I will tell thee the reason of thy wretchedness: because I have *set thee as a sign and mark for all things*. And when I call men to dispute from their Bibles, thy enemies will be much more wretched than thou now feelest; for it was I that worked that misery within thee; it was I that worked that jealousy within thee, how these things could be fulfilled; and yet I have told thee, I am fulfilling them all; and I am come in the Spirit to fulfil My whole Bible, and I shall not cease, neither will I keep silence till Death and Hell are swallowed up in Victory, and the Rebuke of My people is taken from the earth. But when was this accomplished? Have not the nations been from the foundation of the world to this day living in sin to have the rebuke of him that tempts them to sin? For know ye not it is written—that Satan is the *great accuser* of mankind? And know how he reprov'd Job, or rebuked Me concerning Job; but the rebuke I shall take from the earth, and My delight shall be with the sons of men. Now if professors of religion could look deep into their Bibles, as I have commanded thee to search the Scriptures through, it would make them all wretched and miserable that now stand out through unbelief, and trusting to the powers of men to bring in My Kingdom without My power to come and accomplish it; and trust to the wisdom of men, and their private interpretation. They that have thus trusted to man, when they come to see their Bibles through, would be as jealous, as wretched, and as miserable as thou hast been this day; but it was I, the Lord, caused that wretchedness and that jealousy in thee; for know the Old Testament is not fulfilled, neither will it be till I come to fulfil My Gospel.

“And now I shall come to the Parables that I likened the Kingdom of Heaven unto. And now thou hast been searching thy Bible, and had thy friends to assist thee; but none of them have found the chapter that thou didst read this morning of My likening the Kingdom of Heaven to a woman that had three measures of meal that she hid. Now I tell thee this is perfectly like mankind; they know not where to search their Bibles to find the things that I have declared unto them; for though they have heard them, yet they have never marked them, to treasure them up in their hearts, that they may know where the Scriptures are that testify of My Second Coming; or what My full Mission was for. They are as much at a loss of My Bible to know where to find every

thing that alludes to Me, as thou art at a loss where to find that chapter, though thou hast read it this morning, and I told thee to mark it; but thou, being self-confident, thought that chapter was easy to be found out; but know how long a time thou hast been seeking to find it, but cannot find it. And now I tell thee, perfectly so it is with the world: the self-confidence of mankind thinking they know where to find every thing, and cannot tell where to find any thing.

“And now I shall answer thee from this simple thing: thou didst not mark it, as I commanded; therefore I would not permit thee to find it; but know that Townley found it for thee: just so it is with the world, they will not listen to My voice, as I have commanded and invited them; therefore they will be as much at a loss to bring forward their Bibles to clear themselves of their unbelief, as thou wert at a loss to find the chapter.

“And now I shall answer thee from the chapter. Did I not liken the Kingdom of Heaven to these parables? But can you suppose that the Kingdom of Heaven, which is above, is like a grain of mustard seed, that was the least of all seeds, when I had power to form the Heavens, to lay the foundations of the earth, to create man to dwell in it, and to form every living creature, and to cause every seed that is sown in it to grow for the good of mankind? Could this be the least of all seeds? I tell you, No: it is the Kingdom of Heaven coming down to man, like a grain of mustard seed, which is a grain of Faith; which was the least of all seeds; for when My visitation came to thee, thou hadst no knowledge of My Bible, thou hadst no knowledge that these things would follow; yet thou obeyed, by a simple grain of Faith, as thou reflected on the past, how I had directed thee in many instances of thy life, and therefore thou determinedst to obey; and by the growing of the Truth, thou followedst on to wax stronger and stronger, till it came to a great tree; and the branches thereof are those, whose faith are joined with thee; so that the fowls of the air lodge in these branches. But this I have explained more fully already. And now I shall come to the other—likening to the Kingdom of God.

[Joanna began to grow quite happy after this explanation, and very comfortable.  
She had eaten no meat for 13 days.]

Monday Afternoon, August 27th, 1804.

“Now I shall come to the other likening of God. Can they suppose the Kingdom of Heaven, that is above, is like a woman with a little leaven, that she hid in three measures of meal, till the whole is leavened? Then what can they judge of the Kingdom of Heaven, where the Lord is enthroned in Glory? I tell them, No: the Kingdom of God meaneth—when the kingdoms of this world become the Kingdoms of the Living God: and the three measures that I likened it to, of the woman, of the measures of meal till the whole be leavened, has two meanings: the first is the promise made in the Fall; the second is My death, to die for man, as he cast the blame on Me; but the third is the promise that was made to the woman—that her seed should bruise the serpent’s head; and this leaven must leaven the whole lump. For man has felt for his transgressions,

and I have felt for the transgressions of all: and now the promise made to the woman, that hath been hid from all, must now leaven the whole. And this is the likeness of the Kingdom of God, which I shall liken to thy *three* different trials.

“The *first* Trial, I told thee at Exeter, was when they came to search into the Truth; and then the Devil came strong against thee in Tucker, which was a shadow of the beginning, how he came against the woman; but know Tucker had no more power over thee, than Satan had over Me, when he tempted Me in the Wilderness: when he worked in Herod against Me, he had no power to destroy Me, because My hour was not yet come. And now I shall come to thy *second* Trial, at London, where thy foe became thy friend; but know the end is not yet; it is the *third* time must leaven the whole to bring the Kingdom of God unto man; and the woman’s promise all must claim, that as My Heel was bruised, Satan’s head must be bruised.

“Now I shall come to the *Thessalonians*. That chapter of the *2nd Epistle*, the 2nd chapter (which goes deep for all) and the 6th verse.

“And now ye know what withholdeth that he might be revealed in his time.” 7th verse: “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”

“Now answer from My Bible, ye that mock the coming of your Lord. Who is the Wicked that shall be revealed, whom the Lord shall destroy with the brightness of His Spirit, or consume with the Spirit of His mouth, by the brightness of His coming? Ye read, but do not understand that all these things must be to fulfil My Bible. And now tell Me, ye learned, if ever the mysteries of the Fall, the manner of Satan’s destruction, the depth of his arts, were ever clearly revealed to man till now? And doth he not let? And will he not let till he be taken out of the way? How comes it to pass that My death and sufferings be of no more use to mankind, if I never destroy him, that hath the power of death, which is the Devil, that I may show unto all men what I died for—to have pity upon all men, and redeem a lost world? But how can this redemption take place without I destroy the works of the Devil? And as it is written in the Old and New Testaments, that I shall destroy him; for now the Wicked one is revealed unto the Woman, that her promise shall be given her, that she may ask and receive, that her joy may be full.

“But how could this be made known by man when it is said in the Scriptures, it must be revealed? Then it must be revealed by the Spirit of God, that searcheth all things, yea, the hidden things of God. But can the hidden things of God be searched out by the wisdom of man, when no man can by learning find out God? And the Jews by their wisdom knew not God, for if they had known the Father, they would have known the Son. So you must confess the knowledge of the Scriptures is given by inspiration, and not by man’s private interpretation, unless ye deny Me and My Gospel, and then by your wisdom, ye can make out the Law and the Prophets, which is out of the power of Jews or Gentiles.

“And now I shall go on with My Gospel. Who is the quick and the Dead, that shall be judged at My appearance and the Coming of My Kingdom? Now I tell thee without

My Spirit being sent forth as a ministering Spirit, for them who shall be heirs of salvation, to minister unto them, there is no man living can make out My Bible, nor have any knowledge of the Coming of their Lord; nor can know, how by My death I shall destroy him that hath the power of death, which is the Devil. For know, it is written—that all things shall be put in subjection under His feet, for in that He putteth all in subjection under Him, He left nothing that is not put under Him; but now we see not yet all things put under Him: then know all men these Scriptures are not yet fulfilled; but know throughout My Bible they are to be fulfilled. So let men bring forward their Bibles, and answer Me the way they will fulfil it; and I have told thee the way I shall fulfil it, to prove my Bible true; My wisdom true in the Foundation I laid in the beginning, and prove My Blood was not shed in vain. But by the wisdom of men, they prove it shed in vain, if I never destroy him that hath the power of death, which is the Devil.

“Where are the Jews, and what merit have they from My death and sufferings? Where are the Romans? For though they profess to know God, and believe in My death and sufferings, yet they worship Me not as God, because they trust to man for pardon: then where is the honour due unto My Name? Or where is the honour due unto Me? Where is the New Covenant that is made to the house of Israel, to write My laws upon their hearts, to be unto them a God, and they to be unto Me a people, for man to have no reason to say to his neighbour, know the Lord, for all shall know Me from the greatest to the least; and their sins and iniquities I will remember no more? But, O vain man, when was this fulfilled? Or how is it to be fulfilled, but by My being offered up for the sins of many; and unto them that look for My Coming a second time, without sin, unto salvation, must these Scriptures be fulfilled unto, and when I come full of fury and indignation to devour the Adversary. And who is the Adversary but the Devil? Is it not written, the Devil your adversary goes about like a roaring lion seeking whom he may devour? Now Faith is the substance of these things hoped for, the evidence of things that ye have not yet seen. Now as these things must be made known by the Spirit of God, that searcheth all things, see that ye refuse not Him that speaketh, whose voice then shook the earth; but know ye that I have promised, saying, yet once more I shall not shake the earth only, but also the heavens! !<sup>41</sup> Then know if the shaking of the earth and the Heavens shall remove those things that are shaken, and none can remain but those that cannot be shaken, then know it is the steadfastness of your Faith that must keep you to stand, when all these things come upon the earth: and know that every good and perfect gift is from above, and cometh down from the Father of Lights, in whom there is no variableness nor shadow of turning. Now I shall answer you from these words: If there be no variableness nor shadow of turning in Me, they must know I shall not turn from My Words; I shall not turn from My Promise; I shall not turn from My Bible; I shall not turn from My Judgments, if men do not turn from the evil of their ways; *but know that all is upon conditions*: If men turn unto Me, I shall turn unto them; but if they do not, as the

<sup>41</sup> Explained elsewhere as the heavens men have set up in their various beliefs.

Deluge destroyed the world of old, so the Deluge of My anger shall destroy them now; and as the Fire destroyed Sodom and Gomorrah, so shall the Fire of My anger destroy them; for as I did not spare the World of Old, so will I not spare mankind that mock the Coming of their Lord. And as My Son submitted to the Cross to bear the transgression of men; so shall Satan now submit to bear the transgression he tempted the Woman to. And now I tell thee why I said, My Son, because it is written: "God so loved the world, that He gave His only begotten Son to die for them." But what is this love to the world, if I always let men lie in the power of the devil? Therefore I shall now fulfil My words to destroy that power. And now consider the few believers that have any faith in the merits and death of Christ; they are no more than the drop in the bucket, when you compare the whole world throughout—Jews, Turks, Infidels, and all nations. And when you consider this nation, as the hearts of all men are open to Me, how few there are that have a true and lively faith in Me, trusting in My blood for Salvation and Redemption; believing all that is written of Me, and all I spoke concerning Myself will be fulfilled that is not fulfilled. Then where is the man without this faith can call himself a true believer? Then where is My dying for the sins of the world? Did I shed My blood for a few, because there was no other way man could be saved, but by the cruel death they put Me to? O ye blind guides! My Bible plainly telleth you that I died to destroy the works of the devil. But are the works of the devil destroyed? Thou answerest, No. Then I answer, if they are not destroyed, they *must be destroyed*, or My blood was shed in vain. But all men shall know I died to take upon Me the first, that the Author of evil may suffer the last. For however men judge their Bibles, or what manner soever they place My death to be in love to man, they cannot say My love is in love to the world, if I do not destroy the root of evil out of the world. Therefore I tell thee, I suffered for the one, that Satan might suffer for the other. Then will God be glorified—believers in Me justified—and Satan confounded. But why will ye, vain men, try to plead the devil's cause, or wrest the Scriptures to your own condemnation? For to your condemnation you are wresting them, if ye will not see the mercy of God in suffering for the transgression of man, that Satan might suffer for the transgression of the Woman. And now let Me inquire of thee, O Man: are not My ways equal—are not your ways unequal, O House of Israel? Judge ye, what could I have done more to My vineyard than I have done? Did I not lay the foundation clear in the beginning? Did I not go on to set the Winepress therein? And did I not tread the Winepress in sorrow, and were not My garments dipped in blood? But shall I tread it in sorrow again? Then I shall tread it in anger, for the day of vengeance I had in My heart, must come on the root of evil. But if the branches will abide in him, they must perish with him, for the axe is laid to the root. Now let men answer from My Bible—but thou sayest in thy heart they cannot, or they will not—and this I know is true:—

"My Bible here no man can clear;  
 Bring all before their view,  
 The words in thee were spoke by Me,  
 Were like My Bible penned.

Let them go through as thou didst do,  
 They'll find it in the end.  
 So in My Spirit let them drink,  
 They'll find Me in the Vine.

[The foregoing extracted from *Express Leaflets*, Nos. 4 and 27, with corrections from another MS. copy.]

For it is ME they all shall see,  
 That spoke it at that time:  
 So men, compare these chapters here  
 With every word was spoke,  
 The shadow of My Voice they'd fear,  
 And know I did not mock.  
 I tell them plain, ye sons of men,  
 In Spirit I am here,  
 My Bible now for to explain  
 And make all mysteries clear.  
 I foiled them then, I tell you plain,  
 As I was doomed to die,  
 The Miracles that then was seen  
 They could not ME deny  
 Had I not spoke what they knew not  
 Nor never understood;  
 The mysteries are by all forgot—  
 My garments dipt in Blood  
 Could not appear I tell you here  
 If I had not foiled man,  
 The Cross for them I could not bear  
 To bring the others on.  
 So I'll end here, and say no more  
 Until another day:  
 But all My Bible I'll make clear  
 As thou in Bed dost lay;  
 I'll shew it plain, unto mankind,  
 My Bible none do see;  
 For like a Fable all is read,  
 And now is judged by thee;  
 And perfect true, I know 'tis so  
 They do not it discern—”

(Here ended Monday night, August 27th, 1804.)

Tuesday morning, August 28th, 1804.

“Now Joanna, I shall answer thee from the Scriptures, searching what, or what manner of time the Spirit of Christ which was in them, did signify, that when it



testifieth before hand, the sufferings of Christ, and the Glory that should follow; then hope to the End, for the grace that is to be brought unto you at the Revelation of Jesus Christ; and now little children abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his Coming. Surely we know that he abideth in us. (22nd Chap. *Revelation*, 17th verse.) And the Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will let him take of the water of life freely. And if any man shall take away from the words of the Book of these prophecies, God shall take away his part out of the Book of life, and out of the Holy City and from the things that are written in this Book.

“Now I shall answer thee from these Scriptures.

“I said before I’d make it clear  
 My Bible none discern.  
 The Scriptures I have mentioned here  
 Foretells you I must come:  
 My Spirit here must first appear  
 I tell you, and the Bride;  
 You do not see My Gospel clear  
 The way you’ve all applied:  
 You take away, I now do say  
 These promises for man:  
 Then what in Judgment can you say?  
 My Bible you condemn,  
 If you add here. It is not clear  
 The way that I have placed;  
 By Satan’s arts, you’ll surely err;  
 Then judge ye fallen race  
 What must come on, upon you, men  
 That add another way—  
 For now My Bible, I’ve made plain:  
 Doth all before you lay;  
 Because the word is on record  
 That I have shewed you here;  
 And will men contradict their Lord,  
 To say, I shan’t appear,  
 Again to man—for them to come?  
 Then wrong My Bible’s placed.  
 I tell you all ye sons of men  
 You ne’er discerned the first:  
 The way the Jews heard first the news,  
 And sought My life to slay:  
 No Spirit see, they have of ME;  
 But in their wisdom lay.  
 For private there, they did appear  
 In their own wisdom, all;

Thinking My Scriptures to explain;  
 And so brought on their fall.  
 So they were cast, you see the First  
 That in their Wisdom stood:  
 And now I tell you, at the last  
 You'll all fall from your God  
 If you go on as they began:  
 My Spirit take away,  
 And say to you, 't shall never come.  
 I now to thee do say  
 My Bible here no man can clear,  
 If I do not reveal;  
 When that My Coming is so near  
 How shall I it conceal?  
 To make it good, as here it stood  
 That I died once for all:  
 Then how these Scriptures you allude  
 If Satan shall not fall?  
 Your Shepherd here, I must appear,  
 If you'll receive a Crown  
 Of never-fading Glory here:  
 This way it must be found:  
 My Spirit strong, I say, must come  
 To testify before  
 The way I suffered first for man  
 To bring My Glory here—"

(Thus far we ended Tuesday morning.)

Wednesday morning the following texts.

*Isaiah* ii. chap. 4 ver.—iv. and v. ch. 6 ver of the 4 ch.—xi. 9 ver.—xxv. to weigh all through—xxviii. all through—xxxii. 1 ver.—xxxiii. 4 ver.—xl. 5, 9, 11, 12 and 21 ver.—xli. 14, 21, 28—xlii. 4 ver.

[Printed from a MS. copy.]

Wednesday Morning, Aug. 29th, 1804.

*Isaiah* ii. 4,

" iv. & v. through, & iv. 6.  
 " ix. 6.  
 " xi. 9.  
 " xxv. through.  
 " xxviii. through.  
 " xxxii. 1.

*Isaiah* xxxiii. 24.

" xxxv. 4.  
 " xl. 5, 9, 11, 13, 31.  
 " xli. 14, 21, 28.  
 " xlii. 4 and 8.  
 " xliv. 24.  
 " xlix. 7.

*Isaiah* li. 5.

" lx. 2.

" lxi. 2.

*Jeremiah* xxv. 31.

" xxx. 24.

" xxxi. 31.

" xxxii. 40.

" xxxiii. 15.

*Micah* iv. 3.

" v. 3.

*Zechariah* vi. 12.

" xiv. 1 and 9.

*Malachi* iii. 1.

*St. Matthew* iii. 10.

" v. 17.

“Now, I shall answer thee from these passages of Scripture. Where is the man can answer me one word of a thousand, or where is the man can explain them? I shall come to the beginning. You say, unto you a child was born, and unto you a son was given, but how can the government be upon my shoulders? How can I be a Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, whilst there is no peace amongst you? Or how can I establish the throne of David as long as the Jews stand out against me? Ye have read, but never discerned what you read; therefore, to make my Bible clear, I have explained your writings from types and shadows, and from the lives of men, to bring it more clear to your understanding. And now, to convince all men, I placed thy trial in such a manner as thou never discerned, nor any of thy friends discerned it, that proving the writings was one thing, and thy awful trial was another thing. But thou and thy friends judged it all as one, before I shewed thee the dream of the blind men. And now, I tell thee, it is perfect the same by my coming, first in the body to die for the transgression of man in the fall, and coming again in the spirit as the shepherd of my flock sitting on my throne to govern my kingdom, for there they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of my knowledge.

“So now, in verse, I shall begin  
 To answer back the lines to man.  
 See how my Bible doth appear,  
 And where’s the man can answer here?  
 Over the earth my knowledge been,  
 As o’er the seas the waters seen,  
 Because no dry land you see there,  
 Then where’s the man can now appear  
 To say you cannot see a man,  
 But to my knowledge now is come?  
 I tell thee plain you can see none,  
 Then let the nations all alone,  
 Because you cannot find a man  
 That to my knowledge now is come.  
 Then how can man so vain dispute?  
 My Bible here must strike him mute,  
 Because the mysteries none discern,

That I the second time must come.  
That is, in spirit to appear,  
For to reveal all mysteries here.  
And then the David they shall see,  
The shepherd of my flock to be;  
Because, in spirit, I'll lead all,  
And so my messenger shall fall <sup>42</sup>  
From heaven's high throne to men below,  
That in my statutes all may go.  
So that's the way I'll be the King,  
When I the kingdom do bring in;  
And then the earth shall be at rest,  
So for my kingdom men may thirst.  
And thou'st been thirsting now this day  
And yet thy thirst thou canst not lay,  
As being sicken'd with the first.  
And now I'll tell thee how I'll place  
The sickness that came first in thee,  
For perfect so it is with me;  
For I was sicken'd at the first,  
To see the Jews how they did burst,  
But still I left them to go on,  
Till, sick of all, I now am come.  
And now I'm thirsting for the end,  
To bring my kingdom down to men  
That here are thirsting now for me.  
Remember, now, the wine to thee  
Did turn thy sickness into thirst,  
And so my spirit here shall burst,  
To turn the sickness of mankind,  
If they begin to thirst for wine;  
That is, I mean my dying blood,  
To gain the victory in the flood,  
And wash the stain of man away,  
For so the victory now shall lay.  
Then, as a king I shall appear,  
And then my judgment you'll see clear  
How I shall lay it to the line,  
And mark the plummet now of thine,  
As by thy pencil does appear,  
Thou'st mark'd the Scriptures I shall clear,  
And point them out to every man,  
That there my righteousness shall stand,  
And all their lies I'll sweep away,

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<sup>42</sup> *Micah* iii. 1.

That now my Bible do deny,  
That I shall never make it good,  
Mark every chapter how they stood,  
Because I shall them all fulfil,  
The world may judge them as they will,  
A King in righteousness I'll reign,  
Tho' as a King I once was slain,  
By Pilate's destiny was there,  
When on the cross I did appear.  
"King of the Jews," he styled me,  
And now a King I'll surely be;  
A King in righteousness I'll reign,  
And Princes now I'll make of men  
That do *in heart* thirst after me,  
As I have placed the thirst in thee,  
Because thy thirst I made it strong,  
And so the thirst I'll place in man,  
To wish me as a King to reign,  
Then they shall never thirst again,  
Because, like rivers they shall be,  
Running with joy I now tell thee;  
Then they need to thirst no more  
To wish my kingdom to be o'er,  
And all their sorrows past away;  
And all their sins I shall forgive  
Who now in heart to me do turn,  
For, like a shepherd, I'll feed man,  
And be the shepherd of them all,  
A David's crown on *me* shall fall;  
But not like David to appear,  
Whose days throughout were spent in war;  
And yet, like David, I'll begin,  
It is by war it must be seen,  
That I my kingdom shall obtain,  
And the Goliath shall be slain.  
For so I shall begin my war,  
Then to the nations I'll appear,  
Until that I have conquer'd all,  
Then down my every foe shall fall,  
To bring my kingdom in of peace,  
For wars and tumults they shall cease.  
But fast the wars do now abound,  
Wars in men's spirits now are found,  
Wars in the nations do appear,  
Then let men see my Bible clear;

That all these things must come at first,  
Before my spirit strong does burst.  
I say, to cast your every foe,  
A conquering King you'll see and know,  
And like a shepherd to appear,  
And so my lambs I'm gathering here.  
With arms of mercy now I'm come,  
My bosom now for man is strong,  
Because my heart for them is warm,  
So now my Bible you discern.  
If I, the shepherd, must appear,  
And by my arm the sheep must clear;  
Then sure my spirit it must come  
Before the thing can e'er be done.  
And now I come to ask of man,  
Who is my counsellor become?  
Or where's the man can counsel me  
The way that I the fall can free?  
No; here in counsel, I have none  
To tell you what I did atone,  
Nor how my coming will appear.  
No counsellor in man is here,  
Because their counsel will not do.  
Bring all my Bible to their view,  
The mysteries none do understand,  
My Bible there's none can command,  
Before I make the mysteries plain,  
The way that I shall come again;  
But those who are waiting now for me,  
Renew'd by strength they'll surely be,  
By wings of faith they may mount up,  
While unbelievers they will drop,  
'Tis but the wings of faith can fly  
To judge the callings from on high;  
And so by faith you may go on,  
The wrestling Jacobs now may come  
To cast away their every fear,  
That they may know their Lord is here,  
And their Redeemer soon will come,  
And now I'll further plead with man.  
For counsel I have ask'd of all,  
But 'tis in vain I this did call,  
Because a counsellor I found none,  
That could appear to answer man,  
To judge the calling was from me.

Then now my Bible, all may see  
 The way that I have brought all round,  
 It is for man to judge the sound.  
 No counsellor there was in man  
 For to appear to judge thy hand,  
 Ever to answer in a word,  
 To prove the calling not from God.  
 Then now together all compare.  
 And I shall further answer here,  
 That I, in judgment, will go on,  
 As I'm encouraged here by man;  
 For where's the man doth thee refuse,  
 Although thy words they do abuse?  
 And yet thy trial none will stand,  
 Ever to try to stop thy hand,  
 Then since the wise men shall appear,  
 And from their letters you shall hear,  
 As I did warn thee at the first,  
 And so, I say, it now will burst,  
 And from the letters will be sent,  
 I tell thee how the wise will bend,  
 So from my Bible I'll go on,  
 The wise men soon will be made known  
 For different letters will appear,  
 And then the wise men I shall clear.  
 A bruised reed I will not break,  
     I tell you, now, in man,  
 The smoking flax I'll never quench,  
     And *they that will* may come.  
 To see all clear, the time draweth near,  
     That clear I'll make the whole,  
 And your Redeemer shall appear,  
     And bring you songs for all;  
 For songs of joy shall now be sung  
     By them that love my name,  
 Because my spirit now is come  
     To set your hearts in flame.  
 Arise and shine, behold the time,  
     The light is come to all,  
 The glory of the Lord appears,  
     O men, behold your call!  
 Though darkness here does strong appear,  
     I tell you, in the land,  
 But every mystery I shall clear,  
     My Bible so doth stand.

The words are true before your view,  
For darkness does abound,  
You know believers are but few  
That here can judge the sound.  
Now I'll appear to answer here,  
My Bible none do see,  
You know not the acceptable year  
That's now proclaimed by me.  
Vengeance to come, and to go on,  
For to destroy the foe.  
I say, to comfort those that mourn,  
Can it be judged by you?  
The perfect way, can you now say  
My vengeance must appear  
To comfort man, who in grief stand,  
No counsellor this can clear?  
Then where's the man shall dare to come,  
My ways for to direct?  
I say, it can't be done by man,  
Though you my ways reject.  
But know, to man, I said, I'd come,  
And to them I'd appear,  
To make a covenant with them,  
That should not be broken here,  
Because 'tis said the words are so,  
And now it shall appear,  
Not like the covenant at first,  
For all is broken there.  
Then now, at last, I strong must burst,  
And write my law in man,  
That I, their God, may now appear.  
Their Saviour's now at hand,  
Then no more can man appear,  
When I do this fulfil  
To teach them knowledge, that's not clear;  
No, I shall answer still,  
Knowledge from man can never come,  
But it shall come from me;  
Because my word is on record  
That so man taught must be.  
Then, sure, by one I must begin,  
Like Adam's fall at first,  
That when my kingdom I bring in,  
My spirit so shall burst.



I say, on all, it so shall fall,  
My Bible men deny.  
If all was tainted by the fall,  
And doth in sorrow lie,  
Then *all again* I shall redeem  
That do believe my word,  
And as my Bible so is seen,  
They all shall know the Lord.  
The greatest here shall strong appear,  
And to the least shall come,  
My Bible to all I now shall clear,  
And answer every man  
That doth appear against thee here.  
My Bible none do see,  
Falsar than thy writings are,  
My Bible sure must be.  
If I should stop, as men do mock,  
And never make it good,  
I ask them how they'll now appear,  
Or how will they allude  
The words to thee now spoke by me?  
My covenant so strong,  
And everlasting to appear,  
I say, for good of man,  
That from the heart they shan't depart  
To wander 'ere from me,  
I tell you plain, ye sons of men.  
This you did never see;  
But now't shall come, I tell you, men,  
That it shall so appear,  
The righteous branches shall be seen,  
And I'm a Daniel here,  
Shall be seen in spirit strong,  
In judgment all shall see,  
I'll execute, before 'tis long,  
The righteousness they'll see,  
That in the land it now shall stand.  
But was this David's reign?  
I tell you no, it was not so  
Of sin he did complain.  
And where's the King was ever seen,  
His throne established so  
With righteousness throughout the land?  
Such thing no man did know.

Then, sure to man this can never come  
Without my spirit here;  
I am the David shall be known,  
To bring my kingdom here;  
For though on high my throne doth lie,  
I'll bring it down to man,  
And so my messengers shall fly  
To have my will be done.  
So I'm the King shall then be seen,  
My subjects shall appear,  
They'll not be wanting then a man  
My every crown to share.  
And now, vain men, can you now come,  
By all your wisdom here,  
To prove the thing was ever done?  
And David's crown now see  
How it was broken down by man.  
Then, how can it be, that so judge ye,  
That it was man that I did mean  
Should be established so?  
The thing there's no one can explain  
To prove that it was true,  
Before I come a priest and king,  
A Saviour to appear,  
The fall of man for to redeem,  
And bring my kingdom here.  
Then I shall be, you all will see,  
The Shepherd so become,  
And like a King, I shall be seen  
To lead my subjects on,  
To obey what I do say,  
And prove my Bible true,  
'Twas not in vain I died for man,  
And that my friends shall know,  
When Satan's cast, and I shall burst,  
The Saviour of mankind.  
One Shepherd here shall *then appear*,  
A Shepherd all shall find,  
That shall be me, they all shall see  
My flock to lead them on,  
And as a King I shall be seen,  
And by my subjects known.  
But, O vain man! will you contend  
To place this all in man?

Then now I bid you answer when  
The thing was ever done,  
That David here did so appear  
A Prince ever to be?  
*For ever* reign, tell me, ye men,  
My Bible none do see.  
For David here must so appear  
To be a Prince for ever,  
My covenant I then shall clear  
That I shall make for ever.  
But now within thou dost begin  
To ask how this can be,  
That I must come the Priest and King  
The servant, thou dost see,  
Is mentioned here. Can I appear  
The servant of the Lord?  
No; every mystery I shall clear,  
And tell thee of the word.  
*The servant* come must be in man,  
That I shall place below,  
And ever they with me shall reign,  
Like shepherds they shall go,  
My flock to warn, let all discern  
This way they must begin,  
For I'll appear to answer here,  
I'll raise them as a King,  
As David there did then appear,  
A shepherd first was found,  
And after that a crown did wear,  
Let all men judge the sound.  
But puzzling here it does appear,  
I know thy mind's perplexed,  
The mysteries to thee are not clear  
Which way the thing is fixt;  
To come to one, or come to men,  
My Bible thou must see,  
That Kings and Priests then in the end  
My friends must surely be.  
So David there, the type must clear  
How I the man did raise,  
And when my kingdom I bring here,  
Like David then to rise,  
My servants here shall then appear,  
Let all my friends grow wise,

And I shall bless them everywhere.  
Let no one blind your eyes.  
To judge that one a King shall come  
Upon an earthly throne,  
For him <sup>43</sup> to govern every land,  
Then me they must disown  
To be the King, as thou hast seen,  
And I the King must be  
Over the earth, the Scripture saith  
The mystery thou may'st see.  
The Lord is come to be the King  
Over the earth that day,  
And so one Lord shall be my word,  
I now to thee do say.  
So now see clear my Bible here  
My servants I do call,  
Then bows and arrows must appear  
To make my foes to fall;  
Or else their foe, they all must know,  
Doth like Goliath stand,  
And they must draw their every bow  
To conquer in the land.  
Then they'll appear like servants here,  
Like David I shall rise,  
But for the King that there is seen.  
Let no man blind your eyes;  
For unto one it can never come  
To be a King alone,  
Because 'tis me all flesh shall see  
That's seated on my throne.  
Enthroned above, you see, my love,  
To send my blessings down,  
My spirit here shall strong appear,  
And with my friends be found,  
To lead you on, just like a King,  
My spirit so shall go,  
And, taught of God, it must be known  
I'll make my Bible true.  
Then where's a man that now can stand  
To be a King alone?  
For me to govern every land,  
And will men me enthrone,  
To say that one your King shall come  
To govern all the earth?

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<sup>43</sup> Richard Brothers.

Then sure your Saviour you unthroned,  
Mark what the Scripture saith,  
My kingdom come, thy will be done,  
I taught you then to pray;  
But if you put your trust in man,  
How doth my Bible lay!  
That I again shall come to men,  
To bring my kingdom down,  
Over the nations for to reign,  
My Bible so is found.  
I say throughout let no man doubt,  
For I shall be the King,  
And taught of me they all shall be,  
When I do bring it in;  
My kingdom here for to appear,  
For I shall dwell with man.  
It is in spirit, all be clear,  
For so it shall be done.  
So now see plain, ye sons of men,  
My Bible to appear,  
And then with all you may contend,  
I've made the mysteries clear.  
So if the Jews still me refuse,  
'Tis Jacob's sons I call,  
And 'tis *by faith*, the Scripture saith,  
That you are Israel's all.  
So Abrahams here, let men appear,  
And faith like his become.  
You'll find the Isaacs to appear,  
I say, throughout your land;  
In blessings here they shall appear,  
For I shall bless them all;  
Because the Isaacs I shall clear,  
That were bound by the fall;  
But them I'll free from misery,  
My Isaacs I'll unbind,  
And Abrahams here, let men appear,  
Your blessings shall be found,  
Throughout the land the promise stands,  
And it I'll now make good;  
But now I ask you, simple men,  
How you can this allude  
By any plan that you can form?  
My Bible now trace back,

And every age you must see clear,  
 How they all felt the rack.  
 Their sorrows see, their destiny,  
 To Jacob's sons I'll come.  
 These blessings they did never see,  
 For Satan robbed the men;  
 For they did fall, I tell you all,  
 By Satan's artful hand.  
 'Twas but a shadow of this call,  
 How there the promise stood,  
 That 'tis by faith, the Scripture saith,  
 That all things you must gain;  
 And faith in me your end must be,  
 To shorten Satan's reign;  
 For blessings here can't strong appear  
 While he hath power to stand.  
 No; see the sons of Jacob there,  
 How he defiled the men;  
 It was but one who stood out strong,  
 A Joseph for to be.  
 And now, like him, I mean to come,  
 My brethren for to free;  
 The shadow first from him did burst,  
 The substance I'll appear.  
 And now, I tell you, at the last,  
 I'll act like Joseph there;  
 Who did forgive their infamy,  
 When they in grief did turn.  
 And now, by ME, you all shall see,  
 If men in grief will mourn,  
 That they offend, 'tis my intend,  
 Like Joseph to appear,  
 And so they'll find me in the end,  
 So Jacob's sons draw near."

Continuation at Bristol, Aug. 30th, 1804.

After we received a letter from Mr. Foley, of a dissenting minister who was coming to dispute with him concerning Joanna's writings, and he said he could easily set the whole aside.

"Now, Joanna, I shall answer thee from the man who says he can so easily set the whole aside, and tell him full as easily he can set the Bible aside, for he can do one as easy as he can do the other, for one spirit has made the whole. Now, let the man, with his boasted wisdom, explain the Scriptures that I have pointed out to thee, and let him tell how the harvests came bad of 1799 and 1800, as foretold, for the mockery and unbelief of mankind. Know, the three good harvests followed, as foretold, by the

obedience of those who went to Exeter. And let him tell how the change took place in the harvest this year, as foretold, by the mockery and unbelief of mankind. Let this be answered by him, or he must set his own wisdom aside with more ease than he can thy writings; for I now tell thee, and all mankind, it is out of the power of man to set thy writings aside, and were they to begin to use violence, they should soon feel the weight of my anger with fury, to fulfil my word to the destruction of man.”

But now I shall begin to answer from myself. How can a man be so proud and vain to judge he can so easily set a thing aside, that hath been growing stronger and stronger, brighter and brighter, to the perfect day? Since I have kept my bed, and have been ordered to read my Bible through, I have been astonished at the Clergy, I have been astonished at the Bishops, in what manner they have read their Bibles, and in what manner they have understood them, for the death and sufferings of Christ are no clearer foretold in the Old Testament than the destruction of Satan and his kingdom, and that all the works of the devil must be destroyed, that God may be all in all, one sheep, and one shepherd, and one people, till righteousness covers the earth as the waters cover the great deep. And our Saviour affirmeth that one jot, nor one tittle, shall in no ways pass from the law till all is fulfilled, *St. Matthew* v. 17.

I should like to see this boasting man at my trial, and will be bold to tell him he could not answer me one word of a thousand, so I shall more easily set his wisdom aside, than he could set my writings aside; for whatever spirit visits me, it proves the Bible to me, and shews a way that he will make it true, which is beyond the wisdom of all the men upon earth. But how different is the judgment of men in what they read? I shall give you a few words from Mr. Nesbett’s letter, who says he has been reading the books ever since March, 1803. “Being in the habit of constant reading Mrs. Southcott’s publications, I can truly say, with David, they have made those that attentively peruse them wiser than their teachers, and have opened to us such a view of the Divine economy and wisdom in creation and preservation, as lifts the mind, as it were, out of itself, and expands it evidently on every side.” In this manner his letter is wrote throughout. So you see the different judgment there is in mankind; one reads to understand, the others read and know not what they read. And as they read their Bible, just so they read my books, without understanding either, for by the judgment of men they make the Bible false, and will not allow it shall ever be made true; but they will find the wisdom of the Lord will turn the wisdom of man, as the Members of Parliament have turned their bills, first judging there was a large quantity of corn in the land, and, by the appearance, expected a glorious and plentiful harvest, therefore they made the bill for the exportation of corn, but none to be imported; but I was then told their bill would not stand. Now see how the wisdom of man is come to nothing; for, in the midst of harvest, you say it was in the paper that Government had ordered purchases of grain to the amount of three millions of money to foreign countries, to supply the deficiency in our own country. So we need not ask what the harvest is, for the thing tells for itself; but if three millions of money is to be put out immediately to get corn from abroad, what will they do before the harvest comes again? But this being

done in the time of harvest is an awful type and shadow to the land to make them tremble for the next.

“And now, Joanna, I answer thee, if men try to set aside thy writings, that, instead of having any supply at home when the harvest comes, they shall send abroad for all their supplies, for I will let aside their harvests if they try to set aside thy writings. I have this year shewn them the shadow, next year, I will shew them the substance. But know, I have always told thee no famine should be in the land in thy days. But know, as I have taken thy appetite from bread, so shall I take bread from the nation three years, as I shall thy appetite three months; but know, I began when there was a great plenty, and the land thought enough to spare, to set the type in thee. Now see how the wisdom of men is come to nothing, and every type I have set in thee will come upon the land when thou art no more. Then let men see their boasted wisdom. Do men think they will always contend with their Maker? I tell thee, no; the time is past, and Satan’s power shall not stand. The blood of the Prophets, the blood of the Apostles, the blood of the Martyrs, shall now be avenged on his head.

“So let the branches now take care,  
 That in the root do stand,  
 They’ll find that dangers now are near,  
 But I have foiled your land.  
 What they believed, they are deceived,  
 The French would first be here,  
 And soon they’d come was judged by man,  
 But let them now take care.  
 Your harvest first it here did burst,  
 A shadow for to see,  
 I tell them plain, there is the rust,  
 And, in the end, they’ll see  
 The rust was come, the wheat discern,  
 A shadow to appear;  
 But mark the way that I did warn  
 No famine to be here,  
 Until the next, as I had fixt,  
 Because the land I’ll try.  
 Another year the land I’ll spare,  
 To bring the famine nigh;  
 If they go on, as they have done,  
 Still mocking of my word,  
 But now, you say, the sword’s near come,  
 Then tremble at my rod.

“But now I shall answer the ponderings of thy heart. Thou hast been reading over thy book, and reflecting to thyself thou hast put the songs in print, and thou couldst not bear to read them, and thought with thyself thou couldst have put the sense in print without being in a song. To thy folly, this I answer. Where is the difference,



whether it be in a song, or whether it be put in plain words, as long as the true sense and meaning is there? And now I tell thee why I ordered these things to be put in print. To shew men plainly, from these parables, or histories of men, what is the true parable and history of my Bible, that they might see it all in true and lively colours. The history of Joseph and his brethren, and the adultery of his mistress, were put in the Bible to shew mankind the end, and to shew what Joseph's brethren were, and how he first fled from their adulterous murder, next he fled from the adultery of his mistress, then you see in what manner he was confined in prison, until I worked his deliverance by Pharaoh's dream. This is to shew you in what wonderful manner

August 31st, 1804.

My ways and works are brought round to fulfil the works of Joseph, and to shew you, from Jacob's sons, how Satan worked in man to rob them of every blessing; for how could a promise that was made to Abraham, Isaac, and Jacob, rest upon Jacob's sons while they gave themselves up to every evil work? Read their crimes, and judge if they do not stand as bad in the Bible as Lord Burnett's tale stands in thy book, which thou, in thy heart, could not bear to read, and thought with thyself it was not right for such a song as his to stand in print with the songs of the Lord. Then, I ask thee, how it can be right for the sins of Jacob's sons to stand in the Bible with the promises of God unto Jacob their father? Doth not this appear worse than the history thou hast penned, where the promise was made to the boy if he told the truth? But how could that promise be claimed at that time by the boy, when he saw his telling the truth caused the death of his generous master? I tell thee, no; it is to shew the mysteries of the Bible, how promises are made, which cannot be claimed at the time they are made, that I ordered that song to go into print; for thou sayest within thy heart, Lord Burnett's daughter could never marry a man that was the means of her father's and mother's death; yet, in many generations, love might bring it to that standard, that a son of the boy might marry a daughter that came from Lord Burnett's family. And I now tell thee, it was perfect so with Jacob's sons. How could they claim the promise after seeking the life of their innocent brother, and all the other crimes they had committed? Yet, as I have compared man to wheat, saying that I should gather my wheat into my garner, and burn up the chaff with unquenchable fire, then know that wheat is a seed that is preserved every year to be cast into the ground and grow again. So that seed is the seed of faith, which I compare to wheat, and the ground is the heart of man, where it is cast into to grow. And where the heart brings forth the seed of faith, they are the seed of Abraham, Isaac, and Jacob, for it is by faith they must obtain the promise. Therefore, be not wise in thine own eyes, nor prudent in thine own self, thinking thyself more holy than thy Maker, because thou canst not bear the history of the man that thou thoughtest was sinful, then so sinful was the history of Jacob's sons, therefore they could not obtain the promise, yet the seed of Jacob's faith remained a seed of faith, as it was sown in Joseph; so is it now sown in man, and where that seed is sown to take root downward, and bear fruit upward, they must be

the sons of Jacob *now*, to inherit the promise; for the promise was made by faith, and now by faith must be obtained; therefore, I brought forward that parable of the promise made to the boy. Now, the boy must have faith to believe they would not separate till the Lord returned, for, if they had, the innocent boy must have been lost, and the false witnesses condemned wrongfully.

“Now here is a type goes deep for all men. You must have faith to believe that my promises are unalterable, and know that Satan’s arts, and his seducements to sin, will never cease till I come to fulfil my promise to man, and destroy all his power; for he that hath faith to believe that the devil will leave you by your preaching, by your prayers, or by my threatenings, before I come to destroy him, will not have the boy’s faith; he would claim the promise from the truth, and he must have faith to believe the truth would appear.

“Discern the fable and the words are deep, discern the confidence of the wife after being threatened and heard the alarm, then you see the words are weighty; therefore grieve no more that it stands in print as it is, for I tell thee the parable is deep for the nation, and deep for all nations, but now the faithful shall inherit the promise.”

This communication was given to Joanna in answer to the ponderings of her heart concerning the song of Lord Burnett, for she could not bear to see it in print or read it, though a communication was given to her from it.

Joanna Southcott.

[Extracted from *Small Still Voice*, No. 59.]

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## God’s Love for Man

Ms. September, 1804.

### THE SPIRIT OF TRUTH.

“My Bible through you all must know,  
 I first began by love,  
 From Adam see the ways of me,  
 And from his fall I’ll prove,  
 That sure in love I there did move,  
 Though I did him chastise;  
 I told him then, ye sons of men,  
 Look deep and not disguise.  
 To see it clear, I told him there,  
 Though he had brought the curse,  
 Against the serpent I’d appear,  
 And he should feel it worse.

Then sure in love you all must prove,  
 I did begin with man;  
 Now I'll appear, the end draweth near,  
 I shall with all go on,  
 I say the same, behold my name,  
 In love and anger see.  
 But why your hearts should men inflame,  
 And blame the ways of me?  
 Should I tread down into the ground  
 Mankind that I did make,  
 Because in errors they are found?  
 But if they'll now forsake  
 Their every sin, I now tell men  
 I'm come you to invite,  
 If from their evils now they'll turn,  
 There's no one's love I'll slight.  
 But I'll appear to answer here,  
 If I should act like man,  
 In judgment for to be severe,  
 I ask thee who can stand?  
 No, no, in love I must go on  
 My Bible for to clear,  
 Because the end, 'tis my intend  
 To draw men's hearts this way.  
 But if severe I should appear,  
 And like mankind to say,  
 If you have strayed from me before,  
 I'll not invite you more;  
 Neither your virtues shall be known,  
 While Satan's at the door.  
 Then men must fall, I tell you all,  
 As 'tis but few can stand,  
 For to appear, I tell you here,  
 Men's conscience all command."

[Extracted from *Had They Had Knowledge*, p. 203.]

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### A Letter to the Rev. T. P. Foley

Bristol, Sept. 1st, 1804.

Rev. Sir,

“And now I shall answer thee Foley's enquiry, which was this, ‘Whether good and religious men, who did not believe in Joanna Southcott's divine Mission, and writings,

and who would not embrace these things, nor be desirous to take an effectual part to bring in the Lord's Kingdom, whether they would have a part in the Millennial Kingdom, the dissenting Minister (Blake) in our late dispute said he thought they would.'

"I shall answer from the feelings of thy own heart, and two observations thou hast made this day. The one is thou sayest, thou dost wish all religious persons to go to heaven; but those that mock the coming of the Lord, and will not believe in his promises that are made throughout the Bible; and for Satan's head to be bruised, as Christ's heel was; and that do not wish for his Kingdom, nor believe in the Visitation of the Lord, and die in unbelief—if they are good People, thou wishest them to go to Heaven; but thou dost not wish to be in their Society, as thou dost to be in the Society of those who are fellow labourers in the Lord's Vineyard, and longing for the Kingdom of Christ to be Established, and that power destroyed that works in men to be at enmity against God, that all the Earth may praise the Lord. These are the kindred spirits that thou dost wish for thy companions in Heaven.

"The other remark thou hast made, was of a Lover being gone to Sea, and stayed a long while. The object of his love, hearing of his return, and being deeply in Love with him, would she not make every enquiry to know if the report was true? Would she not seek for every information, before she would fill herself with unbelief, and say the report was false, I will not believe it because I have not received a letter from him myself? Would she not think the Ship might be returning with her lover, without her knowledge? And true love would make her search into the truth; this thou sayest is the state of the Creatures, where true love is one for the other.

"How did they give Half a Crown a Piece for a Newspaper in 1798 in Bristol, when they heard of the Victory (Nelson's, at the Battle of the Nile in Egypt,) to know if it was true.

"These are the remarks thou hast been making this day; that if the love of Man is so great to be so zealous to search out the truth of an earthly object that they love; if they had a true love for the Kingdom of Christ and his Coming, would they not be as zealous to search out the truth of that, and know if there were any grounds to believe the report? This hath been thy observation, and the Ponderings of thy heart to day, and I shall give My answer the following day.

"For dark the Night is now approaching,  
 Full as dark do Mortals see:  
 I know where that love is searching,  
 All must now agree with thee.  
 But where 'tis cold, I shall unfold  
 The News they may let die;  
 My heart like thine I shall unfold,  
 And tell them from on high.  
 Ask if the Jews that Me refused  
 My coming at the first;

Though unbelief brought on their grief,  
 And so the Jews were cast.  
 And so they stand throughout My Land,  
 I tell thee every where;  
 But if in Righteousness they stand,  
 Shall they die in deep despair?  
 To go to hell where rage do swell,  
 Then sure My Bible's wrong;  
 Because that for the Father's Sake,  
 To heaven the Jews may come  
 That now do fear their Maker here,  
 And all his words obey.  
 I tell you Mortals, ye do err,  
 In hell to Judge that they  
 Must ever be that now love ME,  
 The Maker of Mankind,  
 Although My death they could not see  
 How it they then Must find,  
 For to appear as I did here,  
 And so the Jews were cast.  
 Another day I shall appear  
 To prove it at the last,  
 That they may come to heaven's high Throne—  
 But NOT SEATED WITH ME,  
 Like My Disciples that did own  
 Their Saviour I must be.  
 So I'll end here and say no more  
 Until the day light comes,  
 And then all Mysteries I'll make clear  
 The Way I all shall own—  
 The Most that love, the Most I'll prove  
 Will Most My favour gain;  
 And men shall see, My heart's like thee,  
 And so the end will come."

Here ends Saturday Night, Sept. 1st, 1804.

Sunday Morning, Sept. 2nd, 1804.

"Now I'll begin where thou didst end  
 Let day light now appear,  
 And from the day let Mortals see  
 The Way they all do err.  
 For though the Jews did ME refuse,  
 Yet know they do expect

That I shall come their Prince and King,  
Then how shall I reject  
These Very Men that now do come  
Still trusting in their God?  
That as My death they would not own,  
The truth must here be shewn—  
An out cast land they now must stand  
Till they believe the whole.  
But from the Law you all must know  
I shall receive their Souls,  
If they obey what I did say,  
The Law to them was given,  
But can they triumph e'er with ME  
When they ascend to Heaven?  
Can they appear to triumph there  
Like My Disciples stand?  
I tell thee no, it is not so;  
The difference now command:  
Like stars to shine, I said Mankind  
In glory should appear,  
And now the gentiles, they shall find,  
That they the same must hear  
Those that believe, I don't deceive,  
But like My Word 't shall come,  
And in My Vineyard will appear  
For to prepare the ground—  
That is of Men, I tell thee plain,  
To bring My Kingdom in.  
Then how can others now contend  
My Wages they shall win  
That won't appear, My labourers here  
To bring My Kingdom down?  
My Gospel here, it must appear  
Men's wisdom to confound;  
So if they'll see the Mystery,  
Alike they can not shine:  
Injustice then must be in ME  
For to reward Mankind  
Alike to all, if it should fall  
To those that shew no love:  
And here's the Warning now for all,  
And from thy words I'll prove  
The love of Man, if it were strong  
To wish My Kingdom here,

To search the truth they'd surely come  
To know if it was clear.  
Though I know some that will not come,  
Because they are like the Jews,  
Who by their Pride threw all aside  
And so they ME refused.  
And Gentiles here do so appear,  
I know the Pride of Man  
The Woman's honour they can't bear  
That I should her redeem.  
Then surely ye more blind must be  
Than were the Jews at first!  
I ask which way I can you free  
From Satan's rage do burst  
So strong in Man for to condemn  
You're tainted by the fall?  
Then see it is the Woman's hand  
Must free his power from all.  
So from the Pondering of thy heart  
I now shall answer Man,  
If you did feel a lover's Smart  
That way you'd all become  
And wish to know if it was so—  
My Kingdom to appear?  
And like true lovers you would go  
To see all mysteries here  
For to find out if you did doubt  
Like lovers you'd become:  
'We wish to know if it be so,  
The news we've heard from some,  
Then now we'll see the Mystery,  
The Papers all we'll try;  
The Book of God was never know'd,  
But marvellous here 't doth lie  
Before our eyes, let men grow wise,  
We see the Promise fair,  
How it do stand, by Heaven's Command,  
Then what have we to fear?  
Is God unwise, let men chastise  
To make it at the first,  
And now the end is come to men  
We see it plain to burst.'  
So lovers here must sure appear  
And so they will go on,

Then sure My love, they most must share,  
    Be wise ye Sons of Men!  
For Charity you all do say  
    Is the best gift in Man;  
But Charity you've None for ME,  
    If you deny My Plan  
Was made at first, it shall not last  
    The Woman for your good—  
As on the Serpent all was cast,  
    And there the promise stood.  
So now Vain men, if you condemn  
    You have no love for ME,  
Then if to Heaven you e'er should come  
    Can I delight with ye?  
Where here below, your hearts I know,  
    Was but self love alone;  
You ne'er plead Satan's overthrow,  
    But trust I shall atone  
For all your guilt, as I have spilt  
    My blood upon the tree;  
But not appear to see all clear  
    The way I died for ye.  
Then now Vain Men, how can you come  
    To plead before my Throne,  
When My true lovers you condemn  
    That all the truth do own?  
No, like the Jews you ME refuse,  
    And like the Jews you'll end;  
And as the Stars do differ here—  
    To heaven you must ascend,  
As the stars are placèd there,  
    Mark deep and see the end.  
Judge as you will, I tell you still,  
    You all may fast and pray;  
Your righteousness is filthy rags,  
    I now to all do say,  
That have no love the truth to prove,  
    And see My Bible clear,  
And then the cause you'd surely move  
    To know I'd spoken here.  
So now let Man the Judge become,  
    Discern thy hand at first,  
That from the ponderings of thy heart  
    My Answer here did burst.



Let men begin, as thou hast done,  
 To bring it round this way,  
 They'd know there was no love in Man  
 That careless here would lay,  
 Because in Man 'twas never done  
 Where love do strong abound;  
 The Mystery they'd wish to see,  
 And so My friends are found.  
 The Answer here do now appear,  
 I say for every Man,  
 That wish to see the Mysteries clear,  
 How all the end must come.  
 So brethren here, let all appear,  
 And for yourselves Judge all,  
 Lest from your God you feel a rod,  
 When I do boldly call  
 To shew you plain, ye sons of men,  
 What love you shew for Man;  
 But now My Kingdom you may gain  
 You have not love to come!  
 Then how can ye rewarded be  
 Like those who love do shew  
 So strong to come, like love to Man,  
 Then God, and Man, you know,  
 Alike they love, alike they prove,  
 Then see My Gospel clear—  
 They love the Brethren whom they've seen,  
 And so they love ME here,  
 To have ME come their Prince and King—  
 The Saviour of Mankind.  
 Then sure the Victories they May Sing,  
 Vain Mortals be not blind  
 To think that ye alike can be  
 That do My favour slight—  
 No, different stars<sup>44</sup> you all will see  
 In heaven are shining bright.”

[Printed from a MS. copy. See also *Southcott Despatch*, No. 22.]

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<sup>44</sup> *1st Corinthians*, 15 Ch. 41st and 42nd V. “For one star differeth from another star in Glory, So also is the resurrection of the dead.”

## A Sermon by Joanna Southcott

Ms. September 5, 1804.

And as though the God of this world had blinded their eyes, for in seeing they will not see, or in hearing they will not understand, but are determined to provoke by aggravation, by strife, and contention, and lies. This is the perfect truth of my prophecies, and how true is the dream of 1794 of the pumps? that when the living water gushed out in one part, the rage of hell foamed in the other. This prophecy is perfectly fulfilled, though it seems hard to be believed how men can let the devil blind their eyes so to fill them with rage and malice at hearing of the coming of Christ's kingdom, and that their redemption draweth near, there seems to me miracles fulfilled in my prophecies to make them perfectly true. But can men be so void of reason to think they must be all fulfilled at once? That is a thing impossible; then there could come no ridicule of men, no discord between believers and unbelievers, no love shewn on the one hand or malice on the other, if the Lord had shewn the fatal judgments as soon as my writings went out in the world. Instead of promising three years of blessings in the harvest for the sake of those who came to search out the truth, which really followed, the Lord had threatened three years famine. And that three years famine had followed, and the sword and the plague had been in the land, where would there have been room for unbelief? Where would there have been room for mockery or contention? Where would there have been room to try the different conducts of men, and that they should receive different answers? These things could not come to the judgments of men, for, had the fatal judgments come first, the three awful truths must have been made. Men do not discern the prophecies how they stand, or how they must go on to be fulfilled. The mockery, the contempt, the ridicule, and the unbelief of mankind must all be fulfilled first, before the awful judgments can burst. Could the antediluvian world mock Noah when the deluge of rain was sweeping away the land? Or could the Sodomites mock Lot when the fire was coming down from heaven to destroy them? I tell thee, no; mocking is over when awful judgments come, and so it will be by this land, therefore they are mocking the shadows, but they cannot mock the substance. So the judgments of men cannot fulfil my prophecies, their wisdom to make them true, no more than the wisdom of man can make his Bible true, or tell how it will be fulfilled that all shall be true. The more I read my Bible, the more I am astonished at the blindness and ignorance of the bishops and clergy—it appeareth to me as though they never believed them. I never knew a quarter of what was in my Bible in my life till within the last three months that I have kept my bed, and was ordered to search the Scriptures, and the more I read the more I am astonished, and can prove they no more believe their Bibles than they believe my writings, for all these things must come to pass to make the Bible true and fulfil it, and all these different spirits must be in mankind to bring on the fatal judgments pronounced on the one hand in the Bible, and the great blessings pronounced on the other at the second coming of Christ. But what did Peter say in the second Epistle? "And saying where is the

promise of His coming? for since the fathers fell asleep, all things continue as they were." This is to be in the last days. And is not the world full of these people? But how does the Bible, from the Old to the New Testament throughout, speak so plainly of the second coming of Christ to destroy all the works of the devil, and bring in His righteous, peaceable, and living kingdom.

[Extracted from *Had They Had Knowledge*, p. 83.]

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## Ministers Bound as Faggots Together

An important Communication in answer to a dream of Joanna Southcott's at Old Swinford Vicarage on September 6th, 1804, on the first Thursday of her visit to the Rev. Thos. P. Foley.<sup>45</sup> The following and several other Communications were written by the Vicar himself from her mouth directly as spoken.

After Joanna had spent a restless night, she went to sleep between four and five in the morning, and had many troublesome and dangerous dreams. She dreamt little Richard Foley fell into some muddy water from which with difficulty she got him out and carried him along in her arms; but the child was almost dead that she knew not how to carry him, and Joanna felt herself so faint as though she was dying. At last she thought she was upon a cart that was loaded very high and stood adjoining to a roof of a hay loft where a little shelf came out; the sea was under the cart and the full force of the sea was before her. There were faggots tied to the loft with ropes: she was told that if she would get through the dangers of the sea, she must take hold of those faggots, and they would carry her over the sea. She thought she had some large leaves of a Bible and she put them between the cart and the shelf to walk over; but the leaves fell into the sea; and she cried out there are some of the leaves fallen into the sea. She then ventured her life to give a spring to catch hold of the faggots, but thought to herself the sticks may break; so she took hold of the rope and was carried on very safe. At last the faggots broke, and she said "Now the faggots are going also," but she held fast by the ropes that seemed after the faggots were gone, to run down like ladders; she then thought she was come over to the shore, and said "Now I can go down and walk," and immediately she heard herself called aloud, and was perfectly awake, when she heard "Joanna" called in a loud voice, and she asked who it was that called her. Townley was up and said no one called.

### THE SPIRIT OF TRUTH.

"Now I shall answer thee this dream, the mystery of the Child thou wilt know hereafter, but dangerous difficulties are before thee, and thy weakness thou wilt now

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<sup>45</sup> It is interesting to note that portraits of the Rev. T. P. Foley and Joanna Southcott still hang together on the walls of the vestry at the Church of Old Swinford, Worcestershire.

see and know, but in thy weakness I will be thy strength; and by My strength thou wilt spring over thy dangers, and take hold of the Anchor of Faith, which is the rope thou heldest by thy hand; but hadst thou trusted to the faggot when it broke and fell off, thou must have fallen off also; but thou trusted to stronger powers than men, and thy hold was strong—and then thou sayest I called thee aloud—but I tell thee, no. Thou wast first in a confusion with a man that said there was a wonder coming, when I called thee aloud, and all were gazing to see the man. These are mysteries you will clearly discern hereafter; but I shall not explain them unto thee for the present; only this of thy dream. The dangers thou hast gone through, and the dangers thou hast to go through, thou wilt be safely carried through all if thou takest hold of the stronghold of faith, and never let thy footing slip there. The meaning of the Bible leaves falling into the sea is to show mankind what they have made of the Bible like a book buried in the great deep, for so is my Gospel buried from man both to the Jews and to the Gentiles. For now I am come to fulfil it, the sense and meaning is fallen from them; so that thy Bread is cast upon the Waters, but thou wilt find it after many days. The faggot thou wast afraid to trust to is Pomeroy,<sup>46</sup> and hadst thou trusted to his wisdom, he and thee must have fallen together, but as thou didst not, I shall carry thee safe through all dangers, and Pomeroy shall break off from his self-confidence and find he hath not that strong hold on his God that he expected from his preaching. But remember when he fell, it was on the shore, for the waves went back, and thou sawest the faggot lay in the sand, and so shall Pomeroy's wisdom lie, with all the wisdom of the clergy that they have bound themselves together, as in bundles as faggots of wood to burn against thee: but I shall break their bundles in pieces and cast down their wisdom and show them their danger. It is well for thee thou never took hold of the wisdom of any man; but thy whole trust and confidence was in the God of thy salvation, and now the God in whom thou hast trusted will never let thee be put to confusion:—

“But safe through all I thee shall call,  
 They'll find thy Anchor strong;  
 But righteous men they now will fall  
 That said they built thereon,  
 The rock the same with thee they came  
 No! there their Anchor's lost:  
 Because My Gospel I shall name,  
 They in the seas have cast.  
 But here within thou dost begin  
 To say 'twas done by thee,  
 Because the leaves thou placed up there,  
 That soon fell on the sea,  
 And then to man thou didst begin  
 To say that it was lost,

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<sup>46</sup> The Rev. Joseph Pomeroy, he is a type of the Church.

And firm thou held'st unto the beam  
Whereon the rope was placed;  
Because that man the wood must come,  
And there thou wouldst not trust.  
And now the mysteries all discern  
The leaves fell down before,  
Now let men mark how I do warn  
The end will so appear,  
For I shall say like thee that day  
My Gospel you must drown,  
If I don't come as I do say  
Men's wisdom to confound.  
So boast no more your Anchor's here  
That you are placed like she;  
For when My hand doth reach you there  
Your broken binds you'll see,  
That you've built up an Israel's hope  
That in the end can't stand,  
And down your wisdom all must drop  
When you do feel My hand;  
Because My hand let all command  
Did make the bind to fly,  
And so the wood that was not good  
In pieces soon did lie.  
So 'twill appear I tell you here,  
Men's wisdom down must fall,  
And on the sand, behold your land,  
There lies your wisdom all  
That will not bind in heart and mind  
In *Spirit* joined with thee;  
I am the Saviour of mankind  
And come to set you FREE.  
Though dangers here may strong appear  
Behold your Anchor strong!  
And let men like thee persevere—  
I'll carry them safely on:  
But if they'll not, I'll tell their lot,  
Their binds of faith must fall;  
My Gospel they have quite forgot  
Like thee I tell them all,  
Into the sea they cast away  
I say My every Word.  
And I shall answer just like thee,  
They do but drown their Lord

To rise no more, nor to appear  
The Saviour of mankind.  
And in this way they all do err,  
And so I'll break the bind  
Of every man that now doth come  
For to deny My Word:  
I'll tell them plain as thou hast done,  
They do but drown their Lord  
No more to rise. So I'll chastise,  
Then down their faith must fall;  
Because with Me they joined can't be,  
I now do tell them all.  
So mark the first and mark the last,  
And mark how this did come,  
Thy footing's on My Bible placed,  
That thou hast shown to man:  
But to come there, they'll not appear  
But let My Bible fall,  
And say thy standing is not clear,  
But now I'll answer all:—  
Close to the wood thou'st next allude,  
But in it would not trust;  
Because thy hand in MINE doth stand,  
And made the wood to burst  
That did appear when thou wast there,  
Thy hand soon broke the whole.  
So if the mysteries you see clear,  
You'll see how men must fall  
Upon the sand as things do stand;  
My Gospel I'll make good,  
Though all away, I now do say,  
You cast it like the wood:—  
My Gospel first by man is cast,  
Then surely man must fall.  
I ask of man how they can stand  
When I appear to all?  
So now see plain this simple dream,  
Thy feet they would not bear  
To say thou stand'st on Jordan's stream  
To bring deliverance near.  
I am so come, then they'll condemn,  
And there My words do fall,  
'Tis through the unbelief of man,  
I now do tell you all.

Then mind the next that there was fixed  
 The wood fell down the same,  
 This simple dream I tell thee plain,  
 Is a deep type for man:  
 But safely through they all must know  
 I carried through the whole  
 And when the wonders did appear  
 My voice about did call  
 'Joanna' here thou mayest appear.  
 And now My Gospel see—  
 I am the Vine, I've told thee here,  
 My Father now must be  
 The husbandman, I say become,  
 Then see the branches all  
 That is in Me, no fruit to be,  
 Then down they all must fall.  
 So like thy dream the Gospel stands,  
 They say they're in the vine,  
 But when they come to feel My hand,  
 They have no fruit of Mine  
 For to appear I tell thee here,  
 Like Husbandmen with Me.  
 For now My vineyard I shall clear,  
 And tell them who they be,  
 The branches here that do appear,  
 And fruit in them is found:  
 I'll surely purge them everywhere  
 Till they shall now abound  
*In faith* more strong they shall go on—  
 Abundance shall be given;  
 But those that have no fruit thereon  
 To serve the God of Heaven,  
 No labourers here they will appear,  
 Then can you stand in Me?  
 I tell you, No, it is not so,  
 My Gospel none do see;  
 They cast away as thou didst say,  
 It on the every deep:  
 Then My Disciples can you be  
 When I in power do break?  
 No, by My hand you will not stand,  
 You stood not by My word,  
 But My Disciples here command  
 That full of fruit they be!

My Father, can He appear  
 To glorify His son  
 With lukewarm lovers everywhere  
 If there's no trust in man  
 To bear My word that's on record—  
 The fruit they must maintain,  
 That must appear I tell thee here,  
 To bring the whole to man:  
 And if My Gospel they see clear,  
 They'll tell them on the sand  
 Their faith is cast, they see at last  
 To say they trust upon their God—  
 Bring all before their view.

“Now I shall come to directions. Let the *judges and the jury* weigh the whole together *deeply* what I have said concerning the prophecies, and what judgment thou showest from thyself, and let them ponder deep in their own hearts, as thou ponderest in thine, and let them see *the last* must be *the first*, and the *first last*, to fulfil the prophecies, and to fulfil My Bible, and let them discern it was in 1792 that I told thee of all these awful judgments upon the land, the sword, the plague and the famine, and the Visitation upon the nations, after that I told thee of the unbelief of mankind, the persecution and mockery thou hadst to go through: the different spirits that would be in men, and now THIS must come *first* to bring the other on. Now if they weigh deeply thy books with everything that hath happened, they will see every truth in them, therefore they may speak with confidence to put in print My threatenings, and put in print perfect as I direct. For now I tell thee, *if My commands are not obeyed, and a reformation doth not take place in the land, I shall assuredly take bread from the land the three following years*: and until these *three months* are over, I shall not restore thy appetite to bread, and if I take away corn *one year*, it will not be restored till the *three* are up. So if men dispute with them of putting it in the paper, let their answer be this: ‘We have seen the TRUTH of her prophecies, and now we see the cloud over us, and know not how soon the sword may break in our land, and shall we mock God in the time of dangers?’ for now I tell thee, it shall be fatal for any printer that shall *refuse* to print it.”

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

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## The Parables of the Kingdom

Continuation of the Communication of Friday

Sept. 7th, 1804.

“Now from the Parables I shall begin:  
 My words nor meaning no one does discern,  
 How that on record every thing do stand;  
 I said, again I should return to Man,  
 Then if to man I should return again,  
 They all must know these Parables were plain,  
 Spoke at that time but understood by None;  
 The meaning of them there’s no man do see  
 How I my Kingdom did to them compare.  
 But in the Spirit I shall answer here  
 The way my Kingdom it must surely come;  
 And like the Husband man I say I am—  
 Or like the House that I said he did hold;  
 And the mysteries I shall here unfold,  
 Because the house of Clay is in my hand.  
 When I do come to claim my every land,  
 I am the Vine that must to all appear,  
 This is the Vineyard I to all shall clear,  
 Because the Vineyard and the earth is mine,  
 For in my hand I hold it at that time.  
 When on the cross I died upon the tree,  
 The day of Vengeance in my heart you see,  
 That as the Vengeance in my heart was there,  
 I must return my Vineyard for to share  
 That I did purchase with my dying blood;  
 And in the Vineyard all my servants stood,  
 You know ’tis written, they were murdered there.  
 But first the Prophets I shall answer here,  
 And next to John the Baptist I shall come;  
 And then you know they murderèd the Son.  
 So this you know was all done at the first,  
 Then sure my promises must come the last  
 With every Parable for to return,  
 And so my Kingdom I shall bring to man,  
 Because my Gospel now I’ll surely clear,  
 And they shall find I am the perfect Heir  
 That they have slain, but now the Lord shall come  
 To claim the Vineyard, and have it all my own.  
 So for the present I shall end it here,  
 And now my Gospel I shall surely clear.”

Here ended Friday Night, Sept. 7th.

Saturday, Sept. 8th.

"Because my Gospel I shall all go through,  
 And all these Parables I'll prove them true,  
 Because My Prophets they were slain before,  
 By all such Husband men they murdered were,  
 And by such husband men they murdered me  
 When I did die upon the accursèd tree.  
 And yet I came the Vineyard for to claim,  
 And so I died the Vineyard to redeem;  
 Because the Vineyard I shall place as Man  
 That I have planted by My every hand;  
 And of the husband men that then was there  
 That did destroy the Servants and the Heir,  
 Yet in the Vineyard know that then they stood.  
 Thy mind is puzzled how I'll this allude,  
 Because the Vineyard was let to these Men  
 By whom the Servants and the Son were slain;  
 And yet 'tis said the Lord should after come  
 To claim the Vineyard and destroy these MEN;  
 And now the Vineyard every soul shall see  
 I'm come to claim, and all My foes shall flee.  
 And now the husband men they must appear,  
 That say they're labourers in my Vineyard here;  
 And now the fruit I'm come to crave,  
 Just like the Jews their answer they do give.  
 Trace back My Bible and the whole discern,  
 Then see the Priests how they all did shame  
 The every calling that did come from heaven,  
 Because to them my Spirit was not given,  
 And yet My Vineyard I left to their care  
 To see if any fruit they'd bring ME there;  
 And now the fruit I thus shall place to man.  
 Thou sayest, 'tis puzzling, which way can it come?  
 But I shall answer and I'll make it plain.  
 I've said, the Vineyard and the world is MINE;  
 I've said, the labourers I have placed to men,  
 But mark their conduct when I here did come;  
 I say, the fruit it surely is My Word  
 That in the Bible stand upon record,  
 But now this fruit they surely did deny,  
 Kept back my Word and ME condemned to die.  
 So that's the fruit I now do tell thee plain,  
 It is the Word of God gave out to MAN,  
 That they as husband men should here improve,  
 And that's the Way they ought to shew their love

As faithful labourers to appear,  
Produce the fruit and shew the words are clear.  
But this by Satan's arts they all kept back,  
Denied the fruit and I did feel the rack.  
But as the evil fruit it then was there,  
By Satan's arts the good could not appear,  
But now I tell thee I in power am come,  
I'll claim the Vineyard and have it all my own.  
For if the good fruit was denied at first,  
The Jews denied My Bible how 'twas placed,  
And now the Gentiles they would do the same,  
Deny My fruit and so deny My Name;  
Because the fruit I've told thee is my word  
That I have kept for MAN upon record,  
And when My word I did of them demand,  
They all denied it and did me condemn.  
But now I say if they deny ME more,  
They'll find the Lord in power will appear  
To claim the Vineyard and have all My own;  
No More the Labourers I shall place in Man  
That by their Wisdom lead My flock away,  
For so the Shepherds do the flock now slay  
That I've committed them to their care,  
Just like the Husband men they do appear  
To Slay My followers and to Slay My word,  
And ne'er discern what is upon record.  
Then Men no longer I will trust to Man,  
Because to claim the Vineyard I am come,  
That is, the Earth to claim it all my own,  
And now the Powers of darkness I'll unthroned,  
And every soul shall know that I'm the Vine,  
And all My faithful Branches shall remain  
I tell thee, in ME, as I have placed the word.  
But every branch that now deny their Lord  
Must come again to claim the Earth my own,  
They Now are branches that from ME are gone.  
But all the Branches that in ME will 'bide,  
They Now must see My Bible's opened wide,  
That by men's wisdom's covered from your sight;  
But now the Pearl deep you all may see  
I'm come to shew the mysteries unto thee,  
And if by faith you would look deep,  
You'd see My Kingdom how it now must break,  
If deep in wisdom you will now go on  
And deep in faith My Word to build upon.

And therefore deeply you must weigh the whole,  
 And see the Vineyard from the Very fall;  
 And Satan's arts at first did Man betray,  
 And so the evil fruit came round that way,  
 And so the good fruit it was then denied,  
 Throughout My Bible all must be applied.  
 The Very Parable that I did Name,  
 I left on record when I came again,  
 To shew the Law and Gospel how they stand  
 When I do come to claim My every land.  
 But Oh! what way can Mankind explain  
 These Parables, which I gave out to men?  
 I tell you all there's none do understand.  
 I left the words My Bible to command,  
 And shew the way that I the whole shall clear  
 When I in Spirit do to Man appear;  
 So with My Gospel let them now contend.  
 I likened my Kingdom as I likened men,  
 That when I bring My Kingdom upon this earth,  
 I told them then how I should bring it forth.  
 But yet the Meaning no one does discern,  
 Nor understand the Kingdom what it means,  
 That I should bring My Kingdom here below  
 From such a likeness as I then did shew.  
 And now the likeness I will prove them clear;  
 The MARRIAGE FEAST there are but few can bear  
 That they're invited, 'tis but few will come,  
 And all my offers are denied by Man;  
 Then now I tell them I'll deny the whole,  
 Because upon them shall my judgments fall.  
 And so this Night I now shall leave thee here,  
 I know thy pondering heart can't see it clear  
 In every way the Parable I've placed;  
 I know the pondering that is in thy heart,  
 That unto thee I have not cleared the whole  
 The perfect way that every foe shall fall.  
 No, I shall tell thee More another day,  
 And shew My Bible plain how it doth lay."

Here ended Saturday Night.

[Printed from a MS. copy.]

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## On Kindred Spirits

An important Communication on the above given to Joanna Southcott  
on September 9th and 10th, 1804.

Ann Underwood writes to one of the friends:—

‘Joanna Southcott awoke in the morning, September 9th, feeling perfectly happy in the Lord, and great strength of faith, as she had pondered deeply over the wondrous working of the Lord through the whole of His visitation to her; and how different from her judgment every truth in her Writings had come to pass; and though there were but two months to November, and it is said that the time of holding her Trial shall not exceed November, she hath no doubt of its being brought on in a way and manner she knows not. When your distressing letter came of the troubles you were experiencing in London, Joanna said she did not know what ailed her, for the tears flowed from all our eyes—yet she could not forbear smiling—though at another time it would have sent her to the grave ...’

### THE SPIRIT OF TRUTH.

“Now, Joanna, I shall answer thee: It was I that smiled, or made thee smile at the weakness of men—What have they to give them pain? Can they not watch one hour? Can they not bear the ridicule of the world for a short time? when thou knowest it is written in My Gospel, as well as in thy Writings: ‘Blessed are they that mourn for they shall be comforted;’ Blessed are they that are persecuted for My sake, for great shall be your reward in Heaven, or in My Kingdom below—great their reward shall be *if they stand steadfast in their faith*. But be not mistaken, My brethren, concerning the fiery trial that is to try you, for how would My Bible and My prophecies be fulfilled together without these things? How could many be brought through the fire, if they did not feel the fiery indignation of men? And I tell thee, and them, that as I set all sufferings in thee as a type of the nation, so those shadows of sufferings that are in them, are a type of the suffering that will be in the nation—what suffering shall be in them, and what their mockery is bringing on their *heads*. Then they shall desire to see death and shall not find it: *Rev. ix. 6*. All these evils must come on the nations, *but I do not tell you, that all of them shall come on this nation*. But I tell thee, that the sorrows of believers shall be turned into joy, and their joy no man shall take from them; whilst the mockery of the world shall be turned into sorrow. But how could this be a type and shadow of the Children of Israel, if I did not heighten their afflictions before I heighten their deliverance? But let them stand still, and let them see the Salvation of the Lord, and they shall rejoice in the God of their salvation; for I shall turn their sorrow into joy, as I have turned thine. Now remember yesterday, how thou feltest almost dying, as though thou couldest not exist, and how happy thou hast been this day! So I will change their sorrows into joy, as I have changed thy sorrows to joy; and I will turn their weakness into strength, as I have turned thy weakness into the strength of the

Lord; and they shall smile at the calamities of the world when they shall come upon them, as thou smiled to hear their calamities this day that will not be of long duration.”

Underwood writes:—“Now that you may understand this, we will give you an account of Joanna. On Friday night a distressing letter came from Exeter, which greatly wounded Joanna’s feelings. On Saturday morning she awoke weak and faint, and felt as though she were dying. All the forenoon she had no Communication given her from the Lord, till nearly two o’clock; and she said she thought she could not live three days in that state; and had it not been for her friends for whom she wished to live<sup>47</sup> to clear up every mystery, she would have wished to have died that day; but for the sake of her friends she would suffer anything. In the forenoon she was greatly comforted—and this day—her sorrow is turned into joy, which is visible in her countenance, as well as in her cheerfulness of spirits. And she says this day she would not change her place with anyone upon earth for millions and millions of money. So great is her happiness turned into joy, which she rejoices at the more for your sakes, as it is said your sorrows shall be turned into joy the same—the wisdom of the Lord appears beautiful to her, that He would in this manner from types and shadows strengthen and comfort us all in this way. Here finished Sunday, September 9th, 1804. (To her the Lord said, “I will finish this Letter on the morrow.”)

‘On Monday, September 10th, between six and seven o’clock, Townley woke Joanna out of a dream, as she was groaning very much. She related her dream as follows:—“I dreamt I was in my father’s grounds, and that he had three fields full of wheat; but one was crinkled and broken down into the earth; and I thought that my aunt that is dead, was walking around the field; another field I thought the pigs were in, eating up the wheat; the other field I thought was full of beautiful standing corn; I thought I was in the field with the good corn, and the gate was open. I saw my father’s three horses, that he had at one time, a black horse, a bay horse and a white horse. I thought that the white horse came into the field of wheat, which I fenced with my hand to turn him back; but as the horse did not go back, I went before and caught him by the mane, and turned him round, and was leading him out. But all of a sudden I thought my strength failed me, and that the horse was remarkably quiet to follow me. Yet I fell to the ground and held the mane still in my hand; he stood very quiet, and leaned with his head over me. I called to my sister to assist me, and thought I called loud, when Townley asked me what was the matter? I thought to myself, don’t you *see* what is the matter; how the horse is before me? And I felt surprised that she did not see the horse. But it was then that Townley awoke me and I found it a dream.”’

#### THE SPIRIT OF TRUTH.

“Now, Joanna, I shall answer thee of this dream:—It was for this reason I said I should finish thy letter this day to show thee, in a dream, or vision of the night, the weakness and folly there is in mankind.—The field of wheat, which thou sawest

<sup>47</sup> Until her Trial, when every mystery is promised to be made clear.

crinkled and trodden down into the earth, where thy Aunt that is dead was walking around it, is a type of mankind, how I shall tread down the wheat by death, that is filled with the mildew and the rust in mankind. For as they say the Crops of wheat have been this year—just so is the heart of man—for the rust in man is gone through the Land, therefore I shall tread them down like the wheat. The other field of wheat, where the pigs were eating the wheat, is a type of man, how they let the Devil go in amongst them, to eat up and destroy them by blinding their eyes and destroying their faith. But the field of good wheat wherein thou wast standing, and where the white horse came into the field, is a type of believers: they are standing like the good corn, but they are standing like thy dream *fearing a fear*, where no fear is—*it is their own fears that alarm them—it is their own fear that kills them*. For what hadst thou to fear from the horse? Was he not easily turned round by thy hand? And did he not easily follow? Did the horse try to hurt thee? Thou answerest, No. Then what alarmed thee but thy own fears, where no fear was to make thee sink? Therefore what alarmed them, but their own fears to make them sink, or wish for death? But when I awaken them out of their fears, they will find themselves like thee—their foolish fears but a dream, and in that dream there was no reason for thy fears, neither is there any reason for their fears, if they weigh the whole together. Let them stand like the standing corn (be steadfast in faith) that was good in the field, and all things will turn round like the horses. *But I do not tell thee, that thou wilt not begin to sink like death, when thou beginnest to turn round the whole—or when I begin to turn it round by thy hand—then I know thou wilt faint like thy dream.*<sup>48</sup> Though thou hast been pondering so deeply in thy heart of the way thou wouldest go through, if thou foundest thyself in anything deceived.—Now write the ponderings of thy heart this morning, and I will answer thee again.”

Joanna’s Ponderings:—As I am compelled to write them—the ponderings of my heart—I will write the truth. For though I laughed at the letter yesterday, yet this morning I felt tender feeling for all my friends: and after being earnest in prayer for them—I sat pondering to myself in what a wondrous manner the Visitation of the Lord had been to me from 1792 to this day; and in what a singular manner I had been led on before, to strengthen my faith in the directions of the Lord. My prophecies appeared to me perfectly true; for I could not see them in the light which the world did, to have the awful judgments come first, and the mockery and unbelief afterwards; for without the mockery and unbelief they could not be true; for one was a prophecy as well as the other; and to bring the prophecy of the Famine more clear to the Bible. So if the Bible is true, that the Eye of the Lord is everywhere present, there is mercy and goodness over all His works. I could have no reason to fear that mine were not of God; as He would surely fulfil all He had said; for He would never have strengthened my hand for more than thirty years to put my whole trust and confidence in Him, and now deceive me. Therefore I was truly convinced in my own mind, that if there was a possibility of my being deceived in the end, I would never repent that I had obeyed, as I always felt

<sup>48</sup> A prophecy of her appearance in a trance at the Trial to be called by the bishops.

in my own mind and heart (when I saw things that came on in 1792 that I was told of in 1790) if I had not obeyed in writing them, I should have lost my senses years ago, and died in the deepest despair; now I have a peaceful and happy mind and conscience, and can die without fear; for I can appeal to God and my own heart, that I have done nothing, but what I thought was from the Lord, and to follow on to know the Lord, hath been my whole study. Now those my believers and friends, have been of the same spirit with myself; of the same heart and mind with myself, believing the Visitation from the Lord; and fellow Labourers with me in the same Vineyard to follow on to know the Lord, that every crooked path may be made straight before them; waiting to see the end, as I have been waiting, till it comes to my awful Trial,<sup>49</sup> to clear up the whole. I thought to myself, if I were deceived, I would never desert my friends, but lay every truth before them; how all my Writings stood: and as soon as death had closed my eyes, if there was a possibility and if it was in my power for me to come again to let them know what the invisible world was, and what spirits there were invisible to visit us—*I would surely come and let them know.*<sup>50</sup> These were the ponderings of my heart this morning—and I thought I would appear first to one of the men, who had the most courage; and then I would appoint them all to meet together; and I would come and meet them and tell them every particular of the invisible world, and they would not be afraid of me—for I would not hurt them for the world, for I would sooner hurt myself. And I thought if there were a possibility of any spirits deceiving us, that had knowledge with power to accomplish every truth—I thought I should be permitted to come again, and to let them know it—that they might know the way so that we could no more be deceived. For as they have followed on in a spirit like mine, I found that their *kindred spirits*, stuck near to my heart, and that their peace and happiness were dear to me—these were my pondering thoughts this morning:—

#### THE SPIRIT OF TRUTH.

“Now, Joanna, I shall answer thee of the ponderings of thy heart from Sharp’s enquiry, ‘Ye have known the mind of Christ, but who hath known the mind of the Lord, that he may instruct him?’ Thou hast put the last words first, and the first words last, as I spoke them unto thee. And now I shall go from the ponderings of thy heart: It was I that worked those ponderings in thee, that thou mightest know the mind of Christ—that perfectly as thou ponderest in thy heart for thy friends, who have been of the same mind and heart, and make of thee—so is My mind and heart for My friends, that are of the same mind, heart and make of Me. Now to have the same in you, that was in Christ Jesus, ye must be thus minded, to join with Me in heart and mind that died for you—as thou and thy friends are joined together in one mind and heart. And know that the heart and mind that was in Me, was to destroy all the works of the Devil, and to reconcile the whole world unto God, and to come again to man, and to set forth all

<sup>49</sup> When the Box of Sealed Writings is sent for by the bishops.

<sup>50</sup> This is evidently prophetic and to prepare us for what she is foretold to do at her Trial. See *The Trial of Joanna Southcott*.



the glories of My Kingdom, and to establish them in PEACE and HAPPINESS. Now it is they, and they only, that are thus minded with Me, that need not fear My Coming; for I shall appear to them, as thou sayest in thy heart, thou wishest to appear to them, and they have no more to fear of My Coming than thy friends may fear of thy coming to them. For as thou sayest in thy heart, thou wouldest never hurt them, but wish to appear for their own peace and happiness, to make everything known unto them—perfectly so is My Spirit come to visit mankind to make all things known unto them, and this is the Standing Corn, that need not fear of falling. But those that believe that I only died for a *few*, and never to destroy the works of the Devil—never to avenge My heel on the Serpent's head—they are but the corn, that was broken down, like the corn that the pigs eat—like the faggots that were tied up in a bundle that broke as soon as thy hand came to it.<sup>51</sup> So there are many that believe in My death, that I died for the Salvation of man, but never believe that I died for the Redemption of man. All these must break off like the faggot: for as thou sayest of their having nothing to fear of to see thee, for thou wouldest not hurt them for the world, because they are *kindred spirits* joined with thee—so have they nothing to fear of Me at My Coming; for I shall make all things known unto them, as thou hast pondered in thy heart that thou wishest to make known to thy friends everything for their *peace and happiness*. But thou sayest thy foes may tremble to see thee, if thou didst appear unto them that have mocked thy Visitation as being from the Lord. Just so may mankind *tremble* at My Coming *that have mocked the coming of My Kingdom*. Now remember how many of thy pretended friends said that they judged thee to be a righteous good woman; but as soon as My Spirit came to visit thee in power—they said thou wast led by the Devil, and all thy merit to goodness was lost. And just so they say of Me, that I died to be the Saviour of mankind; but as soon as My Spirit came with power to warn them, that I am coming as the Saviour of mankind—that the WORLD through Me might be SAVED—they say of Me, as they said of thee, It is of the Devil, and by it thou art led.”

Monday afternoon, September 10th, 1804.

“Now from the Kindred Spirits I begin,  
 And from thy Calling I shall go on—  
 My Kindred Spirit did to thee appear  
 When first I warned thee, and I called thee here,  
 And just like My disciples first with Me,  
 Thou followest on the every truth to see.  
 Brothers and sisters, I to them did call  
 Then here's the *kindred spirit* for you all:  
 Because I called them brethren—heirs of Heaven  
 When first the gift of FAITH to them was given.  
 And so My kindred friends did join with Me,  
 Though oft in doubt, as it hath been with thee;

<sup>51</sup> See *Dream of the Faggots*. MS Sept. 6th, 1804.

For all My words they did not understand  
 The way that I did die, and rise again;  
 Till after death, I did to them appear,  
 And then the mysteries they did see more clear.  
 But My disciples here I mean to leave,  
 And to thy spirit now I mean to cleave.  
 When first I called thee, and did strong appear—  
 Like My disciples thou in *faith* and *fear*  
 Didst follow on the every truth to know,  
 And by prophecies thou judged it true,  
 That thou wast visited by the Lord on high,  
 And here thy kindred spirit it did lie,  
 When thy Petition I did bid thee make  
 Of any gift from Me, that thou shouldst state.  
 Then know the gift thou askest at that time—  
 That Hell I'd conquer, and the Earth be Mine.  
 Then now a *kindred spirit* let them see—  
 It is a spirit that did join with Me  
 To claim the Earth, and have it *all* My Own  
 And all the Powers of Darkness to unthrone.  
 Then mark thy spirit how it next went on—  
 Thou sayest *if God did ever bruise His Son*  
*To bear the blame that man upon Him laid,*  
*He must in justice BRUISE THE SERPENT'S HEAD.*  
*Then here's the kindred spirit sure like Mine*  
*For in My heart I had it at that time;*  
*And mark thy kindred spirit did go on*  
*When to dispute with Satan thou didst come:*  
*And here I tell thee is the Mind of Me,*  
*And in thy Writings they My Mind may see,*  
*If all together they will now compare,*  
*They would know My Mind and Heart were surely there*  
*That Kindred Spirit STRONG with thee doth join:*  
*And I will come to answer to mankind*  
*All those believers that believed at first,*  
*Like My Disciples every one I'll place,*  
*That by My Miracles did follow Me,*  
*That by thy Prophecies did follow thee;*  
*Not by persuasions did My friends appear,*  
*They judged the Truth, and wished to see it clear.*  
 Like My Disciples they did surely go,  
 And seek the truth of everything to know:  
 And when the truth to them was surely told,  
 They in one heart and hand with thee did hold  
 To wish to see the King of Glory reign

And all the Powers of Darkness slain.  
 And here with faith they have travelled on with thee,  
 As My Disciples did go on with Me,  
 And so the *kindred spirits* did appear  
 Joined with one heart and hand, My Crown to share.  
 But now I tell thee there's the Standing Corn  
 That of My Spirit they are surely born—  
 Born of My Spirit; and they are born of Me—  
 And so My Kingdom they shall surely see.  
 Now from thy spirit, I shall still go on—  
 The love that is in thee, let them all discern  
 How thou didst wish thy every friend to clear—  
 And with My Spirit, I shall this compare,  
 Because My friends, I wish to free the same,  
 After My Death I did to them return.  
 And so this is the same the mind of thee,  
 Thou wishest *to return*, thy every friend to free  
 From every doubt that may alarm their breast.  
 This is the LOVE, that in thy heart is placed—  
 And all shall find My heart and Mind the same  
 It was my love to man, that first I came;  
 As thou at first was in the love of God,  
 Thou travellest on to have the truth be known,  
 And so at first I did to man appear  
 And travelled on their every guilt to clear,  
 And as a *shadow* I returned at first.  
 But mark the Scriptures—see how all is placed—  
 I said the Spirit<sup>52</sup> should come in My Name—  
 The Comforter again to man should come—  
*And now the COMFORTER* doth sure appear  
 To those who wish My every Crown to share:  
 Because My Spirit all will find like thine—  
 I love those friends that now are of My Mind  
 That wish to have My Kingdom to appear,  
 And wish to see Me come and conquer here—  
 That wish to see My every foe be cast—  
 For that's the way My Kingdom now shall burst.  
 And all shall find My heart and soul like thine;  
 These kindred spirits that together join  
 They all shall find, *that I like thee shall come*.  
 The pondering in thy heart must now be known  
 How thou didst wish the whole of men to free—  
 And so is now the Mind of Me;  
 Because I wish to come, and free the whole

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<sup>52</sup> *St. John xvi.*

And let them know from whence their sorrows fall;  
 For all their sorrows I do wish to *free*,  
 And so I've told what is the Mind of Me  
 From all the ponderings that were in thy heart:  
 I wish to come and free men from their smart—  
 I wish to come and chain the Rebel to his den—  
 I wish to bring My Kingdom down to men—  
 I wish the *whole* for to reconcile  
 In perfect PEACE, and Satan's arts to foil.  
 And so I tell them, it is the Mind of Me  
 The burden now of every soul to free  
 That are My friends, united to My Will;  
 Because My blood in vain, I will never spill,  
 Some Kindred Spirits I on Earth do find;  
 And many others there are still behind,  
 That in the Sheepfold they will surely come,  
 And from thy pondering heart I shall go on;  
 Because unto them, I will sure return  
 If they in faith are like the Standing Corn  
 As kindred spirits now to join with thee,  
 Because thy spirit *strong* is joined to Me.  
 Read through the Gospel and the whole discern,  
 And then My Mind and heart must be made known  
 In full perfection just like thine appear—  
 Weigh both together and you'll see it clear;  
 Because the good fruit, I said I would enjoy  
 And all My foes I said I would destroy  
 When I in triumph did return to man,  
 And in this manner here is all thy plan.  
 Then all must know thou hast the Mind of Me—  
 My foes to conquer and My Kingdom free  
 From every evil that is in *this Land*—  
 That in true harmony the Earth may stand.  
 So here I've showed the perfect heart of Mine  
 From all the pondering heart and thoughts of thine.  
 Therefore no man knew the mind of God  
*Why on His Son He laid so heavy a load—*  
*For as a Son, I flesh and blood did bear—*  
*And as a Son, I did to man appear—*  
*And as a Son, I did a man become—*  
*And as a Son, I surely died for them—*  
*But as a Son, I surely am the Heir*  
*To claim the Vineyard when I do appear*  
*The Lord in POWER, it is My Father's Will,*  
 That all those promises I should fulfil

That I the Helpmate now must be for man  
 And for your GOOD, His promises do stand.  
 And yet there's no man knows the Mind of God  
 Nor discerned those promises how they stood,  
 Because the Mind of God was then concealed,  
 Though unto man it surely was revealed,  
 But in a manner not discerned by man.  
 They did not discern the Promise how it stands  
 And therefore no man knew the Mind of God:  
 For in the dark His footsteps all are hid;  
 I tell them plain they're covered all from man,  
 Because that Satan ne'er should know My plan.  
 For well you know, when he knew it at first,  
 He went by subtle arts the whole to cast;  
 And so by subtle arts he'd still go on,  
 If that My Mind had been made known to man  
 In every mystery for to know it plain:  
 Therefore to man, I never told My Mind.  
 And Isaiah's prophecies were clear,  
 If men of wisdom could discern them here,  
 But yet they are put, as no man can discern  
 Till I reveal My Bible how it stands—  
 And then the Glory of the Lord will shine  
 When I reveal the whole unto mankind—  
 And you shall know the Barren Womb is here<sup>53</sup>  
 That in the end, I shall to all make clear:  
 For in that chapter<sup>54</sup> every line goes deep  
 Thy foes do gather, and thy foes do weep  
 I say against thee, they are in this Land. +  
 And now I tell thee trembling all may stand—  
 I feel the fury, that is in thy soul—  
 I know the passion, thou canst scarcely hold—  
 Because that Pomeroy hath thy soul provoked—  
 And now I tell thee, he shall feel the stroke  
 Like Jones's letter, that is broke in two!  
 Call back thy former sickness to thy view—  
 Call back the earthenware that thou didst break—  
 Call back thy former words, that I did speak—  
 Call back the words, that I did say to thee—  
 I know the passions now are great in thee—  
 And he shall surely find, they are great in Me—  
 And he shall find, I shall work for thee a way  
 To make his pride like Jones's letter lay—

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<sup>53</sup> Joanna.

<sup>54</sup> *Isaiah* liv.

Broken in pieces he shall see the whole.  
 And now the Pilates everyone shall fall:  
 For now is the time I shall turn back the stroke,  
 And now the Pilates they shall feel the rack,  
 Because the whole I'll turn another way—  
 First on My friends the fury all did lay—  
 And so at first, it now doth on My friends appear,  
 And *now* is the time, I shall turn back the spear.  
 But as thy heart in anger now doth burn—  
 I tell thee, Pomeroy<sup>55</sup> shall feel Mine to come,  
 For worse than Pilate, he must now appear—  
 He cannot wash his hands, and say he is clear  
 From every injury he hath done to thee.  
 He sought by arts, thy honour to betray—  
 But now by *honour* I will him condemn,  
 And he shall know and feel he is but man,  
 That of his deeds he no more can boast.  
 No, no, I tell him, all his honour's lost,  
 And that another day he'll surely find.”

When we<sup>56</sup> had written as far as the + last night, a letter was brought us from Mr. Jones<sup>57</sup> concerning Mr. Pomeroy. The letter was cut all through the postmark, which must have been done after it was put into the post-office. Now I shall insert part of Jones's letter:—‘On my return last Saturday week, I was sent for by Mr. Pomeroy to give me your letter unopened; and he was exceedingly angry with me, and likewise with your brother, who he said had written him an impudent letter, and he ought to be horse-whipped; and that I was very blamable for sending him your letter. After he refused taking it from me, his behaviour was harsh, and he would hardly suffer me to speak.’ This letter provoked Joanna to wrath; yet, as she was answered by the Spirit, she kept on speaking as far as was written last night, although anger burned in her breast; and we thought, or expected, that she would have a restless night, and she thought so too. But she had a very comfortable night, and awaked very happy this morning, and leaves all these wondrous events to the Lord to direct.

#### THE SPIRIT OF TRUTH.

“Let them trace her Writings through, and what hath been her mind, and what hath been her heart, concerning the Kingdom of Christ, and the destruction of Satan, and her feeling of heart in all things, and they will find there is the same mind in her, *as is in Christ*: and weigh it with the Gospel; for that was in My heart, when I died for man—TO DO ALL THAT THOU HAST ASKED, AND PETITIONED FOR. Now as there is the same

<sup>55</sup> Pomeroy is a type of the Church.

<sup>56</sup> Townley and Underwood.

<sup>57</sup> The mail-coach driver.

mind in thee, AS IS IN ME, they may *all know the mind of Christ*. But the Mind of God no man knoweth: for all the Bible is a mystery to man—the way he meaneth to REDEEM His people. And yet that mystery was revealed by the Son, for God and Christ are One. Now as there is the same mind in thee, as there is in Me (which no man on Earth can deny, unless he will deny my Gospel) therefore thy friends are My friends—thy enemies are My enemies—and *that every soul shall find*. And now, I will tell thee this of Pomeroy—consistent with my Honour—consistent with the Justice of My Word—I cannot save the man, without bitter repentance. Therefore, I command thee to do as thou ponderest in thy heart this day. Thou sayest, if it was the will of God, thou shouldst like to do it, if thou canst get a friend to assist thee. But I will get thee that friend. Write thy mind and send it to Sharp: for you know not the mystery of *your Trial*. It must come on between Pomeroy and thee; and now as the time draweth near, there is no time for delay. So if Pomeroy will not be a *just judge*, let him be an *unjust judge*: for *I told thee for years past*, that he was thy judge, as Pilate was My judge. And now I shall begin with the Man, and end with the Devil. So I have given an Answer to Sharp's enquiry concerning having the Mind of Christ. For who knoweth the Mind of the Lord, that he may instruct Him? *But the Mind of Christ they have known from thee*, as My Disciples knew Mine from Me: for I told them I should come again in glory.”

Then follow instructions to Owen, Harwood and Hows to write a friendly letter to Mr. Pomeroy to know the truth of the letter being in his hands. Also that Joanna's *Trial never can come on* but by *him*, and concerning him THE CHURCH HAVE KEPT SILENCE.

[Extracted from *Two Witnesses*, No. 18.]

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## Men Keep Back the Promises

Ms. September 12, 1804.

### THE SPIRIT OF TRUTH.

“But the promise that was made in the fall, and given for all posterities, Adam never understood, and now, like Pomeroy, all men have kept them back, for perfect as Pomeroy hath kept back thy handwritings, and the truths that they contained, and by his conduct has fulfilled, perfectly so have men kept back the promises that were made to the woman. They have kept back the whole, they have denied the truth, or concealed the truth, and like Pomeroy, they have gone with persecution to fulfil the Revelations, that when the woman appears to tread down Satan under her feet, that is, the light that shineth in darkness, and to be clothed with the sun of righteousness which shineth to the perfect day; like Pomeroy they have persecuted—like Pomeroy

they have acted. So here stands the perfect type of mankind, and now I tell thee and all mankind thy trial must come on between thee and Pomeroy—the woman claiming the promises as thou hast claimed them, the man keeping back the promises, and keeping back the truth, as Pomeroy has kept back thy letters. Here is the parable of the end—here is the parable of the truth. But how could the truth clearly appear? How could my Bible be fulfilled? How could thy writings be fulfilled if the bishops and clergy had come forward when they were invited? How could it have come to Pomeroy as I told thee? But now by their silence, it is come to Pomeroy, and I shall begin with him and with all men, and then my fury shall burst upon the devil; but the woman's cause must first be pleaded with man, why he cast his blame on his Maker for giving him the woman, and would, with the promises that were made in the fall, turn it back on the serpent's head.

“So now the fall I've shewn to all,  
 How Adam stood at first,  
 And perfect so is now your call,  
 How I again do burst.  
 I say to men the whole discern,  
 For Satan, you may see,  
 Is strong in man, as they go on  
 To cast the blame on me.  
 But I'll appear, they all shall hear,  
 And in the woman plead,  
 And tell them, Justice they must clear,  
 To bruise the Serpent's head.  
 Give me my due, they all shall know,  
 Let Pomeroy hear the cry,  
 Thou art determined to pursue,  
 Till he doth now comply;  
 For as the man he here doth stand,  
 Thou ne'er shall give him up,  
 Till he will own thy written hand,  
 The truth in all to drop.”

[Extracted from *Had They Had Knowledge*, p. 108.]

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### Dream of the Coach Stuck Fast in the Ruts

An important Communication given to Joanna Southcott on Sunday, September 16th, 1804—how the lofty must fall and that they will see their honour sinking—in answer to a Dream of a Coach stuck fast in the Ruts, compared to Bishops, Ministers and the Nation.



The Dream.

I dreamt I was in some place, I know not where, but I dreamt I saw a coach stuck fast in the wheel-ruts, and so deep down, that there were numbers of people trying to move it to get it out. I thought I was pulling the pole in front: several women were joining me, and several gentlemen surrounded the coach trying to get it out with iron bars. At last I said there was a ladder stood in the way, and they should remove that ladder, which they did. I then thought Mr. Sharp and some of the gentlemen put the iron bars in with force, and got out the wheels. Mr. Sharp said with eagerness of joy, 'Thank God we have got it out, and now we have overturned the devil.'

THE SPIRIT OF TRUTH.

"Now Joanna I shall answer thee this dream.—

"The wheel ruts are deep, but the mystery is plain,  
 Because that the wheel ruts I say are for man,  
 And there are the carriages will surely come,  
 Because the shepherds and bishops will surely see  
 The dangers are great, I now do tell thee:  
 And yet in these dangers they surely will fall,  
 They cannot get out as thou holdest the pole:  
 Because I have put them so strong in thy hand,  
 'Tis there that the coaches are all at a stand;  
 Because that a coach is the grandeur of man,  
 And there in wheel ruts they will surely come.  
 And this I do tell thee they'll shortly discern,  
 And see how that Pomeroy is sunk by thy hand;  
 And now I do tell thee he cannot get free,  
 And mark how the pole was guided by thee,  
 And woman assisting with thee for to draw,  
 The truth of the dream they'll soon see and know.  
 The cause that doth hinder I bid them remove,  
 And let men begin in spirit and love,  
*And join now together the cause to remove,*  
 Because that I tell thee that men are sunk low,  
 Their honour is sinking they'll soon see and know,  
 But how to get out, or how to get free,  
 I tell thee this knowledge is hidden from them.  
 For just like thy letter, they have sunk themselves low,  
 Their honour is lost and they'll soon find it so,  
 Because when the letter of Pomeroy is seen,  
 Then all men of wisdom will see he began  
 With wisdom and prudence they'll see at the first,  
 But own that in folly at last he did burst.  
 So deep in the wheel ruts he now doth appear,

And where is the Bishop his honour can clear?  
 That first did persuade his honour to boast,  
 A coach is for grandeur and so he is cast  
 Now deep in the wheel ruts, perfect like thy dream,  
 So here is the grandeur and wisdom of man,  
 Where they have brought Pomeroy so deep for to sink,  
 And now I do tell you, it's all near the brink  
 That is of destruction, wherein they must fall,  
 Unless that my friends now the trial do call.  
 And now from the bars, I this shall explain  
 It must be the *pens* that are now drawn by men  
 To get out their folly that now is sunk low,  
 It is by their *pens* that their wisdom must show  
 To point out their folly the way men did sink,  
 And tell them destruction is just on the brink;  
 But now they'll assist them the way to get free,  
*If men will consent to be guided the way*  
 That I have directed them by thy every hand—  
*First judge of thy calling and then judge your land.*  
 And then of their wisdom they all may get free,  
 And say that our folly has sunk as we see:  
*But those we despised have now set us free.*  
 Then you may thank Heaven for what I have done,  
 And say that our labour of love's not in vain,  
 Because I do tell you, it shall never be lost,  
 And then with much gladness and joy you may boast  
 That man you've delivered, and so set them free,  
 And overturned Satan that caught them this way,  
 To swell up their pride, to make them sink low,  
*While you have been labouring to keep off the blow,*  
 It may not destroy, nor now sink them whole,  
 Because that believers do plain see the fall,  
 And they have been trying to set them all free,  
 It is the BELIEVERS the nation must see,  
 Whose pens have been trying to free you from all,  
 To overturn Satan, and so free the Fall."

[Extracted from *Southcott Despatch*, No. 19.]

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## The Dream of Aver Seed

“I AM the Root and the Offspring of David, and the Bright and Morning Star, and the Spirit and the Bride say, Come.” *Rev.* xxii. 16, 17.

Old Swinford, September 25th, 1804.

Communication given to Joanna Southcott, September 19th and 20th.

Joanna dreamed she was at Heavitree, near Exeter, and thought Mr. Judd, a farmer, brought in a tub of wheat, as he said. But Joanna thought it was Aver seed, which is a very light seed, that is sown for grass, and she put her hand into the tub, and found it was Aver seed, and Joanna disputed with him it was not wheat but Aver. He then went and brought a stalk of wheat to convince her it was wheat, and she saw the Aver all round the stalk. The dream is simple, but she was ordered to pen it, and next to pen the words of the Lord concerning David, “I have found a man after my own heart.” Next to pen his slaying Uriah to save the life of Bathsheba his wife; then to add *Rev.* xxii. 16, 17. I Jesus have sent mine angel to testify unto you these things in the Churches. I am the Root and the Offspring of David, and the Bright and Morning Star, and the Spirit and the BRIDE, say, COME.

### THE ANSWER OF THE SPIRIT.

“Now I shall begin to answer from thy dream: I have compared man to Wheat, but the Wisdom of man is like thy dream, no more than a seed of grass, though they bear the stalk of wheat, as men bear the form of men, but their wisdom is no more, when compared with the wisdom of God, than the seed of grass could be compared with the wheat. And now I shall begin with David, and the many different judgments men have drawn of David; and though I have explained the mystery, yet men cannot clearly discern nor understand it.

“And now I shall come to the texts of Scripture which I have mentioned. Now if you will come to the likeness of David, to be a man after My own heart, you must land back to the Creation. Know I said, by the Fall being *cast on Me by the man*, it should bruise My Heel. For saying, “It should bruise His Heel,” meaneth Him, on whom the *man had cast it*, which was on his Maker for giving him the Woman.

“But know the Promise that was made to the Woman to bruise the Serpent’s head.

“Now if David was a man after My own heart as I said, tell Me, O man, which way will you prove it by your wisdom, and I will tell you how I prove it by My Wisdom; tell Me how David’s Throne is to be established by your wisdom, and I will tell how it shall be established by My Wisdom; tell Me how you liken Me to David by your wisdom, and I will tell you by My Wisdom.

“Was David put to death as I was? You must answer, No. Then which way by your wisdom will you compare Me to David, or David to Me? These inquiries, can they be

answered by man, when he shed innocent blood to save the adulterous woman, and screen his own vice. But know *I shed My own blood to bear the blame man cast on Me, and screened the Woman whom Satan's arts had betrayed to the Adultery of the Fall.* Now where is the man with all his wisdom can clear the likeness of David to Me, and yet *to myself I likened David* as a man after My own heart, and as a Throne I should ever establish; that in the *End* I should establish it for ever. Now here, I tell thee, the wisdom of *men*, whom I have compared to *wheat*, would be as deficient in explaining my Bible, as the Seed of grass was deficient from the Seed of wheat, which he showed thee on the stalk of wheat; and just so is the stalk of Man. But when I come to the purpose to demand an explanation of My Bible, how they will prove it, and how they will explain it, they will find themselves as deficient in knowledge as the stalk of wheat was deficient in the grain; and yet they bring you the wisdom of man jumbled together like his seed in the tub, affirming a seed of grass, the lightest of all seeds, was a seed of wheat; and to confirm it brought the same seed upon the stalk. But did either of these prove it was wheat? Thou answerest, 'No. I found nothing but a seed of grass, the lightest of all seeds.' (Joanna says, there is no seed so light as *Aver* seed.)

"And now, I tell thee there is no wisdom that is lighter than the wisdom of Man, that trusts wholly to his own wisdom, his own knowledge and his own understanding. Trace My Bible back, and you will see in every Age of the world what the wisdom of man bringeth upon themselves; and see the Jews a standing proverb before you what their wisdom has brought upon themselves. Now see in every Age of the world, when the Spirit of the Lord came to visit man by the prophets, men that were full of their own wisdom always rejected them; and so the Jews rejected Me.

"Then what have you to marvel at in this Age? Are not men the self-same confident, the self-same wise in their own conceit, as they were in all other Ages that are past? Are there not as many different spirits now in the world, as there have been in any Age of the world? Then how is My Bible fulfilled that all are come to the knowledge of the Lord, or how can you blame the unbelief of the past Ages that despised My prophets, and put Me to death, and My disciples? If ye blame My believers now, will you say you would not have persecuted in the days of old? Then I answer, you would not persecute now, because you must confess you neither understand My Bible, neither can you explain My Bible. Therefore *it is I that must explain it*, and My Glory must be revealed, and My Wisdom that has been concealed from man must be revealed to man.

"And now I shall come to David—but let them try their own judgments from what I have said, and from what has been already explained, and then they will hear the explanation.

"Now to bring David a man after My own heart, I must bring you to the *Fall*: for there was My heart; there was My mind, to die for the transgression of the man to free the Woman. But you will ask, how can I compare this to David, he died not *himself*, but placed that death in Uriah? Then to this I answer: remember My birth; remember My death. Did I come down from Heaven perfect as a God, seated upon My Throne, a Spirit? Did I not come into the world perfect like man? Did I not take man's flesh and

blood upon Me, and being the *Son of God* came in all perfections *like the Son of Man*? And is it not written: "God so loved the world that he gave His only begotten Son to die for man, not willing that any should perish?" Then how could I be the David in the Flesh, for I established no earthly throne, neither made I an earthly marriage with any? But David was a man after God's own heart, Who gave His Son to die for the transgression of the Woman and the Man for the Fall, to make David the likeness of Me *after the Spirit*. He slew the man to save the Woman, but who can slay the Spirit of God, who can destroy the Spirit of God? There was the same mind in David to save the Woman that there was in Me. But know, no man can slay Me in the Spirit, neither did any man slay David. But remember how David was persecuted, how his life was sought by Saul; how his life was sought by his own son, yet no man took his life from him, and no man took his crown from him. Now how can you make David a likeness of Me in the Spirit, if he had lost his life as Uriah did, yet you may say, David's likeness was like unto the Lord's when it pleased him to put his son to death for the transgression of man. But all shall know *in the end*, it was to free the transgression of the Woman, as David slew Uriah for the transgression of his wife, that David himself had led her into. But here thou sayest in thy heart, the Lord did not lead the Woman into the temptation of the Fall. To this I answer, Man cast it upon his Maker, as though it was his Maker's fault, and that fault I took to Myself, and became flesh and blood for the transgression of the Fall. In flesh and blood I died like Uriah for the transgression of the Woman that was committed equally with the man. But in Spirit, I shall reign like David. And now I shall come to My being the Root and Offspring of David, the Bright and Morning Star. Because when the Root of Evil had just appeared, and had betrayed the innocence of the Woman, there was the same heart and mind in Me to take flesh upon Me and die for her transgression, as there was in David when he had it in mind and heart to slay Uriah to save the wife. Therefore the Promise was made so strong in the Fall "Thou shalt bruise his heel, and the Woman's seed shall bruise thy head." But how could I avenge the one without suffering the other? Therefore I said I was the Root of David to have the same mind in Me that David had in him.

"And now I shall come to the Offspring of David, but that must be in the Spirit, for in the Spirit they are persecuted like David. For as Saul sought to take David's life in the body, so have men sought the life of My followers that are led by My Spirit, that obey My Spirit. So they are persecuting all My followers as Saul persecuted David. And as Absalom rose up against his father David, so did the Jews rise up against Me. But thou sayest in thy heart Absalom was slain, and David preserved. Now I tell thee, here comes the *Spiritual Throne*, the *Spiritual Reign* that neither Saul with all his army can destroy: neither is it in the power of all the Jews, nor all the men upon Earth that profess themselves the children of God; they cannot destroy My Reign any more than Saul and Absalom destroyed David's; neither could the Philistines, nor the Goliath destroy him; neither could the *lion* nor the *bear* destroy him. See all that David went through; see all his proceedings; see all his dangers, yet his life was

preserved to die in peace in his own bed, and his throne established. Now mark all the kings and see if ever one came to the throne like David, or see if any one ever had his life so often in danger as David, the Keeper of My Sheep, the Watcher of My Flock, and the Shepherd of Mankind. But now I am coming to bring in My Kingdom and establish My Throne amongst mankind. I have all the persecution that David met with, for as it was David's men, and Saul's men; David's men against Saul's, and Saul's against David's, just so it is now, and just so it will continue till My Kingdom is established in Peace. Then Satan shall fall instead of Uriah; for as the innocent died first, and I died first, so the *guilty falls at last*.

"Then I'll appear I tell thee here  
 The Bright and Morning Star,  
 The Crown of David I shall clear,  
 And tell thee from afar  
 My sons shall come it shall be known  
 To wear My every crown;  
 And now, like David, I'll unthrone  
 My foes that do abound.  
 The Crown of He, let mortals see  
 The way to him it came;  
 I said he was a type of Me,  
 But you must deep discern  
 That Isaac here did so appear,  
 But did the youth then die?  
 Thou answerest, No, it was not so,  
 Though he in grief did lie  
 When he was bound, the Altar found,  
 His father to appear  
 To lay the knife upon the youth,  
 'Twas but a shadow there  
 What I went through, you all do know;  
 Then back to David come,  
 Mark all the dangers he went through,  
 And then discern the man  
 A type of Me you all may see,  
 Yet David did not die  
 By any arts pursued by man,  
 And now I'll tell thee why—  
 The shadow here in man appears,  
 For men the shadows be.  
 But how this mystery could I clear,  
 If they had died like Me?  
 Isaac at first you know was placed,  
 A Seed of Faith to come

Wherein I said the Earth I'd bless,  
Then could I slay the man?  
I tell thee, No, the truth is so,  
Then man must surely die,  
Because the Promise there was made,  
And can you this deny?  
If that in man the Promise stands  
To bring on Earthly bliss  
How could I slay the life in him,  
Then sure the whole must miss,  
Because in man the body stands  
That I said I'd enjoy,  
And My delight should be with them,  
Their Foe I would destroy.  
So as in man the type does stand  
Of blessings here below,  
Their sufferings you may all command,  
What dangers they went through.  
David like he a life you see,  
Though 'tis a different way,  
His dangers great you know they be,  
Yet none did David slay.  
So here of man the type does stand,  
Though dangers all go through,  
My promises you may command,  
I'll bring you safely through,  
Because for man the type does stand  
So strong in David here.  
But I his Offspring must become,  
In Spirit to appear,  
Because in Me, you all do see  
My Spirit none would take.  
I rose again, as I did say,  
And did the soldiers shake  
That guarded me there, they all did fear,  
'Twas but the Flesh did die,  
Because My Spirit did appear  
As I before did say;  
Then as My Spirit none did take,  
Nor none could it destroy  
Then now like David I'll awake,  
My Crown I'll now enjoy:  
That is to man, I'll surely come,  
The Shepherd I must appear,

And so I'm come My sheep to warn,  
My every Crown to share.  
Like David now I have begun,  
But yet I find them fear,  
Because that Saul his friends does call,  
And My friends find it here;  
But I'll go on in Armour Strong,  
Like David I'll appear,  
Till all shall see the mystery,  
How all My foes I'll clear,  
Till with the thousands Saul may come,  
But I'll come with My ten;  
You'll find a mystery ere 'tis long  
To prove a David's Reign.  
My soldiers here must all appear,  
Whose HANDS and HEARTS are found,  
That I a David's Crown may wear,  
I've told you all My mind;  
Then I'll go on as he began  
The Woman for to free,  
Uriah's blood that there was shed,  
Shall find a different way,  
For now it shall fall, I tell you all,  
Upon the Serpent's *head*—  
This is the mystery of the call,  
To strike the Rebel dead.  
Then David here I shall appear,  
The Root and Offspring come  
When I the Woman's guilt do clear,  
And free the Fall of man;  
Then Nathan here may strong appear,  
As he appeared at first,  
And say their sins I now shall clear,  
If they like David burst  
For to repent, and to relent  
The crimes that they have done  
Their guilt I'll free, I now tell thee,  
And give them David's Throne.  
For I'll appear the David here,  
I tell them to repent  
That I let Satan so appear  
Their every heart to rend.  
In sorrow here, I now see clear,  
He leads My people on



With grief opprest, he wounds their breast,  
But I'll like David come,  
And tell you plain, ye sons of men,  
I'm grieved your grief to see  
While Satan close doth follow on,  
It wounds the heart of Me  
To let him reign, I tell you plain,  
But now the time's near up  
That I shall free your misery,  
And Satan now shall drop;  
For I'll free man from Satan's power,  
And will the Woman free;  
Uriah's blood on Satan's head  
Shall now avengèd be.  
So now see plain ye sons of men,  
The way the whole shall come  
To bring it to a David's Reign,  
And give you David's Throne  
That is to rise, let men grow wise,  
But *I* the *KING* shall be  
That is to govern every land  
In heart and mind with Me.  
My Spirit here must strong appear  
Upon the sons of men,  
My Armour every soul must wear,  
I now do tell you plain.  
So David see the type of Me,  
For to bring in My Reign;  
A Shepherd first, I sure must be,  
I now do tell you plain.  
Then I'll go on, as I've begun,  
Till I possess the Crown,  
That is to govern every land,  
And chain the rebel down.  
He now shall fall, I tell you all,  
Just like Uriah first;  
The blood of Abel, now I'll clear,  
Upon the foe to burst.  
So David here, I shall appear,  
But 'tis a different way  
The innocence of man I'll clear,  
For Satan now I'll slay.  
'Tis he the foe you all must know,  
Like the Goliath stands,

But all shall know My Sling and Bow  
 Shall free him from this land.  
 So David here I'll now appear,  
 As I said at the first,  
 And every mystery now see clear,  
 The way his crown did burst  
 In sorrow here it did appear,  
 His life pursued by man,  
 And perfect so it now is here  
 For Saul's army is strong.  
 So they at first on him did burst,  
 While he lay hid from all,  
 And perfect so you all do know  
 Is now the every call.  
 For though I'm come in Spirit strong,  
 From man I am concealed,  
 They'll know these mysteries ere 'tis long,  
 When I've the whole revealed  
 The type of all, they'll see the call,  
 Like David I went through  
 In Spirit here I do appear  
 To bring all to your view.  
 So I'll end here and say no more,  
 But all these lines weigh deep,  
 How much like David, it doth appear,  
 The rage in Saul to break,  
 Then to make true before your view  
 The type of David's Reign,  
 The Enemy, you all must know,  
 Must sure like Saul complain.  
 To see the first and judge the last,  
 How *I THE KING MUST COME*  
 For to begin My cause to win,  
 While foes do follow on.

“I shall now leave thee to the ponderings of thy own heart till tomorrow.”

This taken from Joanna Southcott's mouth by me, Ann Underwood.

Witness,—Jane Townley.

[Extracted from *Express Leaflet*, No. 8.]

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## A Letter to Mr. Chanter

Copy of a letter with a very important Communication sent by Joanna Southcott to Mr. Chanter, Sept. 20th, 1804.

Dear Friend,

You complain of the persecution you meet with; but when you call on Mr. Taylor and see the explanation of David's reign, and in what persecution his throne was brought in, you will then see that when the Kingdom of Christ is established, that David was but a type; that Christ's Kingdom must be brought in the same. Miss T. will shew you the communication and how it is explained; that it must be Christ with his men; but know the persecution went on, till David's men increased, and then it was to Saul with his thousands and David with his tens of thousands. You will see the explanation, but if you weigh your Bible through, you will find the Kingdom of Christ comes in by persecution; therefore it is written, many were brought through the fire; that meaneth the fire of men's anger, the fire of persecution; but he that endureth to the end shall be saved; and the explanation of David is a clear key to the Bible, and the manner how Christ's Kingdom will be brought in. So instead of being grieved at persecution, we ought to rejoice to be some of the happy number to be persecuted for the sake of the Kingdom of God; and the hope that is placed within us.

Your dream was wondrous and singular; it was the ass that reproved the madness of the prophet Balaam, when he wanted to go contrary to the command of the Lord to please Balak; and it was the ass that our Saviour rode upon, when he went to Jerusalem; when they cut down the boughs and branches in the way, and said Hosanna to Him in the Highest. But what did *they* do afterwards, but cried out Crucify him—Crucify him; and now by your dream the dumb ass speaketh; the dumb ass prophesieth. But what was the rage of men, but being like the former to Crucify him, this is the complete language of mankind now; they would Crucify their God afresh and put him again to an open shame, for he is as much rejected now in the Spirit as he was then in the flesh. And I think men are now much more cold because the Jews did expect the Messiah would come in all the Power and Glory that was written of him; but they had no idea that he must come first to die for the transgression of man in the fall before he came to avenge the injuries done to the woman. Now here is a rock the Gentiles as much split upon, as ever the Jews split upon the other; and I may say with more open blindness, because the Jews had never an idea that Christ must die for the transgression of the Fall; and that was the way by which his Heel must be bruised by taking on him the blame man cast upon him, that Satan might bear the blame the woman cast on him. And yet the former the Gentiles profess to believe; then how much more wilfully blind are these than the Jews; to believe that Christ should suffer the first and never fulfil the promise of the other; to avenge his blood on Satan's head. Therefore men are acting like the man represented in your dream, who killed the poor innocent ass; for what harm had he done? If the Lord had shewed miracles by him to

open his mouth and make him prophesy; what knave and fool must that man appear to destroy the ass; he must do violence to his own understanding; and do violence to the miracles of the Lord, and think he could fight against God; for perfect so was the meaning in your dream; and perfect so are men of this world, for they are doing as much violence to their own understanding, and to the Spirit of God, as the man did in your dream. For now suppose the thing to be real, and no dream; suppose an ass should open his mouth, and speak with words like a man, a little time, and declare concerning a three years famine. Would not every reasonable man upon earth that heard the ass speak the words, say that it was the Lord himself that had opened the mouth of the ass, to warn mankind what he should do? And would not every man that heard it tremble, fearing these Judgments would come on the land, or the Lord would never work such miracles as were spoke by the ass? Then do you not think it must be the most daring presumption that could be committed by a man, if he would say, he would kill the ass, because the Lord had made him an instrument to open his mouth? We should suppose, no man could be so presumptuous; unless he thought he had an arm stronger than the Most High; for killing the ass could not prevent the Judgments, but bring them on; and yet such a presumptuous wretch you had in your dream, and such presumptuous men there are in the world, who think they can do despite to the Spirit of God, and thereby prevent the Judgments; but thereby they will bring them on.

#### THE ANSWER OF THE SPIRIT.

“Now thou hast given thy Judgment from the dream I shall answer thee.

“Thou drawest thy Judgment from the dream;  
 But it was I that worked within  
 To make thee draw thy judgment so,  
 Thy observation just and true;  
 Then just and true it does appear,  
 I now do tell thee mockers here  
 Are acting perfect like that man  
 That he has told thee in his dream,  
 And so against me men do draw.  
 The simple ass you all must know  
 Could ne'er offend a mortal man  
 If I by wonders spoke in him;  
 Then sure his spite must be to God,  
 And that's the way he spilt the blood  
 Upon the Grass as did appear;  
 The dream is deep I tell thee here.  
 He said the ass he could not see,  
 Only the blood appeared to he,  
 Which he saw sprinkled o'er the Grass  
 By man's revenge against the ass;

So here you see the revenge of man,  
Against the Lord they are surely come;  
If they could spill my blood once more,  
Just like the Jews they would appear,  
I tell you thousands in the land  
Just like the Jews they perfect stand,  
For I shall reason from the man.  
I ask, what harm the ass had done?  
Because his ignorance all must see,  
The words could ne'er been spoke by he  
Without a God in him appear;  
Then sure the murder must be here,  
I tell them all, against their God,  
And that's the way they'd spill my Blood  
As water poured upon the ground;  
That way men's malice now is found  
In rage and malice against ME.  
The simple ass I'll place in thee,  
For so I placed thee heretofore,  
And now I'll make the mystery clear:  
No more than he could blame the ass,  
If any Justice he profess,  
No more mankind can now blame thee;  
Because the mystery all may see,  
No better than the ass could speak  
Without my voice in him to break,  
That is to make his tongue to go,  
No more in thee they all must know  
These wondrous workings to bring round,  
Was not the Lord in every sound;  
Then see the malice in mankind,  
Against the Lord they do combine  
To have ME shed my blood once more.  
He said no ass did there appear  
When he went out the sight to see,  
Then sure they cannot murder thee;  
Because the murdered was not seen,  
    Nought but the blood was there;  
Deep is the mystery of the dream,  
    Then let mankind take care,  
Lest on their head they bring my blood  
    That once was shed for man.  
Then they may tremble at the flood  
    If men in rage go on;

In fury here if they appear,  
I tell them against thee,  
They'll find my sprinkled blood is near  
Once shed on Calvary,  
Must now again be shed for man;  
They are crucifying here  
The simple woman that is come  
Much like the ass appear.  
But will you kill, her blood to spill,  
Because she tells you true,  
You bruised my avenging heel?  
And this way will you go,  
To say on man it now shall come  
The vengeance you'll bring there;  
Because you'll slay the simple ass?  
Then let mankind take care.  
Then from your hand and from your land  
I'll take her home to me,  
And then my sprinkled blood may stand  
To shew you all the way;  
That it is done again by man  
Just like the Jews at first.  
I ask which way you there can stand?  
The famine sure must burst  
I tell them next, my mind is fixed  
If men go on this way,  
And then you may behold the Grass  
Where innocence did lay.  
Then see the Blood and see the flood  
Upon the Grass appear,  
I told thee like Grass men sure did stand,  
The other dream appear;  
Because of men I told thee plain,  
Their wisdom was like grass,  
And so the hazard now they run,  
I say to bring round this.  
So now compare together here,  
Thy dream before thou'st penned,  
How that the Grass like wheat appeared  
That was affirmed by men,  
But thou didst say another way  
No perfect wheat was there,  
The seed like Haver thou didst see,  
Then let the grass take care;

Lest they are mown down by every sound,  
 'Tis but the wheat shall stand,  
 Men's wisdom like the Grass is found  
 I say, throughout the land.  
 So I'll end here and say no more,  
 But thou must pen thy dream,  
 And both together then compare;  
 Mark how the grass was seen,  
 All stained with blood, he told thee red,  
 So men will stain their souls,  
 If they go on as they've begun  
 To mock the every Call."

Wednesday, Sept. 19th. Joanna dreamt she was at Heavitree and thought Mr. Snow<sup>58</sup> brought in a tub full of Haver seed, which he called wheat. Joanna put her hand into the tub, and assured him it was haver seed. He then brought in a stalk of wheat to convince her, but when she came to examine the stalk, there was nothing but haver seed clinged round it.

This dream was beautifully explained to Joanna in the day; how the wisdom of men that trusted to their wisdom though man is compared to wheat; yet there is no more in their own wisdom than there is in the haver seed to be compared with wheat. And that is the reason why all the prophets were [slain]; and why our Blessed Saviour was put to death, and his disciples, and those that followed them, because men trusted to their own wisdom, which is lighter than vanity. But the true wheat trusted to the wisdom of God and his Revelation to the prophets, and in our Saviour by his wondrous miracles; and this is the wheat that the Lord will preserve, but the others that trust to their own worldly wisdom, are but as Chaff lighter than vanity; as you know Haver seed is the lightest of all seeds; and so is man that trusts to his own wisdom, and they will bring on themselves the blood of all the Righteous that have been shed.

I have not time to give you the explanation of my dream how worldly wise are compared to grass instead of wheat; and in the Evening your letter came where you dreamed of the unjust malice of the man, who sprinkled the blood of the innocent dumb animal that had given offence to none. But you say, his blood appeared sprinkled over the grass, then let the Grass take care; and write these two dreams together.

From Joanna Southcott's mouth by me Ann Underwood.

In my presence Jane Townley.

[Printed from a MS. copy.]

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<sup>58</sup> The previous Communication, *The Dream of Awer Seed*, gives the name of the farmer as Mr. Judd.

## An Answer to Joanna's Sickness

*Jeremiah* xv. 10.

The following Communication was given to Joanna, Wednesday, October 31st, 1804.

Joanna had a restless night; and this morning is attacked with violent sickness, and says—she may say with the prophet *Jeremiah*, xv. 10, “Woe is me, my mother, that thou hast borne a man of strife, and a man of contention. In the whole earth I have neither lent on usury, yet every one of them doth curse me.”

### ANSWER OF THE SPIRIT.

“Now, Joanna, I shall answer thee. As it was in the days of old, so it is now. Never was a prophet sent to reprove a people, but the spirit of persecution flowed in against them, and they will continue while Satan's power reigns.

“Therefore his reign I shall now cut short. And now I shall come to thy sickness. Mark how I placed the types for Jeremiah to shew him from the types what I should do. And now I have told thee from the types what I should do.

“And now I have told thee, from the types of thy sickness, how sick I am of the people. Now I tell thee, my eye is everywhere present. Thou hast heard, and thou hast seen how my Bible is mocked by one part of mankind, and despised as a book that could never come from the Lord: looked upon as some cunningly devised fable; a book wherein no truth is.

“Now I am come in the Spirit to try men another way; to set forth the truth before them, and simply to go through the explanation, to shew them my Bible is true, and that I shall go on to fulfil the whole. I have laid every thing clear before them, and have invited them—by love!—I have threatened them by judgments: I have sent some judgments amongst them, by dearth; by the war; and by the load that hangeth upon them. Yet in all this man stands but in mockery. But now I tell thee, my spirit shall not always strive with man; for I will now go on, and make an end, till my delight shall be with the sons of men; for I am wearied out with man, as thou art wearied out with sickness.

“But how canst thou be otherwise? Have I not compared your deliverance to the deliverance of the children of Israel from the hands of Pharaoh?

“Then know, I heightened their afflictions before I heightened their deliverance.

“How had they got the enemy behind them, and the sea before them, before I smote the waves by the hands of Moses.

“This, thou knowest, I have compared to a travailing woman. Then know, a travailing woman's pains increase when the time of her deliverance draweth near: and so must thy pains increase likewise; for I now tell thee, thy deliverance draweth near,—and thy heaviness will be turned into joy. When the joy of thy enemies is turned into mourning.



“But I do not say thou art a man of strife, or like Jeremiah, who said he was a man of strife. But know, his prophecies were for destruction; but thy prophecies are for redemption, if men will accept the invitation.

“But, if they will be men of strife, and stand out against every offer of peace, let it not grieve thee.

“For, I now tell thee—and, all flesh shall know it—I have been wearied out with man ever since the beginning, because they refuse the good and chuse the evil. But, now that evil shall be destroyed, and those who chuse it must fall with it.

“Do men think I made the world in vain never to receive honour from a world I created? I tell them I created the world for my own honour and created man in my own likeness to serve me in it. And, now my own honour shall be in the world. I fixed a time and my time is nearly up that men shall serve me in Spirit and in Truth. Men vainly imagine I created the world and laid the foundation thereof in vain. I tell them, No; I first fixed days,—and days for years,—and my Spirit hath been striving with man ever since the Fall.

“But I have said, my Spirit shall not always strive with man; but my delight shall be with the sons of men. And now my delight shall be with the sons of men, who delight to be with me to have my kingdom come.

“For now, I say, no other way  
 That my desire can fall,  
 To dwell with man, on earth to come,  
 Now see the mystery clear;  
 For though my Spirit here is strong,  
 Can my delight be here?  
 To see thee mourn,—in sorrow burn,  
 Is no delight to me!  
 For over thee my heart doth yearn,  
 That in the end they'll see.  
 And so for all I now do call,  
 My heart doth yearn the same,  
 To see the sufferings now of all,  
 That are mock'd for my name,  
 So my delight cannot be yet,  
 To dwell with men below,  
 While that their sorrows they are great,  
 Then my delight must shew,  
 To grieve the men who love my name;  
 But this can never be,  
 As thou art wounded for thy friends,  
 I'm wounded so to see,  
 How men go on to mock my name,  
 And mock my every word,

And how my friends they would shame;  
 Can this delight the Lord?  
 I tell thee, No!—it is not so;  
 But my delight shall come,  
 When every soul shall know my name,  
 And all together join,  
 One heart and mind,—they then will find  
 That my delight is here.  
 For so I'll mark the hearts of men,  
 My Bible this must clear.  
 I so shall come to dwell with men,  
 Your wars and tumults see,  
 How they abound in every land.  
 As I did say it should be;  
 So now 'tis come, and shall go on,  
 As I shewed thee at first;  
 I said, then wars in every land  
 In '92 should burst;  
 I warned thee then it should come on,  
 And so it doth now appear,  
 But all will see the wars more strong,  
 I say, the following year.  
 For I'll go on to make an end,  
 Till down the sword shall fall;  
 To bring my kingdom I intend  
 Then perfect peace for all,  
 Will be at last, as I have placed  
 The prophecies to thee;  
 You ne'er discerned the fallen race,  
 How deep thy writings be;  
 Because in verse I do express  
 All that is hastening on;  
 But know the sound that back rebounds,  
 Is not discerned by men,  
 So they do mock—but see the stroke,  
 How it echoes back to all;  
 And so I tell thee in the end,  
 These echoes they will fall."

(Printed from a MS.—left by Joanna Southcott.)

[Extracted from *Small Still Voice*, No. 16.]

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## The Parable of “The Highwayman.”

The following Communication was given to Joanna, November 6, 1804.

Sir,—Whilst I was disputing with the gentleman who accompanied you yesterday, Joanna told Underwood, Townley was disputing with a man of the same spirit, who put our Saviour to death,—and by such men were the disciples and prophets put to death.

I am convinced his only motive for coming was to shake both your faith and mine.

I went to Joanna some time after you left me, and the following Communication was given, and ordered to be sent to you.

I remain, &c.

Yours, sincerely,

Jane Townley.

### ANSWER OF THE SPIRIT.

“Now, Joanna, out of his own mouth will I condemn him,—as he saith, thou art more against Satan than the Bible is. Here is the fulfilment of the promise in the Fall. For know, what I said to the Serpent, when he beguiled the woman: ‘Because thou hast done this, thy curse shall be beyond every living creature. And I will place enmity between thee and every living creature. And I will place enmity between thy seed and her seed.’—Now let him look to his own confession,—that the enmity is placed stronger in thee than in the Bible.

“Then let him know my words are true; and for the enmity placed in thy breast, let him know, the end is at hand. And now I shall speak from the ponderings of thy heart.—When thou first heard'st his words, know, thou sayest, who had more reason to be angry with the devil than the woman? When thou lookest back to the Creation to see by what subtle arts she was deceived by the devil. And how soon her happiness was turned into misery, to see she had provoked the Lord to anger against her by the subtle arts of the devil. Then to be cast out of the Garden of Eden, because the blame was cast on her Maker for making her: hearing herself blamed by Adam for giving him the fruit. Then to see her son murdered by his brother's hand,—and he fled from her presence:—deprived of both in one day! All these things came on her by the subtle arts of Satan.

“Then who has more reason to be at enmity against the devil, than the woman, whose innocence and ignorance was brought into this misery by Satan's arts?—whilst the man pleads his innocence,—that the Lord and the woman was the cause of the Fall.

“And on the Lord of life and glory came the curse of the Fall! And, at the same time, the sword went through her soul!

“Now—if the woman has any love for the Lord of life and glory,—who was born of her,—to die for her!—Any love for her own sex; any pity for man, whom her ignorance

betrayed; will not her judgment be great against her betrayer, which is the devil?—when the Lord hath opened the eyes of her understanding, to see everything clear before her; and shewed her the promise that was made unto her.

“What love can she have for God or man, if she does not wish [to] claim the promise?”

Now I shall answer for myself. Who is the judge of your own heart—your own knowledge, or your own ears, but yourself? For who art thou, O man, that judgest another? Everyone must see with their own eyes,—hear with their own ears; understand with their own heart. So with mine own understanding, I heard the blasphemy of Satan in 1792, when my heart was awakened to a living sense of the love of God in Christ Jesus. And what our Saviour had suffered for us: and while my heart was filled with love, and my tongue with praises: the blasphemy of Satan sounded loud in my ears against the Lord and against his anointed, in words too shocking for me to pen.

Then have I not a just right to be at enmity against him, when he told me with confidence himself, he rejoiced to see my dear Redeemer upon the Cross. Therefore have I not a right to rejoice to see him chained down in the bottomless pit? Is not my anger just? Now I shall put a parable to man. Suppose you had a friend you loved as dearly as your life, and an highwayman was to murder that friend at the same time he should murder the friend of another, who had no love for their friend of all. Which, judge ye, would be most enraged against the murderer? He who lost his friend who was dear to him as his life: and would sooner have died himself than had his friend murdered;—or he who did not regard his friend at all? Now let this be answered by any man of sense, whose indignation would have been the most provoked? Reason must answer, he who lost the friend he loved.

#### ANSWER OF THE SPIRIT.

“Now I shall answer from the parable that’s found,

That I am thy every master,  
 Will confound them in the end,—  
 Thy foes appear to baffle here,  
     But I shall them confound,  
 For as the parable is here,  
     I see in every sound,  
 Where love is strong the heart will burn  
     Against the cursed foe,  
 That first the murder did bring in,  
     And this I see and know.  
 But hearts unwise I’ll now chastise;  
     I see their love appear,—  
 Self-love for me, my friends, I see,  
     Who feel no anger here,

Against the foe that first did go,  
The woman to betray;  
And after that by arts I know,  
The blame on me did lay;  
So simple men can you now stand,  
To blame me at the first;  
Who gave the woman to your hand,  
And by her ME you cast.  
But now I'm come again to man  
In Spirit to appear,  
You boldly do reject her hand,  
But I shall answer here.  
Not for your good she ever stood,  
If you this way go on,  
Like Jezebel you must allude,  
Who brought the curse on man.  
No Esther's here,—can we appear  
Her people thus to free?  
If you the Fall will never clear,  
Must be brought round by her,  
As 'twas placed, ye fallen race,  
That way must come to man,  
The Serpent to receive his curse,  
And your redemption come.  
Oh, ignorant men, will you contend,  
To say you are redeemed?  
I tell you, No!—you'll find it so,  
While sin runs like a stream.  
In every land you see him stand,  
A serpent here to sting;  
With poison here, your hearts ensnare,  
Then now my Bible bring;  
It leaves to me, I now tell ye,  
When I do man redeem;  
It is from the Fall, I tell you all,  
The woman's promise claim.  
The serpent's head can you now plead  
That it is bruised here,  
Whilst in his ways you do proceed,  
And in his arts appear.  
That he must stand by my command,  
And you belie your God,  
To say the promise shall not stand,  
And lies is all you plead.

So 'tis from Hell I do know well,  
Satan's not bruised in you,—  
That judge no truth to man I tell,  
But from my word must go.  
But now, vain man, to you I'll come:—  
Who blam'd me at the first?  
Me and the woman you condemned,  
And now the same you burst;  
But I'll appear:—your fig-leaves here  
You all must throw aside;  
Your Maker you condemned for her:  
But now I'll lower your pride;  
I tell you all, your pride shall fall,  
And I'll cast it on man,  
I'll make you tremble at your call,  
As you did me condemn,  
I say at first then I did burst  
So know what he hath done.  
The answer, see, was given to me:  
It was the woman's hand.  
'The woman's that thou gavest me.'  
Then now the trial stand,  
The woman, see, I gave to ye,  
I tell you, for your good,  
Your helpmate here she must appear.  
The promise I allude,  
Was ne'er to man, nor can it stand  
Without the woman here;  
And if you do refuse her hand,  
Your trembling may appear,  
For I shall come the same to man,  
And cast the same on you,  
Who first received the woman's hand,  
When Satan's arts did go;  
But now I'm come in Spirit strong,  
Her hand you do refuse,  
And you will find, before 'tis long,  
Much more fatal than the Jews  
Will be your fall, I tell you all,  
If I go on this way,  
The woman I did make for all,  
The serpent to betray.  
As he at first by arts did burst,  
To sting her by his word

Into her hand the sword shall come  
 To wound and bruise his head.  
 But simple men do you contend,  
 His head is bruised here,  
 Because you do resist his sins,  
 As you say some appear,  
 So at the first mankind did burst,  
 And trace my Bible through,  
 How many men resist the sins,  
 That he did tempt them to.  
 Then sure his head, the way you plead,  
 Was always bruised here,  
 Then sure in vain my death did come,  
 I need not to appear  
 On earth, you know, the truth to shew,  
 That my heel was bruised by man,  
 Because all ages this will shew  
 How sinners do go on.  
 Then from your hand, this way my heel  
 Has all been bruised through:  
 I need not come the truth to shew,  
 If you do fix it so.  
 For as his head, the way you plead,  
 My saints are bruised here;  
 Just so my heel the same must feel,  
 By sinners that appear.

“Oh, simple man, is this your plan,  
 My Bible to explain;  
 I never would have died for man;  
 My death was all in vain,—  
 To come below such grief to shew,  
 Such shame for to go through,  
 And never here for to appear:  
 My honour men shall know,  
 And Satan’s shame the same shall come,  
 Upon this earthly ground:  
 And men shall know before ’tis long,  
 His shame shall here be found,  
 I said at first, and now ’tis placed,  
 Thy enmity is come;  
 From his own words the man is cast,  
 And I shall him condemn;  
 For Satan’s head in him does plead,  
 But I shall bring it here.

I said, to man it first must come,  
Then let such men take care;  
My Bible through I bid thee go,  
If men can't it explain,  
Then 'tis my Spirit all shall know  
Must now reveal the same.  
So to the man I bold shall come.  
Like foxes you appear,  
That in the desert must be known,  
My Bible you cannot clear;  
And yet by me you say it can't be,  
And you yourselves are wise,  
Yet, like the foxes, you do flee,  
When I do you chastise;  
So I'll appear to answer here,  
My Gospel you make good;  
Yourselves you will not enter here,  
My Bible you withstood;  
And so to men the same you come,  
For them to do the same.  
You will not enter in yourselves,  
But hinder those who come,  
For to go in, my kingdom win,  
As I have said before,  
And your redemption you do name  
To say it doth appear,  
I ask you when, you simple men,  
I promised to redeem?  
Before 'twas coming to an end,  
And then I told you plain,  
That faith in man would scarce be found,  
And faith is but in few  
That judge my Spirit here is come,  
To make my Bible true.  
Now I'll go on to answer man:  
My Gospel must appear.  
I told you all what signs should come  
When I was coming near,  
For to redeem from Hell and sin,  
How wars would fast abound,  
And unbelief in men would come,  
Then tremble at the sound.  
I said, that few would believe me true,  
And few do men appear;



And if the nation you look through,  
What unbelief is here!  
Now mark and see the mystery,  
My Bible how 'tis placed:  
I said that many prudent men  
And wise men would be cast;  
Because to them 'twould not be known,  
From them I would conceal,  
The wise, the learned and prudent men,  
But unto babes reveal,—  
So children here must all appear,  
That do believe my word.  
And say, our Bibles none can clear,  
The wisdom of our Lord;  
Conceal'd from all, both great and small,  
Yet foolishness to men,  
The wisdom of our God they'd call,  
And so, we see, 'tis come.  
So children here, let us appear,  
And guided by his word,  
Our Bibles we can never clear,—  
But we'll rely on God.  
Whose promise first to man was placed,  
That he ne'er understood;  
Nor how the woman who was cast,  
Should then be for his good.  
But now we see the mystery,  
We ne'er did understand.  
It was the promise of the first,  
The woman must command,  
Or else we say, another way,  
The woman must it plead.  
Our wisdom does us all betray,—  
Ne'er entered in our minds,  
We see the first, we hear the last,  
What thousands of years roll'd on.  
We see the promise that was placed,  
Ne'er enter'd into man,—  
Nor woman here did e'er appear  
The promise for to claim,  
Till now the ending of the years,  
And all the signs are come.  
Six thousand years must first appear,  
The labour of the first,

Before the seventh doth appear—  
The thousandth year of rest:  
And this we know under the Fall,  
The prophets did foretell:  
But when our Saviour did appear,  
We now do all know well.  
The days (said he) must shortened be  
Or, no man can be saved.  
And there's a mystery all may see  
What wonders here he gave:  
Wars do abound in every sound,  
And tumults do come on;  
And now a woman here is found,  
Her promise for to claim;  
Like Joel, here we may appear,—  
And mind the words he spoke—  
Your fathers—your forefathers  
Such wonders never spoke.  
Now unto all, behold the call,  
And trace it from the first;  
Such things together ne'er did fall,  
As now to you do burst:  
Then as 'tis said, must be applied,  
The Spirit sure is come,  
We well do know unto the Bride,  
To have the Lord be known.  
Now—to come and to redeem  
The woman from the Fall,  
We see the fountain and the stream,  
How we all from her came;  
And till she's free, we plain do see,  
In us the Fall must stand.  
The fountain first must cleansed be,  
Ere we can all command,  
To see clear the waters here.  
Can living waters come?  
No, no,—we see the mystery!  
The woman we condemn;  
And her we scorn:—of her we're born;  
And guilt did ever stand.  
Then bastards here we must appear,  
If she cannot command,  
To appear as the Bride clear,  
And intercede with God.

The promise now to make clear,  
 As he did shed his blood,  
 To clear the first, and now the last,  
 The promise she must claim;  
 And when the Bride is freed by Christ,  
 Her son he will redeem.  
 So this the wise men will discern,—  
 Whose wisdom comes from Heaven;  
 But well I know that fools will scorn,  
 Where Satan's wisdom's given.  
 No!—bastards here they'll all appear:  
 The Jews stood so at first;  
 And the wild Olive doth appear,  
 And just like them does burst.  
 Then now take care, ye Branches here,  
 And tremble at your call."

Thus far written after candlelight,—9 o'clock, Nov. 6, 1804.

[Extracted from *Small Still Voice*, No. 18.]

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## Coming in a Cloud

*St. Luke* xxi. 28.—"Lift up your heads."

### THE SPIRIT OF TRUTH.

"Now I shall answer thee of the man from the Gospel concerning his saying, 'the Redemption is come.' (*Luke* xxi. 28). "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Then how will men wrest the Gospel to their own condemnation,—turning the Scriptures upside down? When and where do they find in My Gospel that I promised redemption to man, till My Second Coming in the Spirit, to take out of My Kingdom all things that offend, that My Kingdom might be established in peace and righteousness? Do men know what redemption meaneth? Can they say, a man who is in prison is redeemed from his debt? And do you not say, you are tied and bound with the chain of your sins—'Lord, of thy great and pitiful mercy, loose us.' Then how can ye be redeemed from the power and temptation of the devil? Can you say a man that is at war is at peace? Then how can you say, while the devil, your adversary, goes about like a roaring lion, seeking whom he may devour, and you wrestle not against flesh and blood, but against principalities and powers; against workers of darkness in high places,—that when you would do

good, evil is present with you, that My peaceable kingdom is established in you? Oh, ye simple sons of men, how do you read My Gospel?—or, how do you understand it?

“Redemption is to redeem you from the Fall. My peaceable Kingdom is to be established in peace and righteousness, both spiritually and temporally. For know, it is written, ‘I came to destroy him that hath the power of death!’—that is, the devil, and to reconcile the world unto God.

“Now, will you say, that power is yet destroyed?—or will you say the world is reconciled to God? Here conscience must condemn every man. For Satan can find no arguments to plead here. And know, I said at My Coming, ‘Shall I find faith on the Earth?’ Now they say, there never was more faith to believe in My Gospel than now, as it is universally practised in this nation, and gone abroad into others. Yet where is there faith to believe in My Coming in the Spirit, to redeem man from the Fall, and to destroy all the works of the devil? Therefore I said,—‘As a snare shall it come on all that dwell on the earth’:—for I know few would believe the report: few would believe My Visitation, till sudden destruction cometh upon them.

“Therefore I said,—‘Watch and pray, that ye may be accounted worthy to escape all these things that shall come to pass upon the earth, and to stand before the Son of Man.’—Now, how do men believe My Gospel any better than the Jews believed the Prophets? Or how do they understand My Gospel any better than the Jews understood My Prophets?

“And could it be understood by man, My Bible is false; for it is written, ‘The wisdom of the wise men shall perish, and the understanding of the prudent shall be hid. For it is by faith ye are saved, and—that not of yourselves, and the knowledge of the Lord must be revealed by His Spirit.’ Then it cannot be revealed by the wisdom of man. Oh, ye blind leaders of the blind! How will ye fall into the ditch together, when ye have set up your own wisdom, and thought yourselves wiser than your Creator!—For this I know is the wisdom of man, to think that the wisdom of God is foolishness. But they shall find My foolishness more wise than all their wisdom; and My weakness stronger than all their strength. And now I shall come to his saying:—‘the harvest might be foretold by an Angel of Light.’ But what Angel of Light did he mean?

“If he meant an Angel from Heaven, he must own thy Visitation to be from the Lord; but if he meant Satan coming as an Angel of Light to man, with all foreknowledge of what I shall do upon the earth, and what harvests I shall send to punish their unbelief—and what harvests I shall send to reward faith and obedience—and number the years, before they are begun; then he might say—all My Bible is from an Angel of Light the same from the devil, who has wisdom to foreknow, and power to fulfil. Therefore I told thee on the day that is past; by such men as he I was crucified; and such men as he were the Jews, who said, that I cast out devils through Beelzebub, the chief of the devils; for they might as well say the one as the other. Therefore I tell thee, by such men as he My Prophets were put to death; by such men as he My Disciples were destroyed.

“And now let such men as he take care—for they rob Me of the honour due unto My Name; and they give unto the devil the honour and glory that is due unto Me. But they shall know I AM GOD! and in My hand is all knowledge and power. I have power to send blessings, and to fulfil them: I have power to send blessings—and I have power to send a curse on the earth which I created. But this power is not in the devil—to threaten judgments and to send them—to promise blessings, and to fulfil them.

“They rob Me of My honour that is due unto My Name, and they give all wisdom, honour and power to the devil. And where is the difference in those men who burnt their Bibles, and said, it was blasphemy from the devil, and such men as he?

“Now blasphemy alike I see,  
 For men do now blaspheme  
 Against My Bible I do see,  
 And here there comes the same;  
 For blasphemy I plain do see,  
 For men blaspheme the Lord;  
 What wisdom can there be in Me,  
 Or power as a God?  
 To threaten men, that I shall send  
 Judgments to them severe,  
 If they with Me will so contend  
 Against My Spirit here?  
 And blessings great, without deceit,  
 To promise unto man,  
 If My commands they will but keep,  
 And in My vineyard stand.  
 My labourers here for to appear,  
 They’ll have their full reward;  
 But how, vain men, can you appear,  
 Your God for to regard,  
 If all can come by Satan’s hand,  
 The way He’s pleased to send?  
 Then sure you put Me from your land;  
 On whom do you depend?  
 ’Tis not in Me, I now tell thee,  
 Those who do wrong believe;  
 The power of Satan now I see,  
 He’s the God that won’t deceive,  
 Is judged by him—to men is seen,  
 But I shall make him know  
 The folly that is in the man  
 His God to overthrow.  
 Such words to speak—will men now break,  
 Then whom have you to fear?

When 'tis for Hell your words do swell  
To make his power appear?  
As a God below you make him so,  
If things this way you place;  
Then sure to fear Me none can go,  
Tremble ye fallen race,  
Who now are come to rob My Name,  
To rob My honour here,  
And give to Satan all the fame  
That he hath power to appear  
Blessings to send, if he pretend,  
That they shall come that way;  
Or else the curse you shall not miss,  
If him you disobey!  
So here you come, to teach man,  
Your God for to defy;  
You cannot fear your Maker here,  
If all in Hell do lie—  
Wisdom to see the mind of Me,  
And power to make all good;  
Then sure the liar I must be,  
Let all be understood.  
I said, below, where knowledge flows,  
It surely came from Me;  
I bid My Prophets for to go,  
And point out My decrees;  
But if from Hell the whole doth swell,  
The men had nought to fear.  
Another mystery now I tell,  
And let him answer here;  
Is Satan come for to condemn,  
Himself in every sound?  
Divided must his kingdom stand,  
And soon be broken down;  
So he must fall I tell you all,  
Judge now which way you will;  
But you may tremble at the call,  
When I your hearts do chill;  
To show you plain, ye sons of men,  
You rob Me of My fame;  
And for the devil you contend,  
But do not know My Name—  
That I AM GOD!—fear ye My rod:  
My honour you shall fear;

And from Me all flesh shall see,  
 I'll give it unto none.  
 But as men's wisdom I do see,  
 Their wisdom I'll unthrone.  
 But I'll end here, and say no more;  
 The lines that here are penned,  
 No man on earth can now appear,  
 To prove that man My friend:  
 For Satan see, the ways of he,  
 The honour there he's placed;  
 Then in My Bible so 't must be.  
 Tremble, ye fallen race!

“‘For as in Adam, all died; even so in Christ, shall all be made alive.’—

“Now let him answer,—how they died in Adam, and how they were made alive in Christ? But I fear, lest by any means, as the Serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

“Now let him say what simplicity that means; and let him answer how ye know what withholdeth; that he might be revealed in his time? Let him answer, what doth withhold? and how he is to be revealed?—that the Lord shall consume him with the brightness of His coming,—when the wicked shall be revealed? Now if he cannot explain his Bible, let no one think of themselves more highly than they ought to think: but know, that every good and perfect gift cometh down from the Father of Light, in Whom there is no variableness, or shadow of turning.

“But He laid the foundation in the beginning, which I shall accomplish in the ending.

“Here I have answered man, as man would answer man: but should I answer according to My anger, no man like him could bear the reproof.”

Joanna Southcott.

The above was given on November 7th, 1804.

[Extracted from *Two Witnesses*, No. 24. See also *Small Still Voice*, No. 19.]

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## The Pillar of Fire

A Communication given to Joanna Southcott on November 9th, 1804.

### THE SPIRIT OF TRUTH.

“Now Joanna, I shall answer thee from the words of thy prayer. Thou sayest I have brought the children to the birth, and is there not strength to bring them forth? Have I carried on my work so far and must it stop here, as thou seest no way thy deliverance

can come as the time is so near, and all seems hushed in silence. Now I shall answer thee, the battle is not thine, but the Lord's; I know of thyself thou canst do nothing, and all stand as water pots filled with water, and thou sayest like the Children of Israel, the Egyptian host is behind and the Red Sea before, and now thou prayest I will smite the waters that you may pass through.

“Then now the waves I will divide,  
 I know the swelling of the tide  
 In every heart how it is come;  
 For well I know the hearts of men;  
 But now in power I'll appear  
 And my appointed time draws near;  
 For soon November it will come  
 The time that's fixed by God, not man.  
 And now thy God I will appear  
 In power and wisdom thou'lt see clear;  
 So wait with patience, soon thou'lt see  
 The wondrous working then of Me.  
 So when November<sup>59</sup> it is come,  
 I shall direct thy every hand  
 The way that thou shalt safe go through,  
 And bring the whole before thy view:  
 For to the birth I know they're come,  
 And many waiting to be born  
 Of the true Spirit all to see,  
 And prove the calling clear from Me,  
 And though the strength in thee there's none  
 To have the children to be born,  
 But know the womb is in My hand  
 Of Providence, that they may stand  
 As new born children, born of Me,  
 And then My Spirit they will see  
 Strong to deliver will appear.  
 So My appointed hour draws near,  
 But know I told thee at the first,  
 This was the way the end would burst,  
 And '92 call thou to mind,  
 Then did faith and fear thy spirit bind,  
 Mark thou the words I said to thee,  
 That the distressing hour thou'd see,  
 When that deliverance I should send.  
 Now let the perfect words be penned.”

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<sup>59</sup> The Trial was held at Neckinger House, Bermondsey, but as the bishops and clergy refused to be present, the GREAT TRIAL was postponed: it must be held by bishops or their representatives, as before the Lord will bless England, Satan must be cast by the solemn judgment of man! See *Book of the Trial*.



The words spoken to Joanna when her heart was wounded between faith and fear, as all her friends were against her, and tears and prayers were her private companions. This was the answer given to her:—

THE SPIRIT OF TRUTH.

“’Tis in the last distressing hour  
 The Lord designs delivering power,  
 The mount of danger is the place  
 Where He designs delivering grace.  
 And now thou judgest dangers come  
 As nothing thou dost hear from man,  
 And well thou knowest the month is near  
 Wherein I said the whole I’d clear.  
 So now I tell thee to go on  
 The way that I shall guide thy hand,  
 And thou hast nothing got to fear  
 As thy deliverance then draws near;  
 And though like water pots they stand,  
 I soon will turn it wine for man  
 That they in strength may all appear.  
 So now dismiss thy every fear,  
 And when November it is come  
 They’ll see how I direct thy hand  
 Whatever enemy pursue,  
 Like Pharaoh’s host, like it I’ll do,  
 Because the waves I’ll smite for thee,  
 And then believers bold may flee,  
 When I begin to smite the tide:  
 For in the pillar I shall hide,  
 I tell thee now My face from man  
 That is against thy written hand:  
 My friends shall find Me go before,  
 And I shall bring them safe on shore.  
 So now I tell thee not to fear  
 For a quick work I shall do here,  
 When that in power I do begin,  
 And when My hour it is come.  
 But know that all is like the tide  
 Whose hour is fixed and must abide  
 Until the hour is come to break,  
 And so the sun thou knowest must set  
 When his appointed time is come:  
 A travailing woman is the same,  
 For all was fixed unto a time,  
 And now I’ve told thee plain my mind

November is the month for thee,  
I told thee all the truth should see.  
So if thy writings they discern  
'Twas from November I did warn,<sup>60</sup>  
Because the plot did then appear  
That man's deliverance I did clear:  
And so the plot that came from Hell  
Against My people that doth swell  
'Twas in November I should free,  
And in that month I showed to thee  
The vision that did so appear;  
Thou knowest the ending then was near.  
So all together now will come  
When I begin to work in man—  
My work shall then be done in haste,  
For like a woman I have placed  
Thy travail pains for to appear  
When all thy burden I do clear.  
Then know the way they do come on,  
Thou well dost know they are not long  
When that her hour doth appear—  
And so thou'lt find the ending here.  
But mark the grief that was in thee,  
Thy suffering pains I well did see,  
When thou didst hear the word he spoke,  
And different passions in thee broke  
Till silence soothed thy grief to rest.  
I know thy sufferings could not last  
In such a way to be tortured on  
If I had kept thy passions strong  
Before the ending it was near  
The appointed time the whole to clear.  
So now thy sorrows calm to rest,  
Let nothing wound thy tender breast,  
For when November doth appear  
I tell thee everything I'll clear;  
And then I shall direct thy hand  
The way the Trial all shall stand:  
For as the children at the birth  
There's strength in Me to bring them forth,  
Though I do know in thee there's none.  
Yet unawares the whole will come;  
But know I told thee of this year,  
That like the ending 'twould appear.

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<sup>60</sup> Guy Fawkes Gunpowder Plot in 1605 to blow up the Houses of Parliament. See Book 2, p. 81.

For soon November it will come  
The time that's fixed by God not man,  
And now thy God I will appear  
In power and wisdom thou'lt see clear.  
Now where's My Coming men do say  
My chariot wheels do sure delay,  
Because November it is come  
The way that it is fixed by man—  
But not the way 'tis fixed by Me.  
And so the end they all will see,  
Because thy writings I placed so  
That to the Old Style all must go.  
And so I tell thee by the style  
That many men I here shall foil,  
And so the wisdom here of men  
They will be foiled here the same.  
So let these words be sent to all  
That they may judge the way of thy call.  
And when November does appear  
They'll see how I direct thee here  
To bring thy Awful Trial on;  
It cannot be kept back by man  
No more than they can stop the tide  
To keep it back when it does slide;  
Or stop the rising of the sun  
When his appointed hour is come;  
Or stop the setting of the same  
When My appointed hour is come:  
For all alike mankind may stop  
When My appointed time is up.  
So in November thou didst see  
The vision first I showed to thee,  
And then the ending it was near  
As by man's date it did appear:  
And so the ending all will see  
The vision plain fulfilled to be.  
So all together patient wait,  
And you will find My promise great,  
Because so far I've led thee on  
And to the purpose I shall come:  
And safely now I'll lead thee through  
That every soul shall see and know.  
So for the present I'll end here,  
Because these letters must appear  
To comfort now thy drooping friends

To wait with patience to the end:  
 And know November is not come,  
 Because the Old Style must be known,  
 I told thee all the truth they'd see,  
 For the New Style is nought to Me,  
 'Tis but a style to baffle man  
 That in men's wisdom now doth stand.

“So now let all wait with patience and tarry the Lord's leisure and they will reap if they faint not, and see the way I shall begin to work when November appeareth, and then I will direct thee how to write to the Bishops.”

[Extracted from *Southcott Despatch*, No. 13.]

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## The Great Communication

OR

The Mad Riders

Given to Joanna Southcott on November 10th, 1804.

*The following is called THE GREAT COMMUNICATION because it plainly shows that the GREAT EVILS would not come upon this land until after Joanna's death: her demise will be found herein referred to no less than three times.*

### THE SPIRIT OF TRUTH.

“Before thou goest on with Turner's letter I shall give thee this direction—Know how strong I have placed Pomeroy a type of the clergy, and a type of the Nation—and now thou knowest in 1802, how thou sent to Pomeroy for thy writings, and how he went to Mrs. Taylor and said he had burnt them. Then thou sent him a smart letter of reproof, which he told Mrs. Taylor was the most severe that ever was penned, and by that reproof he thought all would be hushed in silence. But now observe, nearly three years after he is called in question for the whole by that date, for when it comes to the next date it will be three years, viz., 2, 3, and 4—December 5, 1804.<sup>61</sup> Now this time he thought all was hushed in silence—now all is demanded. In November 1801, his name was first put in print, and now it is 1804.

“Now I shall answer thee from this mystery concerning Pomeroy:—

“Because your land this way doth stand,  
 Like Pomeroy they appear,

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<sup>61</sup> The trial at Neckinger House, Bermondsey, December 5th–12th, 1804. See *Book of the Trial*.

They judge the letter thou hast sent  
To threaten them severe.  
This way 'twill die, as he did say,  
Or judged it at that time,  
But they will find there'll come a day,  
That all like him will find  
It did not die so, they well will know,  
Tho' we judged all secure;  
We heard from her a threatening blow,  
But judged to hear no more.  
As he thought then, ye simple men,  
That all would pass away,  
But now the truths are hastening on,  
We see the man doth lay  
So compassed round with every sound  
That he cannot get free,  
His honour no way can be found  
To try to baffle thee.  
*So now to man I thus shall come,  
He'll find the years the same;  
That as the years do now roll on,  
The Shepherds men will blame.*  
The truth is come in every land,  
As she did say before;  
We see the Shepherds cannot stand,  
Though they did baffle her.  
Like Pomeroy first, we know they burst,  
Thinking to burn the whole;  
But now inflamed the truth is come,  
Like Pomeroy, men must fall,  
If they go on as he began,  
Their honour they will see,  
No more than Pomeroy can they stand,  
But which way will they flee?  
Now see the man, how he did stand,  
And all do stand the same;  
They judge the threatening of thy hand,  
As thou the whole dost blame,  
Will shortly die, as he did say,  
Or judge secure at first;  
But all will find there'll come a day,  
That I on all shall burst  
Upon the land as on the man,  
I bid thee now appear,

And they no more than him can stand,  
When I have ended here:  
If now they mock the coming stroke,  
As Pomeroy thou didst blame;  
Just so of Me the land I see,  
They judge 'twill be the same,  
In silence lie, and soon to die;  
But years they'll find roll on,  
Till men, like Pomeroy, now may cry—  
Too late I do discern,  
I burnt the word was on record,  
My trust I did betray;  
And if the calling is from God,  
Where must my conscience lay?  
If it be not, I see my lot,  
My honour it is lost,  
If Satan's come in footing strong  
Can I of wisdom boast?  
To say that he's more just than me,  
In wisdom doth appear?  
I know not now which way to fly,  
I see my folly clear.  
So here the man, I say he stands  
Surrounded by his fall,  
And to the land I thus shall come,  
And now I tell you all,  
If you begin to act like him,  
Thinking that all will die;  
And her reproof that you would screen,  
In silence for to lie—  
You see to him a time is come—  
To you 'twill come the same,  
I tell you plain, throughout your land,  
*The Shepherds all will blame.*  
For I'll begin from what thou'st seen,  
Or what thou'st heard this day;  
The things were put in Pomeroy's hand  
That doth before you lay.  
Because the Fall, I tell you all,  
You hear in every sound;  
And now the nation you weigh all,  
What tumults do abound!  
And griefs are come on every land,  
And so I said 'twould be;

But how, O England, wilt thou stand?  
 THE SWORD HANGS OVER THEE.  
 In pity here I do appear,  
 To show the shadows first;  
 What from your port<sup>62</sup> you now do hear,  
 But so I say 'twill burst  
 Strong in your land if you go on,  
 Like Pomeroy to appear;  
 You heard that fatal deaths are come,  
 And fast they do appear.  
 So in your land the same 'twill come,  
 Mark, Pomeroy burnt the Word  
 Three years before the things were shown  
 That in his hand were laid.  
 For now to man, I tell them plain,  
 If they the lines could see  
 That thou didst put in Pomeroy's hand  
 By the desire of he:  
 They'd see them true before their view,  
 And fast 'tis hastening on:  
 I said in Spain it would begin,  
 Now see the shadow strong.  
 I said the fall was great to all,  
 When she the Cup threw down;  
 And in your land I said they'd stand,  
*Mad riders* would be found;  
 Mad riders here do now appear,  
 And down the steps they go;  
 And of their end they all may fear,  
 Their mockery they shall know  
 On them shall fall, I tell you all,  
 With Pomeroy I've begun;  
 When he began to mock thy call,  
 He never did discern,  
 A day behind he'd surely find,  
 And now his day is come,  
 And so your land the same doth stand,  
 Tremble, ye sons of men!  
 From shadows first I always burst,  
 And so I do appear;  
 From every shadow that I've placed,  
 You've seen them all this year;  
 The harvest came as I did name;  
 The *fatal seas* to man;

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<sup>62</sup> Gibraltar.

The fever in your port appears;  
 Then now the whole discern.  
 For in your land *the whole* will come,  
 If now you mock My Word  
 Thou tremblest for to pen  
 The truth must now be known.  
 As thou didst fear the dangers here,  
 And tremblest all to see,  
 I said that thou must disappear,<sup>63</sup>  
 Ere all fulfilled would be:  
 So I'll end here and say no more,  
 Let Turner see the destiny  
 The way the *whole* doth break.”

Here we stopped for Joanna to draw her judgment to write to Turner. Now she is ordered to pen some of her dreams and visions that she had shown her after that he (Mr. Pomeroy) had asked her to put into his hands the coming events of wars—of England and of other nations. The visions that were shown her were of being carried in the air to different cities, which she was told were France, Spain and Italy; and the cup she threw down, was the fall of many nations. Another dream, at the same time, was that she dreamt she saw a number of riders, riding at swift gallop down over some steps that were very deep, made of broad stone, and she thought they must certainly break their necks, but the place was so steep and so long she did not see the end of them, but thought they were mad to ride so fast down such a precipice, and she was answered, the *mad riders* were the English.

#### THE SPIRIT OF TRUTH.

“Now I'll appear to answer here,  
 Mad riders they are come;  
 You hear the dangers everywhere,  
 And see them o'er your land;  
 How it hangeth here for to appear,  
 And all is hastening on;  
 The shadows you have seen *this year*,  
 And plain the steps are come.  
 For to go down in every sound,  
 The steps you plain may see;  
 But if in folly you abound,  
*Mad riders* you must be,  
 Such hazards run where all is plain,  
 Now laid before your view;  
 I told the destiny of Spain,  
 The shadow's in your view.

<sup>63</sup> Joanna's death foretold.



The nations all, I said would fall,  
 And great would be the sound;  
 And now the shadows you may call,  
 What in the land are found.  
 Yet *England* here doth now appear  
*More mad* than all the rest,  
 Because the warnings have been here,  
 See how the steps are placed.  
 They do come on if you discern,  
 As all foretold by ME;  
 Yet you'll not see how I do warn,  
 But still like mad men be;  
 So you go on I tell you plain,  
 Now dangers do appear,  
 That trusting to the strength of men,  
 You nothing have to fear.  
 But see your coast, how near 'tis lost,  
 And see it at a time  
 When I said dangers they would burst,  
 The shadows you may find  
 Do all appear, as said this year,  
 Now drawing to an end.  
 And wisdom may discern it here,  
 The way the whole is penned.  
 The clouds would keep, let England weep,  
 I say, *another year*.  
 Though they're kept back, now fear the stroke,  
 That may to all appear.  
 Clouds o'er your land you see are come,  
 And yet they're kept from you;  
 No fatal ruin it is known,  
 Seems now before your view,  
 Who do appear in folly here,  
 You judge 'tis kept from all;  
 But what is kept will surely break,  
 Then tremble at the call.  
 If you go on to mock My Name,  
 Because I've kept it here,  
 That 'tis no stronger in your land,  
 No, Thou must *disappear*<sup>64</sup>  
 I told thee first, ere it would burst,  
 Or England ruin see;  
 So all might mourn if thou art gone,  
 Thy friends I now tell thee,

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<sup>64</sup> Second reference.

In sorrow here they will appear,  
     If I take thee away.  
 Then by the ending of the year (1804)  
     They'll fear the whole to see;  
 Men's unbelief will bring on grief,  
     And marvel how 'tis so,  
 Throughout the land can man so stand,  
     When I have made all true,  
 And showed it plain to every man  
     The Calling is from Heaven—  
 How they in unbelief can stand,  
     The shadows all are given!  
 I said before they would appear,  
     *In unbelief* be found,  
 If all these dangers come this year,  
     The shadows so are found.  
 Now how 'twill be, you plain may see,  
     They'll say it is not so,  
 The harvest bad, we know 'twas said,  
     But we'll not own it so,  
 The fever here did not appear,  
     Nor was it in our land;  
 So what have England now to fear,  
     Our port we may command (Gibraltar)  
 To fill again with men the same,  
     And so they'll mock the whole—  
 And now this way, to thee I say,  
     England may fear their fall,  
 If Shepherds here do not appear,  
     And hastily awake,  
 The truth in everything to clear,  
     And show them all their fate.  
 For I'll go on from land to land,  
     Until I've made an end,  
 Mark ye the nations how they stand,  
     In sorrow for to bend:  
 I told thee first it so would burst,  
     The nations I'd go through,  
 And now you see it so to be,  
     Mark all before your view;  
 I told thee then<sup>65</sup> I should go on,  
     As thou the fields didst take,  
 And now you see in every land,  
     How I *begin to shake*

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<sup>65</sup> 1792.

*The hearts of men*, I have begun,  
 The shadow now is found,  
 Another year will soon appear,  
 When fast they'll tumble down.  
 For I've begun and I'll go on,  
 As I did say before,  
 I said disorders would be strong,  
 And I'd increase the war.  
 All lands at stake, for I would break,  
 And so I'm going on.  
 The steps are plain, if learned men  
 Did but the whole discern:  
*Mad riders* here they'd then see clear,  
 That would such hazards run,  
 To see the truth so plain appear,  
 And ne'er the steps discern,  
 The end of them was never seen,  
 Unto thee in thy dream;  
 Nor wilt thou see the end of men,  
 For now I tell thee plain,  
 Thy *death* before it must appear,<sup>66</sup>  
 But this doth not grieve thee;  
 And for thy friends, I'll answer here,  
 All those that live to see  
 The whole to come as I have named  
 It is by Faith they'll stand,  
 Thinking three years will soon appear  
 To bring a happy land.  
 For this will be, I now tell thee,  
 When I have all gone through—  
 And 'tis by Faith that will increase,  
 Will light their burdens through.  
*But those that fear when danger's near,*  
*And have no faith at all,*  
*I tell thee plain they'll sink in fear,*  
*And down they'll surely fall,*  
*Because that grief will fast increase,*  
*If unbelief abound.*  
 When I have cleared the whole this year,  
 Then *houses empty* found,  
 Within this land will surely come,  
 And *France* her grief will see;  
 And so you'll find in every land  
 'Tis hastening on by ME.

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<sup>66</sup> Third reference.

For weary here I now appear,  
 To see the state of man,  
 And if I now should linger here,  
 You'd find it like this land,  
 Because that here it did appear,  
 The stripes they say but few,  
 And therefore men are mockers here,  
 And this I said they'd do  
 If I kept back *the awful stroke*,  
 Thou tremblest for to pen,  
 I said 'twould make but fools to mock,  
 And so thou seest the end.  
 Thy friends appear and mockèd here,  
 Men will not own the blow,  
 That they have felt throughout this year,  
 Though all men well do know,  
 The *ships* were cast by storms that burst,<sup>67</sup>  
 Your *corn* is rising high;  
 Your ports are at stake, for fast do break,  
 And yet men all deny:  
 No judgments here to us appear,  
 They're boasting in your land,  
 Now altogether you compare,  
 Then see the truth is found."

[Extracted from *Two Witnesses*, No. 30.]

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## Questions for Opposers

BY

THE SPIRIT OF TRUTH.

- (1) "Let them prove when the serpent—the Devil—received the curse mentioned in *Gen.* iii. 14?"
- (2) "Let them prove when the perfect enmity took place between the Woman and the Devil to have his head bruised, and how such enmity came now between Satan and thee from thy disputes, such as were never recorded before?" Verse 15.
- (3) "Let it be answered when I saw the travail of My Soul and was satisfied?" *Isaiah* liii. 11.
- (4) "Let it be answered when a king reigned in righteousness; and all princes ruled in judgment, and man found a covert from the tempest? Hath not the tempest followed man to this day?" *Isaiah* xxxii. 1.

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<sup>67</sup> The "Apollo" frigate, Capt. Dixon, and nearly sixty merchantmen were lost off the coast near Lisbon in 1804.

- (5) "Let it be answered when all children were taught of the Lord—and that their peace was great and established upon the earth in righteousness?" *Isaiah* liv. 13.
- (6) "Let it be answered what is meant by 'the day of vengeance being in My heart, and the year of My Redeemed come?' " *Isaiah* lxiii. 4.
- (7) "Now let them answer what is meant by the Child's being set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; and what is the meaning of the thoughts of many hearts being revealed?" *St. Luke* ii. 34.
- (8) "Let it be answered what is meant that nothing is to pass away till all the Law be fulfilled? Let them answer what that Law meaneth?" *St. Matt.* v. 18.
- (9) "What is meant by the Comforter, which is the Holy Ghost, whom the Father will send in My Name to teach you all things?" *St. John* xiv. 26.
- (10) "Let it be answered what is meant by the Spirit of Truth that shall show you things to come and glorify Me?" *St. John* xvi. 13.
- (11) "Let it be answered what 'the times of refreshing' mean—when the Lord shall send Jesus Christ? In what manner is He to be sent?" *Acts* iii. 19, 20.
- (12) "Let it be answered how the Wicked is to be revealed, when he is to be taken out of the way? Let this question be answered—what this revealing meaneth? And let it be known that throughout My Bible the Devil has been revealed to man to show that he tempts them to evil, and they are warned to withstand his temptations; sin has been revealed in all ages of the world—then let it be answered what new Revelation of the Wicked was to come, that was to be consumed when revealed?" *2 Thess.* ii. 6–9.

"Let these texts of Scripture be answered by those that come and dispute My revelation to thee to reveal that the Promise made in the Fall to the Woman, must be claimed *by a Woman* before his curse takes place, and his power is destroyed. Other parts of Scripture I shall leave for them to point out themselves. For now I tell thee as I have called forth thy Witnesses<sup>68</sup> to prove the Truth and the manner thy Books are gone out in the world—so now I am come to call forward My Bible to prove the Truth and to fulfil it—and happy, yea, thrice happy, are these that come forward to be Labourers in My Vineyard to Warn of My Coming and to be longing for the Promise to be fulfilled; their labour of love shall never be in vain."

(Given to Joanna Southcott on November 30th, 1804.)

[Extracted from *Two Witnesses*, No. 27.]

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## The Death of Samuel Hirst's Child

A Communication given to Joanna Southcott occasioned by the Death of Samuel Hirst's child who died in consequence of a Decline which she lingered under three years.

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<sup>68</sup> "The Two Witnesses" foreshadowed.

December, 1804.

## THE SPIRIT OF TRUTH.

“Loosed from the pains she long did bear,  
And gone to meet her Saviour dear,  
To realms of Glory now above,  
Where she shall taste my perfect love;  
With saints and angels glory sing,  
Adore her maker, God and King,  
Without a veil that stands between,  
Her heavenly joys will soon be seen  
Decked with a never fading crown;  
In heaven’s high courts for her is found.  
No more I say she’ll suffer pain,  
Her joys are come that shall remain,  
For she is freed from grief below  
And gone where pain can never go;  
And so her parents now are freed  
From the long burden that I laid  
To see their daughter in distress.  
I tried their patience, love and faith,  
I tried their virtues and their grace,  
I tried their patience to the End,  
I’ve tried them as you’ll try a friend  
If you their friendship wish to know;  
It must be tried to prove it true,  
And so their love I now have tried,  
That in their God they still confide,  
Though I have put them off so long  
Before this year was nearly gone.  
And yet their sorrows still remain,  
Because the other child feels pain;  
And so I tell thee ’twill go on,  
Because men’s pains they are not gone,  
As long as Satan’s power appear  
The pains of nature they must bear,  
Because that curse he brought on man  
Which they must feel till he is gone.  
And mark how Job by him was tried;  
The type for all is deep and wide,  
For so does Satan now appear  
Against my chosen servants here,  
That I must set a hedge around  
Wherein no sorrows can be found;  
No pain nor sickness to appear,

Or else he knoweth they'll curse me here.  
Therefore my chosen I do try,  
To give the Devil here the lie,  
And those that do with patience bear,  
A Job's deliverance they shall share,  
For in the end they shall be blest  
And enter in my promised rest;  
For every blessing they shall gain  
That now with patience suffer pain,  
As Hirst's daughter did before;  
And now her suffering pains are o'er.  
And so the pains of all I'll free,  
In death or life that act like She  
To bear with patience for a while,  
For there the tempter men will foil,  
Who now accuse the sons of men  
As he did Job, I tell you plain.  
Therefore the Jobs must now appear,  
Awhile with patience men must bear  
The sufferings he afflicts on man,  
And then the End of Job shall come  
To all my suffering followers here;  
And then shall Satan feel the spear  
Of all that he hath brought on man.  
So now let Hirst discern my hand,  
That he must bear a Christian's pain,  
If he in triumph wish to reign  
Over the powers of Death and Hell  
That once did make his heart to swell  
With pain and anguish here before.  
But now the foe can do no more,  
As he is conquered; man I'll free,  
And so the End he'll surely see,  
Enthroned above or here below.  
This triumph he will see and know;  
For if in heaven he first appear,  
He'll come in triumph in the air,  
To see the Promise I have made  
Of Satan's doom, and man be freed.  
And then this glory he will share,  
To know his offspring cannot bear  
The pains and grief he had below,  
For so the Joys in saints shall flow  
With all the Joys on earth abound.  
For if upon it he is found,

His Joys no greater cannot be  
 Than those above these Joys to see;  
 For those above will hear the sound,  
 And see my glory to appear,  
 And know your children all are clear  
 From every sorrow here below;  
 And saints above in Joys will flow,  
 As great as those are on the Earth  
 To see what Heaven will then break forth.”

[Printed from a MS. copy.]

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## Directions for the Judges

Concerning the Trial held at the Neckinger.

December 4th, 1804.

### THE SPIRIT OF TRUTH.

“Let them know the seven, that come first, I chose them to join with the other seven, in the office of the other twenty four, the remainder I said should be chosen by the Judges. And now of the men that are come, they must be chosen by the Judges, if they are chosen: so let every man put down how many men they have chosen, and let them do nothing at random to choose more than enough; for know for themselves, how they would be grieved were their names put down and blotted out. If it be their will, it is My Will. Those that come long Journey, their labour of Love shall not be in vain in the Lord, that they may be chosen for so great a Calling. And now let them see the weight of thy words: by thy own master thou must stand or fall; *as the opposite party will not come, and now 'tis too late for them to come*; so in thy Trial, they will see *the Scriptures fulfilled.*”

Names<sup>69</sup> of the 24 men chosen in the room of the Clergy, who refused to come to the Trial of Joanna, though publicly invited.

1. Rev. Samuel Eyre (7 Wise men. See *Trial.*)
2. John Nesbit
3. Samuel Hirst
4. Thos. Senior

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<sup>69</sup> 1796 “A *double Jury* I’ve ordain’d To judge as men below”—

The above lines, Joanna repeated in my hearing, at the Trial Dec. 1804—to the Company, which was taken from a Communication written in 1796; she marked the exact fulfilment at the Neckinger.

The first Jury met at Paddington to judge Joanna’s writings 12th Jan. 1803.

The second Jury met, joined with the first at the Neckinger for to judge Joanna’s writings 5th Dec. 1804.



- |                           |                          |
|---------------------------|--------------------------|
| 5. John Grimshaw          |                          |
| 6. John Chanter           |                          |
| 7. Edw. Laskey            |                          |
| 8. John Ingall            | chosen by Cha. Taylor    |
| 9. John Middleton         | chosen by Geo. Turner    |
| 10. Wheldon Jones         | chosen by W. T. Harwood  |
| 11. Abel Peplow Sharp     | chosen by Wm. Sharp      |
| 12. John Crook            | chosen by Wm. Jowett     |
| 13. Judah Holland         | chosen by G. Turner      |
| 14. James Spring          | chosen by Wm. Sharp      |
| 15. Wm. Rat               | chosen by T. P. Foley    |
| 16. John Bedford          | chosen by P. Morrison    |
| 17. Richd. Goldsmith      | chosen by Wm. Jowett     |
| 18. Will. Brandon         | chosen by E. Carpenter   |
| 19. John Bullen Pritchard | chosen by E. Carpenter   |
| 20. John Mackey           | chosen by Stanhope Bruce |
| 21. Robert Eyre           | chosen by W. T. Harwood  |
| 22. Abra. Crouch          | chosen by S. Bruce       |
| 23. Wm. Booth             | chosen by T. P. Foley    |
| 24. Richd. Messenger      | chosen by John Wilson    |

[Printed from a MS. copy.]

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## On Monarchy in France

### Foley's Wager.

The following Communication was given to Joanna Southcott.—London, Dec. 21, 1804.

The Rev. Mr. Foley said, on Thursday the 20th, at Mr. Wilson's, he had lost twenty guineas; as he had made a wager from Mr. Brothers' prophecies of 1798: "that Monarchy would no more be established in France." But now they had crowned Buonaparte, as a monarch, he had lost the wager.

### ANSWER OF THE SPIRIT.

"Now, Joanna, I shall answer thee. Let not Foley make any more wagers in things he does not understand. Yet, if he goes from prophecies, he has not lost his wager. Thou askest me, How is this? I answer,—Buonaparte is the beast in the Revelations, to whom the French have now given power to cut off all the monarchs in France; for monarchy runs by heirship, to those who have a right or title. Has Buonaparte these? He is no monarch of the French crown, neither by law can he stand, if the right monarch could get an army strong enough to come against him.

"He must have the crown,—but the power is cut off; and they have given the power to the beast, to cut off all the monarchs that have a right to the throne. So that a

lawless nation has done lawless things. But if you look to the proper law,—instead of establishing monarchy in France, it has clean cut it off,—viz. every monarch has a right and title to the crown. Now I shall call one simple fable to thy remembrance. Thou knowest when Ford, of Honiton, digging down a wall, found a large crock of money,—he bought all the land which was called the Land of Scotland; and the people of Honiton crowned him king of Scotland, and carried the crown over him up to the church, contrary to law. But did this make him a king by law,—though he was really crowned king by man, as they said, of Scotland;—but by law he was no king at all. Now the same I say by Buonaparte,—he is no Monarch of France. He is no monarch by title; but set up by a lawless people, as I have told thee, to be the beast whom the French nation have given powers to cut off all monarchy of France,—and set up the beast to be worshipped for a season. Now, if they go to prophecies;—from prophecies Foley has got the wager; because the French have cut off all the monarchs, by giving the power to the beast; and thou knowest, in the Revelations, before that power was given him,—and by their giving that power to cut off the monarchy of France, fulfils my word, and fulfils the Revelations.

“Now let them prove the monarchs of France are not cut off,—before any wager can be demanded. For if they go to the right, Foley has got his wager, and not lost it. But I do not tell Foley to demand his wager to be paid him; but I tell him I refuse paying the wager before they can prove the true monarchy of France is not cut off by the power given to the beast. And now I shall go further;—at the same time thou knowest I called thy trial and thy friends together, with a large number of people, to have the beast be cast, which is the devil, and receive the curse that was pronounced upon him in the Fall; and they united together in heart and mind to have him cast, that the redemption of man might take place, and the woman be freed from the fall. Now this they say was done by madmen, and cannot stand good with the Scriptures. Then I say the same by the other,—is it not done by madmen, who broke all the laws of their country; cut off their king, and cut off all who had a right to the crown, and establishing a man who had no right there? Are they not more madmen than the others? For see those who the world call madmen wishing to establish the power of that king who is the Prince of Peace,—that love and harmony, and unity may be established in every heart,—that your peace may flow as a river,—that all sorrow and sadness may be done away, and the author of their misery may be destroyed;—that the day of vengeance which I had in my heart, may fall on the devil, and not on man,—and that I may reconcile the whole world unto God, who died for man’s salvation; and I had in my heart man’s redemption, when the day of vengeance that I had in my heart was poured out on Satan’s head, and he receives the curse pronounced against him,—then to be reconciled to man, and have my delight to be with the sons of men. This desire they say the madmen in England, whose number is more than ten thousand, who wish to destroy the beast, while the madmen of France are giving all the power to the beast, and bringing themselves under the power of a tyrant.

“Now let the world answer, who they judge the most mad,—men who for their own happiness and my honour and glory.—In thy heart thou sayest a fool can answer that for the French nation,—they must be madmen, seeking their own ruin,—to set up a tyrant over them, while the madmen, (they call the English) are wishing to establish the glory of God,—the universal peace and happiness of mankind.

“So now see clear, blind mortals here,  
 My Bible how 'tis broke,  
 And both together now compare  
 And how they both are spoke;  
 For some begin, my kingdom win  
 To wish it they appear;  
 While others hardened so in sin,  
 The beast do worship there!—  
 So now see plain, ye sons of men,  
 My Bible, how it stands;  
 Yet both alike you now condemn;  
 Then answer me, vain man,  
 If both are wrong, how can you come  
 My Bible to fulfil?  
 If both are right before your sight  
 It is beyond my skill.  
 To prove it so, the way you go,  
 In opposition strong,  
 One wish the beast to worship so,  
 Like madmen they go on;  
 While others here do now appear  
 In heart a different way,  
 To have my kingdom to appear,  
 That I the beast would slay.  
 So here the two before your view,  
 Like madmen judg'd by men.  
 And in thy heart I well do know,  
 Thou judg'st the French are come,  
 As mad as men as e'er were seen  
 In folly to abound,  
 To bring their fatal ruin on,  
 And let the beast be crown'd.  
 Usurper there, for to appear,  
 And they bow to his yoke,  
 That had no title it to wear,  
 Till fools had set him up.  
 For so they be, are judged by thee  
 As madmen to appear,  
 And if a tyrant he should prove,  
 They so deserve it there.

And so by thee 'tis known to me,  
And I do say the same;  
His tyranny they soon will see,  
And soon themselves will blame.  
For they'll appear as heretofore,  
And now the beast destroy;  
If he don't lose it in this war,  
He will not long enjoy.  
I say the crown that now he'th found,  
He'll find that reign is short!  
No monarch there can he appear.  
He's worshipp'd to his hurt!  
So let them see the end of him,  
Ere men do boast too soon:  
A monarch he can never be,  
By right to claim the crown.  
But he must fall, I tell you all;  
By right he cannot stand;  
But to fulfil my Gospel all  
They've now set up the man:  
To worship there the beast appear,  
And he must have his time,  
Plainly to shew my Gospel true!  
And then he must resign.  
His every crown, when I am found  
In power to sway the whole,  
For so the English now are found  
To make the beast to fall.  
Because they come to me 'tis known,  
In heart and soul to meet!  
To cast their crowns before my throne,  
And worship at my feet.  
For me to come their Prince and King,  
Their father and their friend,  
Their conquering Saviour to appear,  
And save them in the end  
From tyranny and misery.  
And from such haughty foe,  
Whose cruelty all men may see:  
But I shall bring him low.  
Bless'd be the Lord, is now thy word,  
Thou answerest here within,  
The beast to fall, for one and all,  
And let my kingdom come."

## CONTINUATION

“Now I answer thee of Buonaparte, how they have given him power to cut off all the heirs to the crown. And now I shall answer thee, why I told thee to go to Wilson’s, to strengthen the hands that hang down, and confirm those who were feeble in faith. But one thing thou oughtest to remark:—this of Foley was told thee there: and now mark how Wilson’s brother came in an unbeliever and opposer; and none tried to convince him; for vain and fruitless would be the attempt, if you had. But mark how short his stay was there. Could an unbeliever enjoy the company of believers, or believers enjoy the company of unbelievers?

“Thou answerest, No. And now, Joanna, perfect happiness never can be established amongst friends, while these two opposite spirits remain; for I tell thee, there is a wide difference in the opposite spirits in other beliefs. Now, suppose thou wast in company, enjoying thyself with all believers, and a man came into the company on business, who was a Jew,—and another came in who was a violent opposer of thy works, would thy feelings be alike at their entrance? Thou answerest, No. The man who came in a Jew, would only stop the conversation, but he who came in an opposer, puts the bolt upon thy heart, and thou hast quite a different feeling with him that is of the opposite spirit to what thou dost to him that is a Jew, who was ignorant of all those things. A Roman Catholic, a Turk, or an Infidel, if they enter into thy presence, never put the bolt upon thy heart, though it may silence thy tongue—not to converse of things before those who they know nothing about. But a violent opposer to thy Visitation, puts the bolt upon the heart, as thou never experienced before, by any different religion that came in thy presence. But now the opposers, when they come into thy presence, thou feelest gloom or horror upon thy spirits: a change thou never didst feel before.

“And now I shall tell thee of this mystery. All other religions had their established faith rooted and grounded in them. So that no Spirit need to follow them. But now I tell thee, in this Visitation, that my Spirit is come to warn all men that my kingdom is near at hand. The opposite spirit followeth close to those who oppose. So the Spirits invisible, as well as visible, come together, fearing the faith of the man should be turned:—that is, the faith he hath in unbelief, which is a dead faith, may be turned to a true and lively faith to himself. Therefore, I tell thee, the evil spirits come close to them, and these evil spirits try as much to stand before the believers, to shut their hearts and tongues, as those that stand before unbelievers, to shut them up in unbelief. For now I tell thee, that the time is come that the spirits invisible are at war to keep their footing with men, and to keep up their power with men; as all nations are at war, to try to keep up their power, one above the other, to gain the advantage one over the other.

“So every way to thee I say,  
 The war is now begun;  
 The wars you see, still kindled be,  
 And nations going on.

Still with the war they do appear,  
The nations now are bound,  
And hearts divided everywhere,  
Are in all nations found.—  
For could you go, all hearts to know,  
As I all hearts do see,  
You know divisions did abound,  
In France, I now tell thee,  
As many men as I have named  
Do in your land appear,  
Wishing the beast to unthroned,  
I tell thee, they are there.  
Therefore a remnant shall be saved,  
As I have said before.  
And now to Wilson I shall return,  
His Brother did appear,  
But known to me, the thoughts of thee,  
Thou wished him to depart,  
And glad to see him go away:  
I know thy mind and heart.  
Now just the same I say to men,  
The French are just like thee;  
Though they the beast have now set up,  
Yet many friends I see  
Are just like thine—wish to resign  
And have the beast be gone,  
They do not wish him to be there,—  
But hearts within do burn,  
I tell thee, strong against the man,  
Much stronger here than thine.  
Thou felt no anger [for] to burn,  
But being told his mind,  
Could not be free to talk with him,  
The bar then stood before,  
And thou didst wish him to be gone,  
Thy freedom to appear.  
In liberty thou wishest to be;  
But it thou couldst not find  
While in the house he was with thee;  
This was thy heart and mind.  
So from the man, I told thee plain,  
The shadow it was here,  
Because thou felt no anger reign,  
Against him to appear.

So from the shadow you may see  
'Tis but a trifling thing,  
But from the substance I tell thee,  
In France I this shall bring.  
Ten thousand then do now appear,  
With hearts enraged to burn.  
I say within they now begin,  
And wish him to be gone!  
The joy of thee a shadow be,  
To see the man depart,  
Though there's no anger felt in thee,  
But liberty of heart.  
So liberty I now tell thee  
In France is still their cry,  
Though they're compell'd to act like thee,  
And must in silence lie.  
As cheerful then thou didst appear,  
And let thy thoughts to fall,  
Till he was gone, to me was known  
Then freely spoke to all;  
So now I say to thee, this day,  
The Frenchmen are the same,  
And though they've crown'd the beast this day,  
They wished him to be gone.  
Their liberty they all do see,  
Is bolted just like thine.  
In heart they wish for to be free,  
And soon you'll know their mind,  
Another year will now appear,  
To prove the word I've spoke!  
Their silent anger men will hear,  
As thou from silence broke,  
To tell thy mind that was confined;  
But now thou'st told it plain:—  
Yet from his Brother thou dost say,  
In silence shall remain.  
The mind of thee concealed to be  
His Brother not to know  
How much thou wishest for liberty  
To have the other go.  
But I do say to thee this day,  
It must not be concealed:  
The heart and thoughts that were in thee  
To him must be revealed,

And so to man, I say, 'twill come.  
The beast will surely know  
Thousands do wish him to be gone.  
Their liberty to shew,  
That they are free from misery;  
But now I say they're bound.  
'Twas but a shadow placed in thee  
What in the French is found.  
Their hearts I know how they do go,  
And you will see them burst:—  
And I say the beast will know  
As I have told thee first,  
My Bible strong will now come on,  
The beast in rage will swell;  
And then you'll see your destiny,  
The revelations tell,  
Will soon be known the beast be shewn  
The way that he will reign,  
And so my Bible will come on,  
I now do tell thee plain,  
But in this land he cannot stand,  
Because my sealed are here.  
But as they have set up the beast,  
To worship and to fear,  
His power they'll see in misery,  
For so 'twill now come on;  
As they the mark have got of him,  
To let his power be strong.  
So now see plain, ye sons of men,  
These nations how they stand,  
And with my Gospel doth agree,  
If you can all command;  
So do not fear his coming here,  
For this I say to thee,  
If he attempts for to come here,  
And in this land should be,  
He must be cast, for I shall burst  
According to my word:  
For at that time I'll not resign,  
To own how man did plead,  
The beast to cast, and me to burst,  
In power to appear,  
And this I told thee at the first,  
He ne'er could conquer here.



For in this land he cannot stand,  
But in it he must fall.  
If he should come, 'twill so be known,  
Because a different call  
Was at that time.—I'll tell my mind,—  
England to wish for me;  
Though but a few—you'll find it true,  
Your conqueror I will be.  
To conquer all, the beast shall fall,  
According to my word:  
But as men do refuse this call,  
I bid them fear the Lord.  
Another way, I now do say,  
My judgments may come in,  
Although the beast I'll surely slay,  
When he his power has shewn.  
But now within thou dost begin  
To see my Bible clear;  
Yet from the Spirits are unseen,  
I have not answered here.  
The thoughts of thee are known to me,  
But I shall answer all.  
Satan is come in power strong,  
And like the beast does call,  
To have men come and worship him,  
Invisible appear;  
And though such men I cannot screen,  
Who will not see it clear,  
My Bible true before their view,  
The warning is from Heaven.  
But all mankind may see it true  
The way the lines are given.  
That all is come if you've discern'd  
The revelations penn'd.  
Both ways I say, to thee this day,  
Will surely prove the end.  
So now see clear, my Bible here,  
I tell thee what's at hand;  
You wish my kingdom to appear,  
And so 'tis signed by man.  
But I do say, another way,  
That many hearts are found,  
Satan invisible does lay,  
That he might so be crown'd

By Englishmen, I tell thee plain,  
 But let all such take care,  
 See how the beast will now begin,  
 Then let my foes to fear,  
 Because to all I thus do call,  
 The shadow is in one.  
 From the French nation this does fall,  
 And public this is seen.  
 But now compare the English here:  
 They do it in disguise;  
 Like the French nation they appear,  
 And I shall them chastise.  
 For judgments strong, I say, shall come,  
 If men so act with me,  
 As the French nation now have done;  
 The mysteries let them see.

“And now I shall answer thee in plain words, that all men may understand.—Know how long they have told of crowning of Buonaparte, who I have pronounced the beast to have the power over them. And know how long my invitations have been that you might have expected the time would have been sooner for people to crown me Lord of all.

“Yet it has been deferred till both came together; this could not happen by all the wisdom of man. But, yet it has happened by the wisdom of God. And now I tell thee of crowning of Buonaparte.—If the hearts of every man in France had been utterly against him, they would not have feared the power of the man, but sooner have destroyed him than have crowned him. But, as they were divided in heart, and the stronger party was for him, the weaker party were compelled to keep silence,—who in their hearts wished for his death. And this will be clearly discovered hereafter in this manner, was power given to the beast by a nation not united together in heart and mind.

“Now, at the same time, my friends met together, to have the beast destroyed temporally and spiritually. For as they were united together to wish the famine to come upon France, they wish to free their own nation, and bring the destruction upon their temporal enemy.

“Here they joined with thee, in thy first petition, when thou prayest that the heathen nations might not say, ‘Where is now the God in whom you trusted?’—That for my honour and great name, I would preserve your king and country from the powers of their enemy.

“In their petition they joined the same;—and, at the same time they joined with thee, in the petition, to claim the promise that was made in the Fall, Satan to be cast out and man to be free. And that the Lord might be all in all. This was done in England, while the beast was crowning in France: and though this shall bring honour

and glory to this nation, and it shall be the first happy nation upon the earth! yet I tell thee, 'tis time for thousands to tremble, as the hearts of all men are known to me. And I know many in this nation whose malicious tongues are against thee, and in heart as much against me; and no more desire my kingdom to be established than thousands in France do for the beast to be established; that is, Buonaparte to bear rule over them. But when this is known to him, you will soon hear how he will rule them.

“Now it is known to me already the hearts of those that are in unbelief wishing my kingdom to be established, but not believing the report to be true, and the hearts of those who do not wish it, and make an excuse for their unbelief, to vent out their malicious malice. So England is divided in heart, like the French. Then how can England escape my judgments? I tell thee,—No!

“For judgments in your land must come,  
 Till I have such destroyed;  
 And then you'll see my power to come,  
 I shall my friends enjoy  
 In perfect peace,—and wars shall cease,  
 But now they must go on,—  
 For I have seen the hearts of men,  
 What wars in them are come:  
 Then can they flee their destiny,  
 Or shall I sheathe the sword,  
 Till men in heart will turn to me,  
 And wish me for their Lord,—  
 To come in peace, and make all cease  
 Of tumult and of war?  
 I tell thee, many like the beast;  
 The French do worship there;  
 In England stand with heart and hand,  
 And worship just the same.  
 They'll sooner have his power to stand,  
 Than wish to know my name;  
 So such too late must meet their fate;  
 I shall them overthrow,  
 And yet my mercies shall be great  
 To those who wish to know  
 My perfect reign on earth to come,  
 For such a reign 'twill be,  
 As never entered into man,  
 Or they e'er thought to see.  
 Their joys abound in every sound,  
 And every sorrow gone.  
 Earth like a Heaven will be found  
 Unto the sons of men:—

That men may see the reign of me,  
When I do govern all;  
And my delight with men shall be,  
And to the end shall fall.  
So I'll end here and say no more,  
But let them weigh it deep:  
You say the shadow does appear,  
You'll find the end to break:  
His cruelty all hands shall see,  
Where he can gain a power,  
That they have given now to him,  
He will them all devour.  
But in this land he cannot stand,  
As I have said before;—  
For fifty's sake, I'll undertake  
To rid him off this shore.  
Though he'll go on to wound your land,  
Because my foes abound;  
Within this land do thousands stand  
To have the beast be crown'd.  
For then you'll feel I cannot heal  
The wound that's in your land,  
Until together all agree  
To wish him not to stand.  
So now discern how I do warn,  
For here the lines go deep,—  
I tell you all the rising storm,  
Upon my foes must break,  
Till they are gone in every land,  
And then my reign you'll see;  
A happy reign shall be for man,  
Who are wishing now for me.”

(From an unpublished MS. left by Joanna Southcott.)

[Extracted from *Small Still Voice*, No. 36. See also *Had They Had Knowledge*, p. 49.]

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