

1805

God the Creator

Ms. 1805.

THE SPIRIT OF TRUTH.

“Then let men consider what God was in the beginning. He made the heavens for his throne, and the earth for his footstool, and he created man for his honour and glory, and in his own likeness, and in the beginning he planted the tree of life for men, and preserved it with a flaming sword. Now, to be the ending, he must accomplish the plan he laid in the beginning, and fill the heavens with his majesty, and the earth with his goodness, and hell with his terrors, and the kingdoms of the earth must become the kingdoms of the living God, and every man must be taught of God, then will be great peace upon the earth.”

[Extracted from *Had They Had Knowledge*, p. 5.]

Buonaparte and the Harvests

Ms. 1805.

Extract from a letter to Mrs. Lewis.

But I shall leave, and come to the lady who wrote to you of the failure of my prophecies relative to Buonaparte and the harvests. I shall give you the answer to her words.

THE SPIRIT OF TRUTH.

“Now, Joanna, I shall answer thee. Let them point out where those failures are that they allude to, and I shall answer them; but this let them know, I said he was the beast who had power given him, yet, I said, he never should come here if England took care. Now, I ask, how he can be the beast without having his power for a season? And let them discern what power he hath got to conquer France and Italy—that meaneth to have both bow to him as their supreme power over them—and see how the armies now obey him; and let them discern in what manner he is working and wounding your nation, and how the rolling stone is going on. But does man vainly suppose I mean to kill and destroy at once, to have total destruction in your land, before I have worked the thing round to make it clear? Then, I ask, what use prophecies are—what use are my warnings—what use are my threatenings—what use are my visitations, if I do not

give space to repent? Let them read thy prophecies through, and see on what condition the whole stands; then they will see the blindness of their own judgment that they have drawn, to expect hasty destruction before I have given a clear warning, and shew them, from what is abroad, of the truth of my words that I should shake other nations first to awaken this land. But let them not vainly sleep in security, and think all dangers are over, that they may have nothing to fear, because it is known to thee that I have told thee, when they think themselves out of danger they are nearest to it!

“Now, I tell thee, if they will learn wisdom, they must look to the Scriptures to see what is said of the beast. When the power is given him, let them discern from thy prophecies he must have his power for a season, as I have told thee, to wound this nation and make war with the nations before his end cometh. But how can those understand thy writings who cannot draw any judgment from the Scriptures to weigh one thing with another? Neither do they weigh one thing with another in thy writings; if they did, they would never say thy prophecies had failed concerning Buonaparte, for, in the end, they will find their own wisdom to fail from the judgment they have drawn; for know, I have told thee, they draw a wrong judgment from thy writings as they draw from my Bible, and, to convince men of their judgment, that they cannot form it aright, I have placed thy writings like the Bible in many things that they cannot understand. Now I shall tell thee of the harvests. The change came in the fourth year of the century, as I told thee, and was publicly allowed by all; but no man hath discerned the faith of believers was placed to prevent that judgment rolling on, as I have told thee already. Now, I ask thee, what use were my promises, made to them to prevent that judgment, if they had faith to believe without the miracles? And this faith they all professed.

“Then how could I fulfil my promises without shewing my blessings for their faith? Here, I tell thee, are things they do not discern, neither do they discern my promise to prevent the destruction of Sodom and Gomorrah if fifty righteous were found there. Now, if I would prevent such fatal judgments, after I had threatened them, for fifty’s sake, can I be a God the same yesterday, today, and for ever, if I would prevent this judgment rolling on of the fruits of the earth for the sake of believers according to my promise? Because I tell thee, they do not discern in what manner the harvests stand, nor in what manner the Scriptures stand, nor on what conditions all stand. As I told thee of Solomon, of the Children of Israel, and of the Kings, so I tell thee of the end.”

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

Prophecies Are of Use

Ms. 1805.

THE SPIRIT OF TRUTH.

“Here I shall go on to his next enquiry. Did she foretell what Buonaparte would do? Here is a simple enquiry of a man, and shows the folly in mankind to ask what use is foretelling the former? Then let him answer to what purpose is foretelling the latter? If prophecies are of no use, would he have been a believer any sooner for foretelling the particular events, in what manner Buonaparte would do all these things, any more than foretelling that the French would conquer in Italy; that the Dutch would prove deceitful, and conquer the people of this nation that went to them, and turn to the French and be conquered thereby; and foretelling the revolution that would be in Ireland, and the sword that would go from nation to nation, and how my visitation would be in all lands?

“Now, if foretelling these events, with any other event that is understood, is of no use, I ask him what use it is to mankind to explain these events that are not understood? Now, I tell him, this is just like the Jews, who, seeing all my miracles I had wrought before, said, ‘Let him come down from the cross, and we will believe him.’”

[Extracted from *Had They Had Knowledge*, p. 73.]

On the Twelfth Chapter of Revelation

Ms. 1805.

THE SPIRIT OF TRUTH.

“But how can the fulfilment of my mission come to be visibly discerned before thy death, for I had not sent thee to work miracles, but to prophesy in my name? Yet, could men deeply discern all thy disputes with the powers of darkness, they would see the working of thy miracles then; for, I tell thee and all men, without the power of my Spirit being within thee, and with thee, it is such a miracle, as no woman could have wrought this seven days’ dispute if I had not been with thee. Now, these that say it is no miracle, let them bring the like dispute, first in the name of the devil, next in the answer of the Lord, and let the woman be alone by herself as thou wast, then I will confess miracles are done by men that have an arm of power with thee, but this, I tell thee, is impossible.”

Answer to James Hudson's Explanation of the 12th Chapter of *Revelation*, and to the Woman who had said she was at a loss for argument that the Children of this World were wiser than the Children of Light.

As I was ordered to place my own observations from the man's folly on *Revelation* 12, I shall do it. My first enquiry is, how could he see the Virgin Mary being with child, travailing in pain to be delivered, as a wonder in heaven sixty years after our Saviour's birth, and after his ascension to glory? Or how the dragon could be then working to kill the child after he had triumphed over death, hell and the grave, and after Herod was destroyed? If the ten horns allude to ten kingdoms at the present time, thus the woman must allude to this time the same, because these wonders are placed together. So here he hath not discerned how foolish he hath drawn his judgment; he says the war in heaven was when Satan was cast out. Now, if he places the visions at that time, of the dragon being cast out of heaven, let him answer which was the world he had deceived, because he is called at the same time, the old serpent, called the devil, which deceived the whole world? Is it said above to the inhabitants of the earth, For the devil is come down in great wrath, because he knoweth that he hath but a short time, and when the dragon saw that he was cast out into the earth, he persecuted the woman that brought forth the man-child? So, if he alludes this to the beginning, when Satan was cast out of heaven, then he must allude it to his persecution to Eve; but then, I ask him, where were the people, the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus, at that time? Here you may discern how Satan hath blinded his eyes and darkened his understanding, that he knoweth not what he reads, and yet he is wise in his own conceit.

As to the enmity between the woman and the literal serpent, I do not believe the literal serpent has any more enmity against the woman or against the man, or that he hath any knowledge of enmity, but whoever tried to wound him he will try to sting them. If it be man, woman, or beast of the field, he has stung them if they hurt him; and as to the woman, I believe she has no more enmity against him than the man. And the toad is full as hateful to the eye as the serpent, and all enmity against these dumb serpents is a fear and dread of them, which I might fill my paper were I to enumerate all the reptiles that we are afraid of when we see them. But much greater is our fear of wild beasts, because we know they are of greater power; so that a child may have a wiser speech than he made of the enmity between the woman and the literal serpent; but he has spiritualized it to the children of God and the children of the devil. He cannot say those are the children of the devil who are wishing for all his power to be destroyed, and all the evil of sin to be done away, that God may be all in all. These he must allow to be the children of God who wish to give unto the Lord the honour and glory due unto his name; so out of his own mouth do I condemn him. But when I heard your letter, I thought he was so full of ignorance, from his disputes and so obstinate in his way, that it was but useless to contend with such a man as he.

 THE SPIRIT OF TRUTH.

“I shall answer thy pondering thoughts of the man, whose folly appears to thee so plain, and his ignorance so great, that thou judgest in thy heart he was not worth conversing with. But to thy thoughts I shall answer, how could I make his folly appear, to shew by what spirit he was led, and what false infusion he filled his head, if I had ordered them to let the whole pass in silence that they should not converse with him? Then, I ask thee, how their folly could appear to shew you from what spirit, and by what infusion, is now gone back? This is plenty proved by their conversing with him, and the manner he hath explained the Scriptures, which thou thyself hast clearly discerned, and therefore I shall not enter into his folly there, as it is known to thee from the Revelations, John saw the vision in heaven that must take place upon earth; but none of the things he saw in heaven were there, only visions I have told thee, like the shadow of a tree that is brought forward to shew you the likeness of the substance. And perfectly so was the shadow and vision then, John saw in heaven that should take place here upon earth, but no dragon, no serpent, no devil in reality was in heaven when John saw the vision, therefore the man has clearly discerned by what darkness Satan has clouded his eyes, and this let them deeply discern from thy observation of the chapter, because it is not for him only, it is for men whom Satan may work upon as an angel of light, and bring them out of darkness. And now I shall shew thee the perfect likeness of the man from his words concerning the Jews. Now must my Gospel be forgotten by him, if he vainly supposes I should give power to Buonaparte to call in the Jews, and restore them to a kingdom of peace, or establish them as a nation and people, before they look upon me whom they have crucified; then the words of the Prophets and my Gospel must be null and void.”

[Extracted from *Had They Had Knowledge*, p. 102.]

 Disputes Amongst Believers Answered

Ms. January 1, 1805.

THE SPIRIT OF TRUTH.

“Now, Joanna, I shall answer thee from all the disputes of believers who believe thy visitation to be from the Lord, as the world believes the Bible to be from the Lord; and both alike are from me, but both alike are not believed by the world. Now see what wrong judgment those who believe my Bible as coming from the Lord draw from it, and how many different opinions there are among mankind, which is impossible all to be true. And now I say the same by believers; they believe in my visitation to thee,

that I am now come to fulfil my Bible, and to make an end. Yet see what different judgments they all draw, and so did my Disciples before.

“And now I shall answer thee of their contention and dispute of casting their crowns before me. Know how I have told thee in thy writings that, when it cometh to thy awful trial, that I shall throw thee in a trance, and reveal such hidden mysteries to thee, and make everything so clear before them, that it shall confound all their enemies, that they shall be crowned with honour and glory. And it shall be clearly proved that their faith hath saved the land from utter destruction; but not their faith alone, but my Spirit which worked in them to will and to do of my good pleasure. Yet, by their faith, they gain the victory that I have crowned them with. But yet it must be known unto all, they know these wondrous things were never to take place before thy trance, and first they all gave up thy trance, not to have it come till my will was to send it; and their faith was to believe thy visitation was from the Lord, while they bore the mockery of men, not wishing for their honour to have these wondrous things appear, but trusted wholly to my mercy and goodness that all honour must come from me in my own appointed time. Then know they cast their crowns before me, that I alone am worthy to receive honour, and I alone am able to give it; so their hands were lifted up to me to let their honour fall among men, waiting for the honour that cometh down from above. So they cast their crowns before me, as they gained no honour and applause from men, till hereafter the world will be convinced they did cast their crowns before me. Now, as they have disputed about the crowns, let the words be left out, only thou speakest from thyself they have fulfilled the chapter and verse. But let not the verse be penned, and let those who wish to read go to their Bibles, for if you turn the words, the world will say you are turning the Bible upside down, and placing it to your wisdom, as every man is placing the Bible. I left them to their wisdom to try them, but I shall end their controversy and dispute by placing neither, only alluding to my Bible, and I shall leave it for thee to explain the end.”

[Extracted from *Had They Had Knowledge*, p. 194, with corrections from another MS. copy.]

The Parable of Christ's Birth

Communication given to Joanna, Jan. 6th, 1805, being Old Christmas day.

THE SPIRIT OF TRUTH.

“Now Joanna, I told thee thou shouldest write from me this day; and as I have told thee all goes from types and shadows, and it is Prophesied of me, I shall open My Mouth in Parables; and I shall now begin from the Parable of My Birth: Every Man knoweth I was born of the Woman, and he that believeth I was born as the Saviour of Mankind, must believe I was born of the Power of the Holy Ghost without having an

earthly Father. Then now let men answer me, how they think I shall redeem man I was born for, before I redeem the Woman I was born of? Shall I come to Woman to be born in sorrow from the Manger to the Cross, and not come in Spirit and Power to Visit the Woman, cast her betrayer and bring the Crown on My own head, to claim the Kingdom I died to redeem? And now remember the Place thou hast taken up this Morning, written in 1797, concerning Ishmael and Isaac. And now I tell thee and all Mankind, under the fall ye are all, but as Ishmaels born of the Bond Woman, while the woman stands under the bonds of the condemnation of the fall. But if you come to be like Isaac, it is I must make the Woman free, and it is by the Spirit it must be done by her claiming the promise. So here is the Parable of My Birth, and from this Parable I have often told thee I came to make the Woman free. Now where is the Man can answer me, that man can be free before the fall of the Woman is freed? In thy heart thou answerest thou canst see no way, how man that is born of a woman can be made free while the Woman stands under the condemnation of the fall. Then I ask thee if man can free her from that condemnation? In thy heart thou answerest, No; then the Power must be in me. And now I shall answer from the ponderings of thy heart, for I tell thee I am there. I know thy thoughts, I know thy ponderings, when thou hast read what is said of Pomeroy, as it does not appear to thee at present all to be fulfilled for him to be thy Judge, and so thy thoughts I shall answer. Whether he was a just judge or an unjust judge, thy writings went out into the world by his judgment, and he delivered them unto thee to put them in Print, and said he could not blame thee. Then why dost thou stumble to call a man thy judge by whose judgment thy writings went out into the world? But I know the thoughts of thy heart; thou thinkest Pomeroy as a man must stand faithful to the end, and never fall from his steadfastness; but I tell thee this is not always in Man, Pomeroy begun what I shall end. He ordered thee to cut thy writings open;¹ he invited the Ministers to come and see them, but as a man he could not gain them but stood the judge alone by himself, and gave the writings into thy hand to put them in Print, saying he could not blame thee; here stands the shadow of me begun in he.

“The Man thy judge appears,
 When at the first the thing did burst
 To warn the Nation here.
 Then after him I surely came
 My Shepherds for to try,
 But found My power as weak as him;
 But thou within dost say,
 It was not so, thou well dost know
 Three Shepherds did appear,
 And they from distant parts did go
 To see the mystery clear.

¹ See the Communication dated Feb. 17, 1798, *Pride Must Fall*.

Then if I'd three, how could I be
Pronounced as weak as man,
For all the Power that were in he
That he could not gain one?
All this is true before my View,
Yet he's a shadow placed,
My power to see and gain but three,
It may like man be cast,
For three in one I say I am,
And three did but appear,
I say, of Shepherds that did come,
Then I'm the Shepherd here
That do go on as he began
Men's wisdom for to try.
I ordered thee to seal again,
And let thy writings lie
As heretofore, till I should clear
The mysteries in the end.
I made the Wise men to appear,
Though Pomeroy stood my friend
I say at first, to make it burst
And have it fly abroad;
From Pomeroy's seat the judgment's gone,
The truth that way was know'd,
Because from he you all must see
How the command was given,
And in his heart the word did stand,
But I the lump must leaven.
Did he thee blame, or did he shame
To give it unto thee,
To have it public fly abroad
Can thou now answer ME,
That this was done by Pomeroy's hand
When thou receivedst them first?
Know as thy judge he then did stand,
No blame on thee he cast,
Then here the Man as Ishmael came
But tainted by the fall.
But here within thou dost begin
To ponder in thy Mind,
If I like Ishmael placèd him,
What Isaac did he find
To Mock him there, can I appear
If Ishmael he must be?

Now to thy thoughts I answer here,
An Ishmael he must surely be;
I'll make the mystery plain to thee
And prove it from the fall.
The Isaacs here I now shall clear,
They must believe my word,
And they are mocked by Ishmaels here,
But now come to your Lord.
I chose the Man a Type to stand,
He two ways may appear,
And in the end 'tis my intend
To make the mystery clear;
If he be found like Isaac bound
And on the Altar cast,
You'll see the end how 'twill come round
When I the cords do burst.
But here within thou dost begin
To ponder deep I know,
To say the way I placed the Man
Thou still in darkness go.
Thy darkness here I now shall clear;
An Abraham's Son is he,
Because he long did persevere
That he a judge might be.
A Judge at last he there did burst
To have it fly abroad,
My Shadow see was placed in he,
But he is Man not God.
So he did fall, 'tis known to all,
Then see the fall of Man,
But I went on to prove the call,
Like him I've led thee on.
The wise men here for to appear
I ordered first like he,
That every truth might be made clear
I bid them come and see,
Then in their hand was my command
The writings should be placed,
Like him I bid thee cut again,
Then now judge all the rest.
For witness there did then appear
As Pomeroy first command,
And after that they sealèd were;
Now see how this did stand,

No Man did blame, no man did shame,
Like Pomeroy at the first,
They said that thee they could not blame,
So followed like the first.
Then sure in him I did begin
To fix the type for all,
Now the third time, call all to mind,
How this alike did fall;
When fifty men together came
As Pomeroy preached before,
Thou knowest that no man then blamed thee,
The likeness did appear.
So here the last is like the first,
The Shadow he began,
And I went on to all 'tis known
The Way that he had done.
So him I'll clear I tell you here,
His judgment first was great,
For after him I did appear
To prove there's no deceit
In what thou'st done, I did go on;
He cast no blame at first,
When he did give it to thy hand
And all like him did burst.
They said the same no man could blame
The thing that he had done,
And now you see the end to be
Fixed by his fifty men.
So I'll appear to prove all clear,
The Shadow was in he,
In him I Spoke, in him I broke,
And now the end you see
Is come the way that I did say
And Pomeroy placed before;
And him I bid thee to obey,
Then what hast thou to fear?
As all went on as he began
The Shadow was in he,
But when the purpose it did come,
The Power was given in ME,
For fifty MEN he could not gain
Had he not felt My power,
And now in Words I shall maintain,
He'll ne'er gain twenty four

For to appear I tell thee here,
Thy writings they are wrong,
If for to see the mystery
Together they should come;
For then they'd see the power of me
Come in the fifty MEN,
And all the Wonders they would see
As in thy writings penned.
So doubt no more as heretofore
The way that Pomeroy's placed,
There's one More Shepherd added here,
And Now Judge all the rest.
But from the Judgment thou dost draw,
What I have said before,
Thou say'st that I have acted so
Like Pomeroy ended here,
For all did end as he began,
Thou now dost see it plain,
And now I tell thee Mark the end,
What there hath to remain.
If I go on to act like him
When he did fall away,
And like his conduct to be seen,
Then hear what I do say;
No more than man I must become
As Men have placed me here;
And shall I to that purpose come,
Now like that Man appear,
To say at first and then at last
My every word deny?
No, here the difference shall be cast,
And that Mankind will see.
I'm not a Man for to go on
And leave you in the dark,
First to support thy written hand,
Then say you'd missed the mark,
That your high calling is not here;
I placed the Mark for all,
I said from Man the Shadows came,
But see how Man did fall.
But now from me the end you'll see,
You'll all see I shall stand
For to confound thy enemy,
For I am God not MAN.

So now discern how I do warn,
Let God and Man appear,
The shadow first alike did come
As Pomeroy guided thee here.
So I went on to guide thy hand
To bring it to the end,
And now you'll see the power in ME
How I shall stand thy friend.
So this I call to Adam's fall,
He joined her at the first,
And when the blame came to his Name,
Against her he did burst.
So see the MAN the way he stands,
The shadow all may see,
But if the substance you command
It must be strong in ME
Ever to stand by her weak hand,
The tempter to strike dead.
So now the difference all may see
The way this Woman's led,
I chose a man to lead her on
To make it fly abroad,
But when men's mockery did begin,
The truth to all is know'd,
The man did flee, no truth in he
The Woman could not find,
But as her trust in me was placed,
I'll tell you all my mind.
I first began to act like man,
But I shall leave him there,
For to the purpose I'll go on
Till I the whole shall clear.
So now discern the way I warn,
The shadow of the two,
But now the substance it shall come,
And every man shall know,
Like Very man I did begin,
Like Very man I'll end,
And then you'll see the mystery,
'Tis I'm the Woman's friend.
Can it be man that did condemn
The Woman at the first,
When he received it from her hand
And then against her burst?

Could Man discern how I do warn
They'd see the lines were deep,
Man that is of the Woman born
May still in sorrow weep,
If I don't come and stand her friend
And free her of the fall.
Now mark from Pomeroy how 't did end,
And then you May see all,
He did go on to guide thy hand
And strengthen thee at first;
Yet in the end he did not stand,
But strong against thee burst.
So where's the Man the Woman's friend
Unless they're led by ME,
To trust my mercies in the end
That I shall set them free.
So I'll end here and say no more
Of Pomeroy at this time,
Thy further pondering thoughts appear
And I shall tell my mind;
As I began at first with him
To bring it to the fall,
So to the Methodists I'll come,
Which I did mean for all.
For unto him thy thoughts do run
Thinking 'twas fastened there,
But to the Nation I shall come;
My Eye is every where,
And every one to me was known,
All hearts are known to me,
For well I know how things would come,
They like the Jews would be.
And this before I told thee there,
That like the Jews they'd come,
And the mysteries I shall clear,
And to the Nation come.
I told thee all alike would fall
That I fixed with the Jews,
But some I said I so should call,
My love they'd not refuse;
And so to some you see they're come
As I told thee before,
If all together now you weigh,
You'll see the truth was clear,

As from a few I told thee true
The way the whole would end.
The Methodists thou well dost know
They like the Jews were found,
So named by ME 'tis known to thee,
And so they now go on,
And I have told their destiny,
If they do not return;
But know some men I told thee plain,
Among them would believe,
And so some men, if you discern,
Their faith this way do give.
So here of them I'll make an end,
For what I said before,
The Methodists have made it good
And proved the truth is here,
Though they may say another way,
The truth we'll never own,
Then Satan there must strong appear
To tell his every mind,
What faith in us there would appear,
Then Satan it must find.
Can they appear to answer here
That they are my elect,
While Satan all their hearts do share,
To do as he expects?
So let them see the Mystery,
And answer as they can,
I've opened now the eyes of thee
To draw thy judgment plain;
For in the end 'twas my intend
To Make thy judgment clear,
And as thy Trial now is penned,
Thy faith might strong appear.
So from these men you may see plain,
They've done as I did say,
And every mystery in the end
Will all come round this way,
To make it clear I've spoken here,
The feeble light now see,
The shadow that was placed before,
Must all come round this way.
The Illumination is begun,
And thou mayest ponder here,

Which way the Mystery I do mean,
 But I shall make it clear;
 The Illumination in the heart
 In some is begun to shine,
 And yet I've left them in the dark,
 The journey they will find
 Is dark before that will appear,
 And thou must light them through,
 And from the Mockery thou dost hear
 I'll bring it to thy View.
 They now begin to shine like men,
 In their own Wisdom boast,
 And mock thy feeble light within,
 And think their lights do burst
 To lighten all both great and small
 And think they want no more,
 Forgetting that the Night is dark,
 The journey Stands before.
 If they do mock the feeble light
 When thou didst there return,
 How in amaze the candle blazed²
 All lighted at one time,
 Until the grease began to run,
 And then call to thy Mind,
 He blowed them out, as he did doubt,
 The People would mock him there,
 And then he saw thy feeble light:

So thus 'twill be, the end they'll see,
 The Shadow is begun,
 The Illumination doth appear
 I say by God and MAN,
 For I've begun to work within
 To Illuminate the heart,
 And so I say it is by men,
 Their wisdom they impart,
 To Illuminate that it is great,
 And you may say 'tis Strong,
 Their wisdom so full of deceit
 Will never guide them on.
 So you may see the Mystery
 From shadows that are placed,

² The Illumination made by Mr. Woolland where Joanna lived, and she told him he was in too much haste to shew the mark of his Loyalty.

Their light no use could be to thee,
 And now judge all the rest.
 Because NO MORE I tell thee here
 Than their light guides thee home,
 No More their wisdom can appear
 To guide ME TO MY THRONE;
 What I do mean I'll here explain,
 The light that is in Man
 Can never guide your Journey through,
 Because the Night is come
 When darkness round for all is found,
 Gross darkness doth appear,
 Because the fall's unknown to all
 How I shall end it here."

[Printed from a MS. copy.]

An Answer to Richard Brothers' Book

Entitled *Wisdom and Duty*.

January 9th, 1805.

Joanna Southcott writes:—I heard Mr. Brothers' Book read and really was provoked with indignation to hear him extol the creature above the Creator; for in speaking of foreign nations he doth not find fault with the Laws of man or in their Government; yet he finds fault with the ways of the Lord, and in the 5th page he most erroneously wrongs the Scriptures by saying that God in giving Laws to His people from Mount Sinai, asked their approbation before He would establish them. Here he bringeth the will of God bound to submit to the will of man. So he sets up the creature above the Creator, then how can man ever break the Laws of God, if the Lord has no law of His own, but such as meet the approbation of man? Again, he says, though the Lord mentions Saul and afterwards David, yet he submitted his choice to their approbation; so he does not make David the anointed of the Lord over Saul—but he makes them the anointed of man denying the truth of the Scriptures, for the Lord said unto Samuel that He Himself had anointed Saul to be King over Israel, and when Saul disobeyed His commands, the Lord said to Samuel, it repented me that I have made Saul King over Israel, and David himself calls Saul the anointed of the Lord. How then is he the anointed of man? In his further writings he says, it was the want of a king that brought them into distress, but forgets to remember it was their abominable sins, wickedness and disobedience that brought every judgment upon them before they had a king, and the same judgments followed them after they had a king till the Lord destroyed both them and their king. Every duty towards God he hath left out and

every judgment that came upon them for their sins and disobedience he has omitted. He hath taken from the Lord the honour and glory due unto His name, and ascribed every power and honour unto men. Yet he allows in the 11th page, that Christ will never appear again under the name of the Messiah—yet he will, like the divine cloud on the Ark to the ancient Hebrews, appear to these men to show them their shield and sovereign, to restore and establish them, so it is God that certainly restored them, but he does it by a man, resting on him instead of an ark of wood. Now I that have read the Bible through cannot find any such place in Scripture that the calling in of the Jews is to take place before the fulness of the Gentiles, and the Restoration of all things, and that Christ hath destroyed the power of death and hell, and Satan is chained down: then it is said the Kingdoms of the Earth shall become the Kingdoms of the Living God, and at the name of Jesus every knee shall bow. But how are they to bow at His name if they are to be warned by a cloud coming over a man that shall have power given him from the Lord? How then will they ever believe in the name of Jesus, or will they look on Him whom they persecuted; or how will they all know the Lord from the greatest, if no change is to take place, only restoring the Jews a crown without destroying that power that tempted them at first to break every law that the Lord had given them, and hardened their hearts and brought unbelief to crucify the Lord of Life and Glory, and what doth let will let, till it be taken out of the way. But the Author of sin is never mentioned nor the punishment for sin he has not named, only to blind the eyes of the people that were always blinded by sin, by which I mean the Hebrews, he is persuading them that the Kingdom of Heaven hath no other meaning than their having a monarch. Now if this observation be true that this is all that is meant by the Kingdom of Christ, then you must say it is established already in every nation but the Jews. But how will he prove that the will of God is done upon Earth as it is in Heaven when sin and iniquity is in every Land? He seems to forget the Author of sin or the Author of sorrow, or the miseries that he produced in every age of the world as well as the present. Here the mind of the enthusiast seems lost to every serious thought, sense or reason or understanding from whence sorrow sprung or where our perfect happiness is to be established. He is only looking to his own ambition as a monarch, without considering monarchs themselves cannot complete their own happiness, nor the happiness of their subjects. All happiness must come from the Lord, whom he with daring confidence is blaming the Lord in the 35th page, and saith, the Lord contradicts His own words in the choice of Saul giving the preference to another, and boldly adds 'I observe in Scripture and really it cannot be denied there are many such schisms. But he knoweth not for what the Deity makes them is a mystery and another schism equal if not greater in magnitude than the former is the two periods expressly laid down in Scripture for the Restoration of the Jews after their entire dispensation by the Romans, one is in 1794, the other 1798, why the Almighty is not exact to either in point of time, is a matter to excite in the mind of any man the most lively astonishment.' Now where will he point out this Scripture that foretelleth the Restoration of the Jews either in 1794, or in 1798, then

how dare he give God the lie to say His failures must be surprising. God is true and in His word we are taught to believe that He is invariable. But secret things belong to Him, and the times and the seasons knoweth no man when He Means to fulfil the Scriptures. He gives the sign from an angry Jonah, and an angry Jonah is here blaming the Lord with more confidence than Jonah did. Jonah's happiness was in the destruction of Nineveh, which he was disappointed of seeing, as it did not come in the forty days he mentioned, as Nineveh repented.

Now Brothers' happiness is in the ambition of being King of the Jews which he calls the Kingdom of Heaven here upon Earth, because he says both king and people will be satisfied and happy: the one always governing in wisdom, the other always obeying in duty; all the Hebrews being then under the Government and Laws ordained by God, they will be as just in their actions as kings; and as holy in their lives as priests; and this may be true, for if this Establishment takes place before the Lord hath destroyed all the works of the Devil and brought in his righteous and peaceable Kingdom and poured out His Spirit upon all flesh, they may be established like Rehoboam, Jeroboam, Ahab and Manasseh, and become like the priests, Eli's Sons, thus righteousness may be established amongst them if the Lord set up a king amongst them before he hath destroyed that root of evil that worked in the hearts of their kings and priests to provoke the Lord to anger to destroy them. And I believe they would soon do it again was the Lord to set up a man who exalted the creature above the Creator as Richard Brothers has done. He finds no fault in the Devil, neither does he say there is one, but it is shocking to relate the greatest fault he finds in any rulers, is in Him that rules the universe! ! Blasphemy I shudder to hear and the thing that most astonishes me, that such a man could ever say that he was visited by the Spirit of the Lord to forbid the war, and now to say it was the noble wisdom of our king and country to go to war and by their wisdom they have saved the Land. Then by his account of his former prophecies he must say the Lord designed to destroy us if they had taken his advice! Here he hath contradicted himself as a false prophet and so would he be a false king if his mind and heart were not changed, the Lord reprove me where I have drawn my judgment wrong.

THE SPIRIT OF TRUTH.

"Now Joanna I shall answer thee from the judgment thou hast drawn from this book, and marvel how My Spirit should ever visit such a man as he. Now how then could My Scriptures be fulfilled according to thy weak judgment? How could the prophet Jonah have appeared? Recollect what Jonah was, wilt thou say in thy heart, he was a truly good man? Thou answerest No, neither did thou ever judge him a good man, but blamest his conduct from first to last; and now thou sayest the same of Brothers; thou blamest his conduct from first to last. In the first place to exalt himself to what I never exalted him, for thou knowest I have told thee if he had never gone beyond My Commands he would never have been in prison for murmuring against God, and casting every blame on his Maker, for his being in prison—and now thou

sayest he is exalting the creature that put him there, and where he cast any blame he cast it on his Maker. This provokes thee to anger and to marvel at his visitation, which thou now sayest in thy heart, thou shoudest never believe it was from the Lord, if I had not have told thee so by My Visitation to thee, and at this thou marvellest—

“But now I tell thee, marvel not,
 The mystery I’ll explain,
 My Bible men have all forgot
 When I do them redeem
 Back to the Fall, I all must call,
 And here the Fall doth stand;
 And now I tell thee, one and all,
 My Kingdom is at hand.
 When men at first came from the dust,
 He had no man to blame,
 But on his Maker all he cast,
 Brothers hath acted like him.
 So now discern how I do warn,
 And see the Fall of Man,
 If I had never visited he
 To Adam ’t could not come
 A likeness here for to appear
 Like Adam at the first,
 And now the Ending doth appear
 He doth like Adam burst.
 No Devil’s sin did Adam blame
 But all was laid on Me,
 And I shall put mankind to shame.
 Thousands like Brothers be
 To blame their Lord in every word,
 In all things that are wrong;
 But let them know upon record,
 Such men can never come
 Themselves to clear when I appear
 A King he’ll never be,
 No Ruler there for to appear
 Unless like Nineveh
 He doth lament and sore repent
 The things that he hath done.
 A Jonah see is strong in he,
 The gourd from him is gone:
 Now by the gourd I mean My word
 For I have left him there,
 Because his pride threw Me aside
 ’Tis time for him to fear.

But now within thou dost begin
To say all hearts I know,
Then surely when I visited him,
I knew what he would do—
This is the pondering of thy heart,
And well I know it is true.
I knew before he'd appear
To bring it to the Fall
This way the woman I shall clear
I now do tell you all:
On Satan's head the whole she'th laid
As man cast all on Me;
These different ways you see there placed,
And different men shall see,
The man is cast, in prison placed
The woman I'll protect,
I tell you all, ye fallen race,
You may the man reject,
As he goeth on against My Name,
Against him all may be,
But I shall put thy foes to shame,
The woman honoureth Me.
So now the Fall I bid you call
Before your every view:
The man and woman do appear
So perfect like the two
That first were made and were betrayed
By Satan's artful hand.
The woman cast the blame on Hell;
See how the man did stand
The other way you all do say
To cast the blame on Me;
His wisdom did him then betray
And brought his Misery.
As from the fall, I've told you all,
'T came greatest by the man;
And now you see the mystery
The way they are come again
To visit here I did appear,
I tell you all these two,
And like the first they did appear
So perfect now they do.
The woman's hand, you may command,
Her maker doth not blame,

But strong against the serpent here
Her heart seems to inflame
With anger burn against him turn,
You see her every mind,
While that the man no devil blame
His maker he doth find
A way to blame, a way to shame,
But I shall blame men all,
And tell you plain ye sons of men,
His pride first brought his fall;
Because from Me the man did flee
Like Jonah at the first;
Like Adam here did both appear—
For Adam so was placed
To hide from Me, like Jonah flee,
And so the Brothers you may see,
How they alike condemned.
So man begun, so man went on,
But now the end draweth near,
And in the prison see the man,
Then let mankind to fear
That do begin to act like him,
The prison stands for all
That will not with the woman join
With her the promise call,
That is to plead on Satan's head
The every guilt must fall.
Now let the learned world appear
With all its boasted pride,
And tell Me how these things appeared
Together all is laid:
Unknown to man the woman came
To prophesy at first;
Unknown to she the mystery see,
The man the prophet burst,
And warned before, he did appear.
The woman next did come.
And now the truth, I'll tell you here
It was to each unknown
Till years run on the truth was known
The man did prophesy
And in her writings will be found
What I of him did say;
That if to man I should go on
To tell My every mind,

My Gospel he would soon unthrone
And now the truth you find.
No Kingdom here for to appear,
He saith of Peace must come,
Only the Jews to call them here,
And he to guide them home.
Then I must fall I tell you all,
If I should act this way—
Only the Jewish nation call,
And let the others lay
With Sin abound in every sound
As they do now go on
They'd see thy wisdom strong was found
In thee the wisdom come,
For Ahab's reign I now maintain,
Would soon that way appear;
And Rehoboam they might bemoan
Like Jeroboam come.
For so they'd see the end to be
Just like Manasseh fall;
They'd see the wisdom was in thee,
If things this way should fall
As he hath said, they'd be misled,
And every reign they'd see
Like every King that thou dost name,
And so their end would be.
So now of man you see his plan
That doth of wisdom boast,
And soon you'll find 'twas on the Land,
His honour there is lost.
No honour he hath given to Me,
And I shall give him none,
But from the woman all may see
'Tis here My Honour's Come;
Because that she hath honoured Me
In all her writings through;
There's not a man on earth can come,
Bring all before thy view,
To say that he hath honoured Me
As much as she has done.
For all your sermons I do see,
And all the books are penned
Are known to Me, but none do see
So much to praise My Name;

Nor with her writings can agree
So much to show My fame
In every sound I say there found
To prove her Maker just
This way her writings do abound,
Then judge from whence they're placed!
Will you agree to say from she
My justice so doth clear?
Then more than man she must become
Her innocence is clear:
But if from Me her writings be
I'm come to clear the whole,
And show you all My just decrees
The way the end shall fall.
For though the Learned world have boast
I bid them boast no more—
In Brothers' wisdom all is lost,
And all alike do err
That say like he things sure will be
For ever as they stand,
Then all my Bible's null and void
The wisdom now of man
In Prison here doth now appear
Where men a madman placed.
Then sure in madness all do err
His writing's like the rest,
The hearts of men to Me are seen
And he has penned them all.
But now thy fears I see within,
Thou fearest thou didst fail
In judgment here it was not clear
The judgment thou dost draw
To say from Hell his heart did swell
His Lord to blame him so:
But I'll appear thy judgment's clear.
Satan worked in the man
That way to draw his judgment clear,
The world lieth still in him.
So he did draw, I well do know,
His judgment from the Fall,
When Satan strong began in man
And so men now are all,
Their Lord to blame—their Lord to shame
By Satan's wisdom shine

And judged 'tis earthly Gods below
That makes all things divine.
For just like he, the world I see,
Place everything in man,
But over looks their Miseries,
And nothing doth discern
What grief abound in every sound
What hearts opprest with woe:
They think where pomp can ere be found,
They think their heaven's begun below.
So men unwise do blind their eyes
To every grief they see,
But I am come for to chastise,
And bid men look to Me,
But unto men he'th led them on
To look for heaven there,
Then how in Prison did he come,
I bid him answer here?
Did I come down from Heaven's high throne
To act instead of man,
To say the prison was My own,
And there I'd make him come?
No, 'twas not Me, you all must see,
I did not so come down
To make a prisoner then of he,
No, 'twas men his prison bound.
Then as 'twas man, will he condemn
The man he so doth praise,
Because that all, both great and small,
He doth adore their ways;
Unless he'll say, another way
I've said what I don't mean,
Then I'll appear to answer here,
He's acting just like man,
And so you'll see the Lord to be
(These lines go deep for all)
For men to say what they don't mean
Will bring their every fall.
Honour to man he'th here given strong
Their goodness he doth boast,
Though he a prisoner hath been so long
By man he there was cast.
So all alike there's but deceit,
I tell thee strong in man,

To gain their ends when they are great
 They any way will turn:
 But hearts within are all unknown
 His heart no man doth see,
 His anger once to them was shown,
 But now concealed to be
 Thinking by lies he may disguise
 To gain the heart of man.
 So now he'll try what in them lies,
 His freedom wish to come,
 Since not by Me, he plain doth see
 In wonders to appear
 For it was Satan puffed up he,
 'Tis time for him to fear;
 For to the man I now shall come
 To answer in a word—
 No honour he would give to Me,
 But sooner rob his Lord
 Of honour here; then he may fear
 That I shall never free.
 So now to man his trust is come,
 But none the depth do see
 How he doth stand for fallen men
 A Mystery deep for all:
 And great's the Type now in your land
 Since he to man doth call
 To praise them up as he doth hope
 His freedom there to gain;
 But if he miss, I tell you this,
 Your land will miss the same
 To trust in man as he hath done
 By flattery to get free
 And now I tell you of your land
 The type stands deep in he;³
 I said before I'll make it clear,
 If he's not freed by man,
 Your nation may begin to fear
 Your earthly gods can't stand."

[Extracted from *Southcott Despatch*, No. 41.]

³ The wisdom of man is imprisoned and cannot get free until they wholly trust the Lord; all their trust is now in man as earthly gods.

God Judges From the Heart

Ms. January 15, 1805.

THE SPIRIT OF TRUTH.

“Now I shall answer thee of Bruce’s complaining. Know what I have already told thee—where the heart is good I shall cut off the evil branch. Know I have told thee, Satan is the great accuser of the brethren, and the accuser of all mankind, and his accusations thou mayest hear from mankind. Now, they condemn the believers that they are not religious men. Then, how could I justify them before man and God? That I did not judge as man judged by outward appearances, I judge from the heart, and from the heart I know all men, who are longing for my kingdom, and who are not.”

[Extracted from *Had They Had Knowledge*, p. 88.]

Concerning the Man-Child

The following Communication is about Mr. and Mrs. Priestley who were Joanna’s friends and Believers in her Visitation.

Jan. 20th, 1805.

Dear Friend,

Every particular of your letter was answered to me, but you know in what manner Mrs. Priestley was twice disappointed when she expected to have a Child and how she was taken ill three times and had the Child sooner than she expected. I need not give you the particulars in the explanation of her, but come to the purpose with myself.

THE SPIRIT OF TRUTH.

“Now Joanna, I shall answer thee. Now let them remember the birth of the Child was compared to thy Trance, for that is the time the Man Child is to be born. And now I shall tell thee the meaning of the Man Child being born, know that I said to Nicodemus, Ye must be Born again. Being Born again of the Spirit, is to believe the Spirit and the Visitation, that it is from on High. This thou wilt surely see in a man that stood out through unbelief. And now I shall come to thy preparation, which I compared to Priestley’s wife, when thy writings were proved at Paddington; though I told thee there, thy trance would not take place: yet thinking thy judgment might be deceived and as thy friends were sent for to come, they brought the oil and expected thy Trance to take place. Here was the first disappointment like Priestley’s wife. Now thou knowest this time how Satan had filled up the minds of many. They were assured thy Trance would take place now, or thy writings were from the Devil, as Priestley told

thee he was told by the devil, his wife would have a Child the second time of her being ill, which he judged before was from the Lord, but finding himself deceived, said it was the devil. And perfectly so Satan has worked in many minds and hearts to fill them up with thy Trance that thy Trance would have taken place at thy trial that is past or thy Visitation must be from the devil; and this I tell thee still rests upon many minds and hearts. Therefore, to tell them of another Trial that thou wilt not deceive them, or that I shall not deceive them, the world is like Priestley and his wife, to laugh at thinking they have been disappointed twice already and so they shall the third. But now I tell thee and all men, no more than Priestley's wife deceived her husband and the Doctor the third time by bringing a son into the world, no more wilt thou deceive mankind the third time they prepare for thy Trance to bring men as new born babes into the world, to desire the sincere milk of the Word, that they may grow thereby, but had it been at this time, it would not be the shadow of Priestley's wife, for it is known unto you all, this is but the second time thy Trance is now expected or the things prepared for it—

"So now see plain ye sons of men
 The way that I do warn.
 And every shadow in the end
 You plainly may discern,
 The shadow see now placed by she
 The third time I'd appear.
 To prove thy writings come from me
 Like new-born children there.
 I say to man, then tears will come,
 And tears of joy will flow,
 And tears of grief will bring relief
 To those that blinded be.
 For in the womb they are unborn
 Of Providence I mean,
 But well I know what will come on,
 My children for to gain.
 So all may see the mystery
 Like Priestley's wife 'twill come.
 They judged it was hastening on.
 So I'll appear to answer here
 From Priestley's wife to all
 And to her husband I'll appear
 To prove the second call.
 Satan came in, in words to him,
 In arts to appear,
 Thinking for to deceive the man,
 And therefore I told him there,
 He'd not be foiled, because the child
 That week would sure be born.

And had it come so, it is known,
 He'd surely foil the man.
Another way, to thee I say,
 For he would still go on
With artful lies for to disguise
 Till he had foiled the man.
But know at first his arts did burst,
 The truth did not appear:
And wisely Priestley did discern
 His lies, and told him there.
He was deceived for to believe
 The words e'er came from Heaven,
If so I should not him deceive
 If I the words had given.
So this from man the second time
 Sunk Priestley in despair,
And unto thee he told his mind,
 But I shall answer here.
This everything I did permit
 To make the mystery plain,
I know how Satan layeth his net,
 And the weak heads of men.
I know the mysteries how they stood,
 The way I placed before,
For to the trance they do allude
 To have the Child appear.
The second time call now to mind.
 All judged a Trance must come.
No man by wisdom knows my mind,
 And Satan's arts went on,
To tell them plain this was the time
 If e'er it came from Heaven.
Because that so I placed the sign.
 The Trance must now be given.
It was not so thou well dost know,
 Nor could it so appear,
For me to make thy writings true,
 And Satan foiled men here.
To say from Hell the whole must come,
 As this did not take place.
It's nought but wonders thou dost tell,
 To cheat the human race.
So this in man he's working strong,
 And this I know before,

Therefore I say to thee this day
 I placed the type from he.
 Then now the third discern my word,
 It surely must come round,
 And then thou'lt find like Priestley's wife
 They new-born babes are found.
 So now see plain ye sons of men,
 How two have passed before,
 Just like the shadow I compared,
 And men like him did err,
 To judge this time it was my mind,
 All mysteries for to reveal.
 They little know what lies behind,
 That I shall now conceal,
 Unknown to man it will come on
 When none do it expect.
 For like the shadow this shall come,
 The company was great;
 When she in faintness did appear,
 And left them all behind,
 And judged her travail pains were near,
 Then she the child should find.
 Her husband then in faith began,
 To think it would appear:
 No, Satan had deceived him,
 And then fell in despair.
 So this to him thou knowest did come,
 Now I'll turn back again,
 The second time now call to mind,
 'Twas in the company
 Thy faintness there did strong appear,
 [4]
 But like the first the last did burst
 No child did there appear.
 And so by thee they all will see
 No Trance did then appear.
 Then discern how I so warn,
 And see the shadow plain.
 I ask, how could the child be born
 The way I placed the sign?
 But know at last the child did burst
 When unexpected there,
 And so they'll see the end to be
 And now discern it here,

⁴ A line is wanting, which was cut off in the typed copy sighted.

That unexpected could not come,
For all did know the time,
The warning it had been so long,
And they expect to find
The child appear like Priestley here,
But how could this agree,
The shadow first see how 'twas placed,
The likeness so must be.
So like the first, I here have placed
Man disappointed come.
Then like the first if I do burst,
No warning must be known.
But man did see it must appear,
And man laugh at the whole,
While true Believers will see clear,
The truth must surely fall.
And so like Priestley then begin,
"If it be of God it will then be said
"We know the time must come
"That He will safe fulfil His word
"That is unknown to man,
"When He'll appear the whole to clear.
"But yet we know it will come,
As those by Priestley's did say
She would not tarry long.
When she again began in pain,
So all may say by thee,
When thou dost hear the mind of men,
The way they'll all agree.
Pains will come on, thou'lt feel them strong,
But like the former fear,
That disappointment then may come,
But I do tell thee here,
As sudden as the child was born,
So sudden all will be.
For unexpected all will come,
And they the truth will see.
Like Priestley's wife to end the strife,
Then let the guests appear,
Now from the pondering thoughts of thee,
I'll further answer here.
The child was born to all 'tis known,
And thou didst hear it cry.
Ere thou didst know that it was so,
Her husband went away,

To call a man to thee to come,
But thou didst not discern
The child was born to thee unknown,
And so I say 'twill come.
Thy pondering thoughts I'll further clear
Thou sayest if thou'st not known
The child was born till cries did come,
The mother was not so,
Then sure to thee unknown couldn't be,
Are now thy thoughts within.
The mother knew the truth was so,
And so must be the end,
For thou to know how things will go,
If I with her compare,
To prove the ending will be so,
And make the mystery clear.
The Child must come to thee be 't known,
Before the guests appear,
And thou to know that He is Born,
His every cry to hear.
Now all your wisdom I have tried,
And tried you all in vain,
The way the shadow is applied,
The substance I'll maintain,
Will surely come to thee unknown,
Before it doth appear.
Thou'lt judge the Man-child to be Born
To bring thy Trial on.
A Child doth struggle in the womb
It must to all be known,
So in the womb of Providence
The Child will struggle here,
Because he'll see his destiny
So fatal to appear.
If he went on against my hand,
Against my every word,
And he shall feel that I am here
And tremble at his Lord.
This will begin and will be seen,
And plainly known to all,
To bring thy Awful Trial on,
And the guests they'll call.
For to appear the whole to clear,
But now an infant cry,

The mother's pain doth all remain,
When it is brought so nigh.
So here's the birth must bring them forth
The Man-Child first must fear.
Against my word he'th drawn a sword
With trembling and with fear.
He will begin I say to man
And then it will fast come on.
Like Priestley's wife I'll end the strife
As soon as he is born.
But in the womb of providence,
I say he'll struggle first.
And mysteries great without deceit,
You'll see when He doth burst,
But thou wilt know when it is so,
And yet thou then wilt find,
That like the former all may do,
And I shall end it here.
Can you see plain ye sons of men,
The way this type doth stand,
I tell you all from Priestley's wife,
You may the whole command.
The guests before cannot appear,
The Child at first must cry.
Then every mystery I shall clear,
The shadows from on High,
Could never be, I now tell thee,
Had I not placed the sign.
His disappointments were not three,
And yet I know thy mind.
She judged the last alike would burst,
And disappointed there,
To see the child come in such haste,
I need not say no more.
If you can see the mystery,
Thy pondering heart I know,
The Child thou sayest is Pomeroy,
I know thy thoughts are so.
But this I'll leave be not deceived
But wait till it comes round,
And then thou'lt see the mystery,
A Thomas must be found,
That doubted long the time would come,
A Thomas thou will see.

So now I've showed from Priestley's wife,
How it will end with thee."

Joanna Southcott.

[Printed from a typed MS. copy.]

The Casting of Satan

Ms. January 28, 1805.

THE SPIRIT OF TRUTH.

"Call to thy remembrance what I have told thee before of the Lamb slain from the foundation of the world, that I was not then slain, though the promise was then made; and in like manner, I said, if I was lifted up, the prince of this world should be cast out. And know, I was lifted up, but the prince of this world was no more then cast out, to have no more power over man, than I was slain from the foundation of the world. Both were spoken as promises made that should be fulfilled, and therefore the Apostle said, I was made manifest that I might destroy the works of the devil; but this, observe, it is with the breath of my mouth, and the brightness of my coming, when I shall put all things in subjection under me. Then discern the words of the Apostle. *Ephesians* 1:13. 'After that ye believed ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.'"

[Extracted from *Had They Had Knowledge*, p. 188.]

A Dream of Coals and Two White Stones

Ms. 14 February, 1805.

On a dream Mr. Senior had of coals being thrown up by a man who was digging in search of two white stones.

THE SPIRIT OF TRUTH.

"Now the field is the world at large, and the coals that were in it, though it is good for fire, it is rubbish that he threw up, not regarding the coals, but the little stones that he found amongst them that did not appear of any value, but was said must be cleansed from the dross. Here thou beginnest to ponder in thy heart you have not all discerned the dream deep when you all drew your judgments, but let the pondering

thoughts cease till I have explained the whole. I have told thee the field is the world, and the rubbish that was there of coals is a type of men that are heated with anger fit for fire. It is unknown to thee and all mankind how strong Satan works in men to make them as coals fit for fire; but, I tell thee, amongst these coals there are living stones in men, like the pearl of great price, that a man must dig deep to find. For I now tell thee, I shall dig up the rubbish and preserve the stones, and know what is written, the *new name* and the white stone is the end for all believers when I come to separate one from another, and this separation I shall go on to make, and by the fire that is in men, it will but purify those who have the *new name*, and the white stone given them, know all seems now burned together, and the whole seems in a confusion together, but when I begin to discern the whole I shall separate the one from the other. For, I tell thee, the field is like thy dream of the fruit, not discerned till the shell is opened; neither can the hearts of men be discerned till the ground is broken. And now I tell thee, by thy prophecies, the ground of men's hearts will begin to appear, some like coals of fire in hell, but among these coals are the living stones that will be purified and made white by the fire of others, and they will be preserved."

[Extracted from *Had They Had Knowledge*, p. 200.]

Instructions About Printing the First Book

The Second Edition of *The Strange Effects of Faith*.

April 1st, 1805.

THE SPIRIT OF TRUTH.

"Now I shall answer thee of thy Book. I have already told thee, and I now tell thee again, if it be altered in part, they will say it is altered in the whole; therefore I tell thee, no Note must be put, to say it is altered; but if they put any note, it must be to say, it is not altered. I do not blame the wisdom of Sharp; but I would have him to consider this: If he puts notes, the thing may appear as the Printer hath no fear. The enquiry may be, why do the dots remain? But I tell thee, the dots must remain—the things that are secret, must remain secret; therefore the only note he can put, is to say, the Book is printed perfect like the original, that all men might know, there is no alteration made; yet he may put a note, to say the printer printed wrong concerning the woman in the Revelations; but strictly observe the Book stands like the original. For the depth of that Book is beyond all your thoughts, when the whole is compared together and weigh what is following to every nation; but if it be altered, the world will say, they own themselves the Book is altered. And I now tell thee, many will have this Book, that never may see the First, that was printed. I refused the Book being printed, when thou wast not in Town, because I knew the desire Sharp had to alter it; and

though I do not blame his desire; yet I have ends unknown to man, that it shall not be altered, to prove to the world, there is no deceit, that as it first was printed, so it stands; but do not blame an observation made by notes to say where the errors stand. Any word may be altered that is spoken wrong.

“If Sharp willingly give up his desire of altering the Book, and putting in notes in the manner he proposed, I will give him the desire of his heart, in adding the Page that he hath proposed.”

[Printed from a MS. copy.]

Second Warning to the Jews

“Unto US a Son is given.”

A Letter from Joanna Southcott to John Jacob Gottlob Fisher concerning the Jews.

April 3rd, 1805.

Dear Friend,

You informed Mr. Sharp that your friend, Alexander the Jew and his wife, also a believer, had a desire to be sealed. But they must know what they are to believe before their sealing can be of any use. If they believe my Visitation to be from the Lord, they must believe their prophets—that they never understood the 53rd Chapter of *Isaiah*—that they have not believed the report that our Saviour came into the world to be despised and rejected of men: and though their forefathers fulfilled the words of the prophets, to hide their faces from *Him*, and to despise and esteem Him not, yet they do not believe this was the Messiah they so despised who was wounded for the transgression of the Fall, and was bruised for the iniquities thereof. But to open the eyes of their understanding they must weigh this chapter with the 3rd Chapter of *Genesis*, the 14th verse—when the serpent had betrayed the woman, the man cast the blame on his Maker; the woman cast the blame upon the serpent as a beast. But that curse upon the serpent, as a beast, was but a type and a shadow of the curse that was pronounced upon the Devil, who came in the serpent—for it was by his arts the woman was betrayed. Reason must tell them there was no more knowledge in the serpent to betray man, or to speak to man, if the Devil had not been in him by his power to speak through him and deceive the woman, than there is in a serpent now to speak; therefore men must come to a clear knowledge of the Fall, before they can come to a clear knowledge of the death of Christ, why He should die to bear the transgression man cast upon the Lord, that Satan should be cast for betraying the woman, as she cast her blame upon him. I know it hath been disputed by the Jews—that the Devil could not be in the serpent; but they must come to consider—how the Lord opened the mouth of the ass to reprove Balaam; then they might consider how that the Devil might work by

arts to open the mouth of the serpent to betray the woman: and from many of the arts that the magicians worked before Pharaoh, they must know that the Devil works by arts in man, then they have nothing to marvel that he worked by arts in the serpent—therefore it is said in the 15th verse—“I will put enmity between thee and the woman—between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.” Here are words that were not understood by man, neither could they be understood what the Lord meant by the words, till He goes farther on by types and shadows of the Brazen Serpent, that Moses was commanded to set up in the wilderness, that every one that was bitten by the serpents and looked to the Brazen Serpent, should be healed. Here comes the type of Christ by the command that was given by Moses. To destroy the old serpent which is the Devil, and heal the sting which sin hath made, they must look unto Christ that was judged by His accusers as the Serpent. Mark what is written in the 12th Chapter of *Zechariah*, 10th verse:—“They shall look upon me whom they have pierced.” Now let men call reason to their assistance, and they will see how the death of Christ was foretold. They cannot imagine it was a man they were to look on, whom they had pierced, for then they might look upon all the Prophets: but they cannot believe that the Prophets bore the transgression of man, or that they were healed by the stripes of the Prophets—yet it is written—“by His stripes they shall be healed,” when they acknowledge—“like sheep they have gone astray, and the Lord hath laid upon Him the iniquities of all.” This they must know was never meant as mere man—“that made His soul an offering for sin”: yet Christ made Himself an offering for the sins of the Fall, to bear the transgression of man, that he cast upon Him, that He might come in justice to destroy the works of the Devil and to bruise his head, as Christ suffered His heel to be bruised. Here is the mystery of the Fall, that was never understood, why it was prophesied that the Son of God should die for sinful man: but know it is written in the 63rd Chapter of *Isaiah*, 4th verse—“The day of vengeance is in my heart, and the year of my redeemed is come.” This they must know that the day of vengeance Christ had in His heart, was to accomplish the promise that was made of bruising Satan’s head, as His heel was bruised—this is the day of vengeance that the Lord had in His heart. But you cannot imagine that the chapter alluded to man—that was glorious in his apparel—that was mighty to save—that spoke in righteousness—whose garments were sprinkled with His blood for man. They must know this prophecy alludes to the Son of God, that suffered all these things for man.

Now mark the 61st Chapter, 2nd verse: “To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn.” Now if men will call reason to their assistance, they would know that the day of vengeance to be poured out on the sons of men, could not comfort all that mourn; for judgments and vengeance being on the earth only afflict man: but when the vengeance of the Lord is to destroy all the works of the Devil, and to make His delight with the sons of men—*then* He comforts all the sons of men that trust in Him for Salvation and Redemption. Mark what is said in the 60th Chapter: “I the LORD am thy Saviour and thy Redeemer—the

mighty One of Jacob.” Now when the Lord comes to establish this redemption for man, it is written—“The LORD shall be thine everlasting Light, and the days of mourning shall be ended and they shall inherit the land for ever.” This the Lord hath promised to hasten in His time; but they must know it was never accomplished, neither will be accomplished before He that bore the transgressions of all—that bore their iniquities—has seen the travail of His soul, and is satisfied. This must open the eyes of their understanding to see the office of Christ what He is first to go through, and when their eyes are thus opened, then will be fulfilled the words of the Prophet *Haggai*—2nd Chapter, 7th verse: “I will shake all nations, and the DESIRE of all nations shall come.” Now mark how the nations are begun to be shaken, but the end is not yet; but this shaking will continue till CHRIST is the DESIRE of all nations. Then cometh the glory of His Kingdom and the Redemption of mankind, when all acknowledge the 9th chapter of *Isaiah*, 6th verse: CHRIST *is the Child that was born unto US—He is the Son that was given unto us, and the government shall be upon His shoulders: and His name shall be called—Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of His Government and Peace there shall be no end, henceforth, even for ever.*

This the zeal of the Lord will perform, and this He hath promised in the 2nd *Psalms*:—“Thou art my son; this day have I begotten thee. Ask and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Now when the Lord cometh to fulfil these words, they must know it is written:—“Kiss the Son lest he be angry, and ye perish from the way: but blessed are all they that put their trust in him.” Then He will bind up the Testimony and seal the Law among His Disciples, that wait upon the Lord: though He has hid His face from the House of Jacob, because they hide their face from Him. And know it is written:—“He is a Stone of Stumbling, and a Rock of Offence to both Houses of Israel, and many of them shall stumble and fall.” and thus it must be known among them, how they did stumble and fall, when our Saviour came among them, as they could not believe He had all these offices first to go through, for the transgression of the Fall, before He came to claim the Kingdom He died to redeem. For know it is written:—“The blood of bulls, or of goats will not do,” then “Lo, I come: in the volume of the book, as it is written of me—to do thy will O Lord.” So from all the Prophets you see the office of Christ, that He must go through the *first*, to establish the *second*, as it is written in *Isaiah* 25th Chapter, 8th verse: “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.” Then shall it be said:—“This is our God we have waited for him ... we will be glad and rejoice in his salvation.” Now mark the 44th Chapter, 5th verse: “One shall say, I am the LORD’S; ... and another shall subscribe with his hand unto the LORD.” “Thus saith the LORD, the King of Israel, and his redeemer the LORD of Hosts; I am the first, and I am the last; and beside me there is no God.” This is a stumbling block to the Jews—they think if they believe in the Son of God, who came to die for the redemption of man—they are setting up another God; but

I tell them—No. If they weigh deeply these chapters that I have mentioned, which allude to the Son of God, and they place them to the sons of men, then they are setting up men as gods, and making other gods to themselves, as I heard one of the Jews say—that Solomon was the Son of God spoken of in the 2nd *Psalms*. Here they are setting up the sons of men to be the Son of God to whom the Lord made the promise. So the way they think they are honouring God—they are dishonouring Him by making gods of men: for if they discern all the Scriptures that I have mentioned, it is *more than man*, that is mentioned, in the whole, as the perfect Godhead united in ONE. So if they believe in the Son they believe in the Father also. But they must know from the Prophets, where He saith—“I am God—there is none beside Me”—“Yea, there is no God; I know not any.” *Isaiah* 44: 8. He does not contradict the Psalmist of the Lord saying:—“Thou art my son—this day have I begotten thee,” but He is reproving their making graven images, forming them as gods to worship—that were no gods to deliver them, nor any gods to trust to, like the LORD that was the Creator of the Heavens and the Earth—that laid the foundation of the world at first, and said,—“*Let US* make man in *Our* image, after *Our* likeness.” Thus you must know by saying—“*Our*,” and “*Let US*”—that He was conversing with the Son, who was in the perfect likeness of the Father, united as ONE. Then how can man simply suppose the Godhead can be divided, or that man can set up any earthly worship, or form a god with any power. Now when the Jews have weighed all these things together, and are truly convinced of the office of Christ, and that He must come again in the Spirit to have the victory over Death, Hell and the Grave, to establish His Kingdom in Peace and Righteousness as it is written in the 4th Chapter of *Micah* concerning the establishment of Christ’s Kingdom in the *last days*—“That they shall beat their swords into plough-shares, and their spears into pruning hooks. Nation shall not lift up the sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig-tree, and none shall make them afraid.” And at that time when the Lord bringeth in His peaceable Kingdom to man, it is said—“I will assemble her that halteth, and will gather her that is driven out.” Now this they are to consider—why they were driven out—because of their unbelief in the Son of God: but when they come to look on Him whom they have pierced, and to lament the folly of their forefathers, and say as the prophet said—“We hid, as it were, our faces from him, but surely he hath borne our griefs, and carried our sorrows—He was wounded for our transgression—He was bruised for our iniquities”—when they thus confess, then they may add—“The chastisement of our peace was upon him, and with his stripes we are healed.” For so will the healing of the nations be. Then may they subscribe with their hands unto the Lord, and be waiting for the salvation of their God—that He will gather them from all nations, whither He has scattered them, and will establish them in their own land, as He hath promised them; for great are the promises made to the Jews when they return unto the Lord. But they may answer that they have not turned from the Lord; but of this they must be assured, and reason must convince them that if Christ was the Son of God mentioned in all these Chapters, and they stand out against the

Son—they stand out against the Father that sent Him. But when they return in peace, they shall possess their souls; for the promises of God are great, if they return: for though their sins be as scarlet, the Lord will make them as wool; and though they are as crimson, He will make them white as snow. Here I have laid the Scriptures before you to convince the Jews of the manner their return must be; and from their own Prophets they must see how clearly the death of Christ was foretold. When they are thus convinced I should be happy to join them hand and heart, and their sealing is the subscribing with their hands unto the Lord. But to what purpose is their signing to have the Kingdom of Christ to be established, and Satan's power to be destroyed, that peace and harmony may be upon the earth, before they have a clear idea of what they believe. But this the Jews must reason with themselves, how soon their destruction came after our Saviour was crucified, and how many years they have been a scattered people, without having any nation to call their own; and how the Gentiles that were a despised heathen nation, are brought in through the Gospel to be a Christian people, and having a nation to call their own. Thus they must discern that there was something or other that they know not, that keeps them still outcast. They cannot suppose that it was from their forefathers making and worshipping of images, which I know some of the Jews have disputed, that that is the reason they despise images now. But if that had been the cause, they must be convinced in all these numbers of years, the Lord would be reconciled to them, and give them Prophets from their own people in what manner they should be delivered to regain Jerusalem that they have lost, and all the kingdoms that belong thereto. But as this has never been the case, and there is no likelihood for them that it ever will be, before they are joined with the Gentiles that are under the Gospel, they must be assured that their faith is wrong; and if they weigh deep the writings of their Prophets, they will truly be convinced that their deliverance will never come before they are convinced of the death of Christ, that He was crucified according to the words of the Prophets, and they must look on Him whom they have pierced, before their deliverance cometh. This, I know, many of the Jews will do to fulfil the words of the Prophets—*then they will regain the CITY they have lost*; but I fear the number will be but small of those that turn and see the errors of their forefathers, yet happy will it be for those whose eyes are opened to see their error and believe. I shall be happy to hear that these Jews you have mentioned to be like the Bereans of old—search the Prophets, and weigh deep their writings, and call reason to their assistance, and pray that the Lord will open the eyes of their understanding to convince them where their error lieth, that they may be restored to the favour of God, as they were first His favoured people. But they cannot believe in my prophecies before they believe in the Gospel of Christ; but if they trust to the wisdom of their teachers, they may trust for ever to a broken reed: for if there was any wisdom in their teachers they would have found out before now, why they are thus scattered. They trusted to their teachers till Jerusalem was destroyed, and they became mostly destroyed themselves, and the others were forced to flee. Then how can they trust to teachers, that have so blindly led them on to be outcasts in every nation, when they consider

how great the promises stand to the Jews when their ways please the Lord, that Jerusalem shall be new built, and never more be destroyed—that perfect peace and happiness shall be in their borders for ever and ever? I need not quote all the promises made to the Jews, but reason must tell them that UNBELIEF is the bar that keeps them out of their possession. But now the END is drawing near, it is time for that BAR to be removed from them, that has shut out their forefathers: and they that turn to the Gospel will possess the Holy Mountain, when they have taken the stumbling-block out of the way. But this I can assure them—as long as they resist the Gospel of Christ—so long will the Lord resist them from being His people. So I wish them to judge for themselves, and that the Lord may open the eyes of their understanding to discern their Prophets aright. Then they will soon be convinced wherein their true happiness lieth. Here I have written you a long letter for the sake of the Jews, as the time is come to call *them* in, that will not stand out through unbelief. I know many in Devonshire that are now halting between two opinions, and have confessed themselves, they do not know that their belief is right, seeing the number of years they have been wandering up and down, from nation to nation, having no place to call their own. This hath convinced many serious minds—there is some reason that they know not: and some I know are jealous for themselves, and have said that they believed my prophecies to be true, and feared that their unbelief brought all their judgments upon them. Yet in every place they are discouraged by their teachers, who persuade them to trust in the wisdom of man, and never to judge for themselves whether they are right or wrong; and this I fear will cause thousands of them to perish in the end through unbelief: I shall be very happy if it be not the case with these Jews you have mentioned.

So I must conclude with wishing every blessing to attend them, both spiritual and temporal; and wish you to point out all the Scriptures which I have mentioned.

I remain,

Your sincere friend in the Lord,

Joanna Southcott.

A Communication given to Joanna Southcott on the above Letter, April 4th, 1805.

After I had finished drawing my own judgment from the Bible from the manner things had been explained to me, to compare them together, I was answered in prayer—that the Lord had worked upon my heart to draw the judgment I had made and now the Lord would answer me from the Books of Moses:—

THE SPIRIT OF TRUTH.

Exodus, 32nd Chapter, 10th verse:—“Know what I said unto Moses, when the Children of Israel had provoked Me by having their gods of gold and their calf—to walk before them—to TRUST and not in ME—I said unto Moses—Let Me alone that I may consume them. Here was My anger provoked against them, after they had seen

the wonders I had worked in Egypt for their deliverance; and they knew the promise I had made them—that I would drive out the Canaanites and Amorites and the Perizzites, and all the enemies for their sakes, if they trusted in me. But when they trusted to the works of their own hands, My anger was kindled to destroy them—before Moses My servant interceded for them, and destroyed the Calf that they had made, and slew these men that wanted a Calf to go before them and that trusted to the works of men’s hands, to despise the trust in the Living God. Thus did Moses turn away Mine anger from destroying the whole: but know how they went on to provoke Me after they had seen that the men were destroyed for making the Calf, and the Calf was destroyed before them: yet they went on again to make other gods and to worship Baal-peor, till I sent the plague amongst them.

“But when Phinehas took the javelin and went into the tent and slew the man and the woman that were joined in this wickedness (*Numbers* 25th Chapter, 11th verse)—the plague was stayed from the Children of Israel.

“And know what I said unto Moses—“Phinehas has turned away My wrath from the Children of Israel, while he was zealous for My sake amongst them; therefore I gave unto him My Covenant of Peace.”

Joshua, 7th Chapter, 12th verse: “Neither will I be with you any more, except ye destroy the accursed thing from among you.” “Therefore the Children of Israel could not stand in the day of battle against their enemies—the accursed thing that Achan had done was concealed amongst them: but when they had destroyed him, the Lord turned away His anger from the Children of Israel, and destroyed their enemies as He had promised.

“Now from these Chapters let the Jews learn wisdom, and know that there is an accursed thing among them of the evil that is in their hearts, and how at the first they began to court to be men-pleasers, and to worship man more than God; as they knew when I came amongst them to be their leader, as Moses was of the Children of Israel to deliver them from bondage, they did everything to provoke Me, as the Children of Israel did to provoke Moses. Therefore the Kingdom was not restored to them, when I came among them. But had they *done right* in seeking My life, and destroying one as Phinehas did to destroy the man of Israel, then Mine anger must have been turned from the Jews, and the kingdom must have been restored unto Israel if I had been the accursed thing, as they supposed, to be destroyed as Achan was that had the Golden Wedge—had this been the case as they vainly imagined, then I would have destroyed their enemies that came against them, and not have destroyed them (the Jews) and have cut them off. Now I tell thee, to open the eyes of men’s understanding that they may know when their ways please the Lord and when they do not, all these types and shadows stand upon record. So the accursed thing that is now among them, is their *unbelief*, and till that unbelief be removed—I now tell thee and them and all mankind—their deliverance will never come; neither will they be able to stand against their enemies, till that accursed thing be removed, which is their unbelief. But when that is removed, I shall give them the LAND I promised to their fathers, and drive out all the

enemies before them, as I drove them out before Joshua. And let them this consider, how I concealed the body of Moses, that they should not worship him as a man; but let them consider and weigh all nations under the Heavens, and they will see no nation has been so greatly blessed as those that worship Me in believing the Gospel, and now is the time I am come to fulfil the Gospel. They will see the judgments come as foretold through their unbelief. This is the answer thou must send in thy letter, and let the Jews weigh it deep.”

[Extracted from *Two Witnesses*, No. 15.]

The Difference Between Man and Beast

An Answer to an Atheist.

A Communication given to Joanna Southcott on Wednesday, April 24th, 1805.

The dispute was of an Atheist saying that man was not superior to the beasts, only by having the power of speech, for he said he had marked the wisdom of the birds how they built their nests by wisdom, and lined them with feathers to keep their young ones warm, before they had any knowledge they should have young ones: and then their sitting three weeks upon their eggs to bring forth their young: and he marked the wisdom in all animals, which convinced him there was the same sense in animals as there is in man, but more than in the birds and beasts, and he did not believe there was a God or Devil.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from the folly of this man: Whom does he suppose gives the knowledge to the beasts or feathered fowls, that all things might increase for the good of mankind. Now let him come to the seas: Is there not the same wisdom in the waters to keep their ebbing and flowing without breaking their bounds? Is there not the same knowledge in the tides to keep their hours to overflow, and their hours to turn back again? Is there not the same knowledge in every fruit tree, to know their seasons, to bud and to blossom and to bring forth their fruits for man? For as a bird hatches her eggs, and bringeth her young in her season, so do the trees bring their blossom, and their fruit in their season. The weeds of the ground, without the care of man bring forth the seed, that droppeth into the earth and bringeth forth its increase, if not destroyed, like the grains of corn that are sown and cultivated by the care of man; and all the things keep their times and seasons, to bring forth their increase. The sun draweth the waters and filleth the clouds therewith and disperseth them through the Heavens in the Firmament thereof to water the whole earth, and these keep their bounds with equal wisdom, like the beasts that perish. Heat and cold, summer and winter; the ebbing and flowing of the days to lengthen and shorten, keep equal

knowledge and equal space with the birds and the beasts—all alike keep their appointed times and seasons in their order. Then now answer me, O vain man! Who is the Ruler and Governor, to give this knowledge and this wisdom to all the works of the Creation, as well as to the beasts that perish? Do the birds out-vie the trees, when they bring forth their beautiful blossom to man, and then bring forth their beautiful fruit, that is delicious and good for their taste, after they have hatched it like the birds, after the continuance of the blossoms appear? Is there more wisdom in the beast, for the ox to know its owner, and the ass his master's crib, than there is in the tide to know its ebbing and flowing, and to keep its bounds and know its hours? O vain presumptuous man! By whose hand doth thou vainly suppose this knowledge came, that hath no knowledge in themselves? Wilt thou say there is knowledge in the water, without My fixing its bounds and placing it in that manner? Wilt thou say there is knowledge in the trees, that have no knowledge either to speak, or move, or stir from the place where they are planted? What knowledge wilt thou ascribe to them? and yet you see I have planted them; I have created them, to keep their order for the use of mankind, full as regular as the beasts of the field, or the fowls of the air—all alike keep their times and seasons—all alike keep their regular order. Then now, O vain man, these things cannot be done by thee! Canst thou form the sun in the firmament—canst thou keep back the bounds of the sea, when I command them to break forth? Canst thou command the clouds when I keep them back, or when I bid them to flow? Canst thou command heat, when I send cold, or canst thou command cold when I send heat? Canst thou command life when I send death? Let these things teach thee, O vain man, there is a God to govern all things—that created all things for the use of man. And now I ask thee, what use are these animals to man, if I had not created them with sense and understanding for man, any more than the fruit trees, if they never blossomed and bore fruit, what use could they be to man, if this knowledge given them equal that of the beasts that perish, for all keep its time alike—all keep its seasons alike—and all knoweth its bounds alike—and all alike are for the good of mankind. But now answer Me, O vain man! What reason or what understanding, or what knowledge have these creatures got of Him, that created them, if thou puttest thyself upon an equal footing with the beasts that perish? Then thou art formed a more helpless creature than they; and know, they are formed with their clothing, without covering, and let this teach thee, O man, thou art formed to have clothing: thou art formed to have a covering, different from all the beasts that are created. Let this teach thee, thou art created in like manner to have a covering of My Spirit, a covering of My Protection, or thou wilt appear more naked in the End, than the beasts that perish. If thou comparest thyself with the beasts, go forward like the beasts, put off thy clothing, go as thou art created as the beasts do, and then I tell thee, they are thy superior. See which appear with the greatest beauty, form and comeliness, the fowls of the air, the beasts of the field, or thyself, O man? But I know the thoughts of thy heart, thou sayest—Nothing that is created would appear more hateful to the eye than man and woman would appear to go out in the world as they were created without a covering that I designed them for.

Then let this teach thee, O man, thou art not formed like the beasts that perish, but let thy Creation teach thee, thou wantest the covering of man, to cover thy body from shame, and so thou wantest the covering of My Spirit to cover thee from thy shameful end, that thy own folly will bring thee to, if thou hast no God to rely upon, to clothe thee with the Robes of Righteousness, and preserve thy SOUL from destruction, as the clothing of man preserves thy body from shame, from cold and from the sun. Canst thou endure like the beasts, the cold of the winter—the burning heat of the summer, without a covering, like the beasts? Let this teach thee, thou art formed for a different end than them. Now I have showed thee, O man, thou boastest thyself in thy folly and placest thyself with the beasts that perish, that thou in thyself art more shameful than them: and canst thou answer for thyself, thou art formed with the beauty of their clothing? Then now, O vain man, there is a different clothing designed for thee, than is designed for the beasts that perish, and if thou dost not place thyself above them, I tell thee, O man, thou art placed beneath them, when I discover thy shame and thy nakedness. Now tell Me, O man, why wisdom is given thee above the beasts, for they have no speech given to teach each other? Thou art taught thou hast a Soul to ascend to glory or to be in misery, but none of these things are taught to the beasts. So I tell thee, as thou wanted clothing for thy body, and this thou hast wisdom to know, and yet thou hearest thou wantest clothing for thy Soul, but this thou hast not wisdom to understand, then thy wisdom is worse than the wisdom of the birds, that improve the wisdom I have given to them. So now let man weigh deep why he should be made to want clothing more than the beasts, if he wants nothing more than the beasts? This different make, must convince a wise man, that he is formed to be clothed with all the works of Creation, the clothing of the sheep is made for clothing for man, the clothing of the beast is made for clothing for man. Thus let man consider, the clothing of the beast is designed for the clothing for man; the flesh of beasts is food for man; and all the fruits of the earth the same. Then why disgrace thou thyself, to place thyself with the beasts, which I have told thee are created for thy use? But for what use wast thou created? Wilt thou answer, for none, for thou makest no use in thy creation if thou deniest a God thou wast created to worship and honour. But now I know the pondering of thy heart—thou sayest the atheists will answer, man is of use, to make this clothing, to make or build houses or plant vineyards, that they may be secured from the cold, and have the fruits of the earth to enjoy—this is the use thou sayest the atheists will say they are of one to the other. But then I ask thee, amongst all the works of Creation, who is benefited by man? Is the horse benefited by man to carry his burden? Are sheep and oxen benefited by man to be murdered for their sake? Where is the beast would say if he could speak, man is of use to him? Does not the lion and the bear, the wild beasts and the tiger get his provision without man's protection, and without the care of man? Do the fish in the sea want the care and protection of man? Do the fowls in the air want the protection of man? What use is man to the protection and creation of all these dumb animals that I have created? Man is of no use to them, but they are of use to man. So whom will man say he was created for? Will he say he was

only created to be a devourer of all the works of creation—to rob, murder and destroy all his fellow creatures (because he makes them his fellow creatures if he puts himself on a level with them)? O vain and ignorant man; of all the works of creation thou makest thyself the worst, for thou art of no use to any but thyself, but all the things in creation are of use to thee, unless it be the crawling vermin, the serpent, and insects of different kinds that men say are of no use, and I tell thee, O man, if thou dishonourest thy Creator, and say, thou wast not created for the honour and glory of God, and as the works of creation are created for thy good, thou puttest thyself upon an equal footing with the serpent, that is of no use to any one, but to destroy with his poisonous sting—and so with thy sting and with thy strength, thou destroyest all the beasts thou hast in thy power, and to no use, nor purpose is thy life, any more than the life of a serpent, if thou placest thyself with the beasts that perish. For as a serpent is of no use to mankind, but to sting him with a spear, if he has it in his power, so thou makest thy use, O man, and like the serpent say thou shalt die, and be in remembrance no more than him. Then how canst thou answer for thyself, O man, to place thyself with the brute creation, and injure them that never sought to injure thee—to murder them that never sought to murder thee—to make slaves of them, that never made slaves of thee? For if thou puttest thyself with the brute creation, thou makest thyself the greatest brute, and more cruel than any of the brutes, for they will run from thee, and not destroy thee, if thou givest them room to go. But thou sayest in thy heart, there are some serpents and some wild beasts, that will follow man to take his life, if he try to flee from them. Then I answer, just like them, man makes himself, that placest himself with the brute creation. But now, O man, how wilt thou appear when thy naked body, that came into this world, awakes with a naked soul before Me, and I lay before thee all the works of creation, that I created with understanding for thy good, that thou mayest be fed and clothed with the works of My hand, and all in their kind have been profitable to thee, as they were created for the good of mankind? But thou, that was created for My honour and glory, and blessed with My bounty, in all the works of creation, hast brought no honour nor glory, neither to thy Creator, nor the works of My hand hast thou honoured, or been profitable to, but placed thyself with the beasts, and they have been profitable to thee, when thou thyself hast been cruel to them, without acknowledging there was a God, that created the world for thy use, and created thee for His service, that thou mayest give honour and glory to His Name. Discern His wisdom in the works of creation, and know that a God that could give such wisdom, such knowledge and such reason to the brute creation, that they might be of use to mankind—man must know He had wisdom and power, to create a Body and Soul to man, that he might praise Him here on earth, and dwell with Him in the realms above, when they are made fit for their Master's use, as the beasts are made for the use of man.

“Therefore I tell thee, the observation drawn by the Atheist to believe there was no God, was My wisdom in creation, to prove to man, there is a God, whose wisdom and power is beyond all understanding, to form sense in the brute creation, how they may

increase to be useful to man; and in like manner I have fixed all the bounds of the sea, the tide and the stream, the storms and the tempests, the fruits and the fields, to convince mankind there is a God of wisdom and of power, that hath created all things and who gave sense and reason to all things in their proper place, which is impossible for man to accomplish. But all these things I have created for man, and man I created with wisdom and understanding that he might discern My wondrous works in Creation, and see with what wisdom all is created for his good, for I gave him orders to kill and eat; I made the beasts good for food, I made the clothing good for them, and all the fruits of the earth, and the fields and every tree of the earth I made for man's good, but man I made for My own honour, and for his good, throughout a never-ending eternity, if man obey his Maker, as the ox and the ass and the horse obeyeth his master to be of use to him. So let man obey Me and then he will find he was not created as the brute creation, that giveth no honour but to his master; but man was created to honour his Maker, and allow I had created everything with sense and reason in its proper place, that it might be of use to man. But of what use would these creatures be to man if they had no sense nor understanding, nor reason given to them, they could not be of use to man any more than the wild beasts in the forest, which they cannot tame to be of use. Now let these things open men's eyes to see reason and understanding must be implanted in the beasts that I have designed for the use of mankind, for what good would they be if they were created without sense or reason? Can you teach reason to a man that is born a fool? In thy heart thou answerest, no; then I tell thee of the brute creation: if I had created them fools, without any understanding or any sense in them, it is impossible for any man to plant it there; then how can the brute creation be created for the good of mankind without sense being planted in them? Now I tell thee, the very thing that ought to teach to man wisdom, there was a God who gavest understanding to the simplest animal, but has given much greater gifts to man to show him how he ought to praise his Creator; yet these things darken his understanding, to judge all things come by chance, and yet he does not discern if so, chance hath made him more cruel and worse than the brutes and of all creation, if he alludes it to chance, man is the worst. Here I have showed thee the folly of the atheist, that they may see what they compared themselves to, that do not allow there is a God that formed all things by his wisdom, and gave them understanding for the good of mankind, but man he formed in his own likeness, to be adorned with clothing beyond the brute creation, so that he hath his clothing to put on that he may appear in form and comeliness. Perfect so is his tongue given him to converse, that he may speak of the goodness and wisdom of his Creator, and shows the folly and madness of mankind where Satan's arts have blinded their eyes to teach them all things come by chance that man might not praise his Creator, and commit sin with a high hand, thinking there is no one to punish, that when they die all is no more. But this mistaken notion will deeply alarm them when their lives are taken from them; then they will know why man was created to have power over the creation and a different sense and understanding given them, a tongue given to speak to the glory of

God and to praise Him for all His wondrous works which man with all his folly have had wisdom to discern, though he has not wisdom to discern from what hand the whole came, nor what man makes of himself to place himself with the brute creation. He does not discern in so doing man makes himself the worst of the creation if he does not allow he was created by a God of wisdom above the creation to praise his Maker, and that the Lord created the beasts, birds, fish and fowl for the use of man. Then he must allow what was made for his use by the wisdom and goodness of God, was made for his honour and happiness, to have all these things subject to him, that he might see the goodness of his Creator. But what I have made for the honour of man he hath placed to dishonour himself, by putting the whole upon a level—for upon a level they must be if all come by chance and perish into nothing, then the Creator of the whole earth can receive no honour or praise from man, and the wisdom of the beasts is above the wisdom of man. So let the Atheists use reason, or they will never think of religion to praise the wisdom of a God they do not believe.”

From the original Communication in the writing of Jane Townley and Ann Underwood.

[Extracted from *Southcott Despatch*, No. 39.]

The Mockery of the Clergy

A Communication given to Joanna Southcott, on April 30th, 1805.—*St. Matthew* xxiv.

A letter was brought from the Rev. Thos. P. Foley, giving an account of the Mockery he had met with from the clergy saying they wanted no more knowledge so long as they had the Bible to fly to; that was quite sufficient for them, and referred him to the 24th chap. of *St. Matthew*. This provoked me to anger, knowing the Bible was never explained by any man, neither was it ever fulfilled. Then how provoking is man when he knows it is out of his power to explain the Scriptures, and yet will not allow they will ever be fulfilled, to be revealed by the Lord; so they mock the Bible they profess they have to fly to. These meditations and thoughts provoked me to anger against the clergy, and another thing provoked me to anger, the clergy were sending back Mr. Turner’s Communication on the Forty Days, because they did not discern they were fulfilled. This I thought was like the Atheists that agreed together to burn their Bibles, because they did not see they were fulfilled, nor did they believe they ever would be, neither did the ministers ever explain there was assurance of their fulfilment. These meditations provoked me to anger, to think how much the clergy worked to keep on the spirit of Atheism and unbelief amongst mankind as long as they could, for if they deny the spirit of prophecy, they must deny the truth of the Bible: these meditations and many more provoked me to anger against the clergy.

On the Sunday morning I awoke with these words—"I know that my Redeemer liveth and that I shall stand in the last day." On hearing the Scriptures read over the manner they were explained to me by the Spirit, which explained the clear truths of the whole, agitated my spirit again to think that the ministers could not explain the Scriptures themselves, neither would they allow they were beyond their power, and must be revealed by the Spirit of the Living Lord. This I pondered in my heart this day how true were the words of David, "They will not know neither would they learn, but determined to abide in darkness."

THE SPIRIT OF TRUTH.

"Now I shall answer the ponderings of thy heart and begin from the chapter (*Matt. xxiv.*) where he alluded to: And now *I shall come to the false Christs and the false prophets.* There are TWO sorts arisen—there is one sort arisen like the woman that pretended to show signs and wonders of her cures that she said she had done, and other wonders that thou hast heard of, besides the woman that pretended to show signs and wonders by her trance—those and many more of different kinds are publicly known to the world and truly known to thee that arose since thy Visitation, besides the clergy that have set out themselves to be the prophets, and yet I tell thee they prophesy falsely in My name, though they say they have their Bible to go to. BUT WHERE IS THE MAN THAT UNDERSTANDS HIS BIBLE? And where is the man that will give warning of My Coming by his wisdom? I now tell thee, marking one chapter without another is like their mocking Turner's Communication without knowing what hath happened in the Forty Days, or what the event of things will be to the judgment of mankind, those things are gone out into the world. And now I tell thee, mankind are expecting to see wonders, to have his prophecies fulfilled—then let them expect wonders to see the fulfilment of the chapters that he hath mentioned, and know that it is written, as the days of Noah were, so shall the Coming of the Son of Man be. Now let them remember what the days of Noah were: In the days of Noah there was a Visitation from the Lord, Noah was Visited from on high and ordered to build the Ark, and to warn the Nation of their destruction that should come upon them. This was the days of Noah—unbelief and mockery were found in the people—then now let them mark My words that say they have their Bibles to go to, then the Bible tells them from this chapter as well as others, that *My Visitation must come as it came to Noah,* before I come in the Clouds of Heaven WITH POWER AND GREAT GLORY. Now I may say to this generation as I said to the people of old, Ye Scribes, Pharisees, and Hypocrites, "Ye can discern the weather but cannot discern these times." And so are the discerners of *this age;* they can discern My words of the false Christs and false prophets which I said should arise (and I have brought them clear to thee, both from their words and writings to prove they have arisen,) but this is discerned by man on the one hand to see My words that were spoken of the false Christs and false prophets, but they will not discern My words, what I said of the days of Noah, and yet they will profess to bring forward My Bible, *to cloak their unbelief.* But how will they answer when I tell

them it is an evil servant that shall say in his heart “My Lord delayeth his coming, and shall begin to smite his fellow servants.” Now he that discerneth the one, let him discern the other, lest he find his Lord to come in a day when he looked not for him, in an hour unaware, and shall cut him asunder and appoint his portion with the hypocrite, *because a hypocrite that man must be that professes to mark one part of the chapter and not the other*, how I warned them of the day of Noah, and how I warned of the evil servant that would say in his heart “My Lord delayeth his coming,” and so are these filling up the multitude that I am delaying My judgments—I am delaying My Coming—that they may eat and drink with the drunkard. Now let him mark the 25th chap., how I compared the Kingdom of Heaven to the Ten Virgins: But how could they be looking for the Bridegroom’s Coming if they were not warned of his coming? Then I tell you from this Parable how the wise will be looking for the Bridegroom, and have oil and lamps ready to go out and meet Him at His Coming: but how can they be ready for a sudden surprise in an hour unaware, if they were not warned before; therefore I told them from the Parable how the wise would be waiting for their Lord at the midnight cry. And now mark the other Parable: The Kingdom of Heaven is as a man travelling into a far country, who called his servants and delivered unto them his goods, and straightway took his journey into a far country. But know, after a time the Lord of these servants shall come and reckon with them; and to those that have been faithful, know My answer, “Thou hast been faithful over a few things I will make thee ruler over many things, enter ye into the joy of thy Lord.” Here I have showed thee from these Parables what was left on record, and how the servants that expected their Lord’s return improved their talents and were welcomed by their Lord. But he that looked not for the coming of his Lord, digged in the earth and hid his Lord’s money—and so I tell thee of men hiding My Bible in the earth, that it might not appear, nor the truth of My words be made known to mankind. But how dare men presume to say they have My Bible to go by, while they are trying to conceal the truth from man! Did I not plainly tell them, these Parables of the Kingdom of Heaven were to show them of My Second Coming; that after leaving them a long time, like the Lord of the servants, I should come again in glory with all the holy angels, to gather all nations, and to separate them, as a shepherd divideth his sheep; those that have been as faithful servants, improving their talents for the coming of their Lord, and had been faithful in a few things, they should be made rulers over many things, and enter into the *joy of their Lord, to inherit the kingdom prepared from the foundation of the World*. Here are My words left on record, that My Second Coming shall be again in this world, to *make the Kingdom as it was designed and prepared from the foundation of the world* in the manner it was formed, and man was placed before he fell—this I said I should come to establish. But I know the thoughts of thy heart, thou sayest many have placed this chapter, and this Coming to the Day of Judgment, because it is written, one shall go into everlasting punishment, but the righteous into life eternal: therefore *they have judged it is the end of the world, but I tell thee it is the end of sin, and not the end of the world that I created for man*. But mark My words what is said to the faithful servant

at My Coming. "I will make them rulers over many things;" then let men know, I did not mean to come to make them rulers in Heaven, but rulers on earth. Now mark the words I said to My Disciples, that I go to prepare a place for them, that where I was they might be also, to behold My glory; but I did not tell them I should make them rulers in Heaven. And know what I said of the saints—they were like the angels in Heaven—and so I tell thee all in Heaven are filled with happiness and with praises—with joy unspeakable and full of glory, without being rulers there. *Therefore I tell thee the word meaneth rulers in My Kingdom here below*, for that it will be established to every perfect happiness to mankind. Yet I tell thee there will be rulers among the people, there will be priests and order when My Kingdom is established in peace, harmony and love—days of praise and Sabbaths will continue, that men may praise their Lord in the beauty of holiness: and as there will be priests, so there will be rulers, that everything may be in order. Here I have showed thee from the parable of this chapter of My Second Coming, to establish My Kingdom of Peace below, and like the Day of Judgment it will be to those servants who dig in the earth and hide their Lord's money. For now I tell thee, like digging in the earth and hiding their talents, are all those that cover My Gospel with saying the Lord delayeth his coming and *persuade the people, I shall not come again*, and this I tell thee thousands are doing. Now let them answer the following words: "What is done to the least of these My Brethren, ye have done it unto Me:" but who are My Brethren that this inquiry will be made at My Coming? Will men answer, he that mocketh at the Coming of the Lord, and teacheth men that I shall *never come to fulfil My Gospel, and the words of the Prophets*—will you call these My Brethren? I tell thee, No; *those are mine enemies* that will be ready to answer and say, Lord, wherein have we offended? or what have we done that we have not administered unto thee? But know My answer: "*Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me.*" Now mark My Gospel further⁵ where I tell you the Spirit of Truth shall come in My name, and he that *receiveth not the Spirit despiseth Me*. Then now let all men that pretend to mark these chapters, mark them deep and see the end, for out of their own mouths will I condemn them, as I said of the servant that digged in the earth and hid his Lord's money, O thou wicked servant, thou hast marked in the chapter where I told thee of the end, and yet thou art mocking the Coming of the Lord: but how wilt thou appear when I come to condemn thee from thy own words, that thou sayest thou seest the one, but will not open thine eyes to see the other? therefore I tell thee, thou standest with the servant that hid his Lord's money. For now mark the chapter deep (as the hearts of all men are known to Me), how in every age of the world My prophets have been persecuted, imprisoned, and put to death, and the persecution I found amongst mankind, and this persecution *I knew would be in the end*, therefore I told My Disciples when they asked the signs of My Coming, and the end of the world, that many *false Christs* should arise, and *false prophets*, for I know well in every age of the world, when the Spirit of prophecy was given from on high to any prophets, Satan also worked among men to make them

⁵ *St. John* xiv. 26; xv. 26; xvi. 7–13.

prophets, and this I knew he would do in the end. Therefore I set the mark before men that I knew would not believe from the true prophets, *I cautioned them of the End from the false prophets*, so now there is no excuse for man to say he is not warned of My Coming. If they say it is false prophets—if they say it is false Christs—out of their own mouth they must confess the end is near, and the wars and the tumults are now risen with it. Now mark the days of My Disciples; what shadows were then before the destruction of Jerusalem, and how the vagabond Jews went to follow after the Disciples to do as they had done. And mark the words were said by the Apostle (*John* iv. 1): “Many false prophets are gone out into the world, and the spirit of antichrist whereof ye have heard that it should come; and even now already it is in the world.” The same is said by the Apostle Peter, (*2nd Peter*, ii. 1.) “*But there were false prophets* also among the people, even as there *shall be false teachers* among you, know this first that there shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the Creation?” (*2nd Peter*, iii. 3 and 4.) (*St. Jude*, i. 18) *How that they told you there should be mockers in the last time having not the Spirit*. Here I have showed thee from the Apostles how there were many false prophets in their days, before the destruction came upon Jerusalem. But did these false prophets prove the Apostles were false? I tell thee, No; and now mark from the words of the Apostle, what the antichrist meaneth that came in their days, and would come in the last days. But if men discern the Gospel they must see what is meant by saying “I am Christ:” then they must deny My coming in the flesh, and My coming again in the Spirit, for I now tell thee there is no man can say he is a Christ if he confess I was the Son of God, the Lord Jesus Christ, that came in the flesh to die for man, and should visit again in the Spirit, and come again to destroy the works of the devil. Then he must give to My name every Honour, Praise and Power, and he cannot call himself a Christ, for know what is written by the Apostles: (*1st John* iv. 2.) “Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God.” But here I know thy pondering thoughts; thou sayest there are thousands that confess Jesus Christ came in the flesh, and yet their hearts seem at enmity against Him. To this I answer: the Apostle here speaks of *the Spirit visiting of man*, as of a prophet, and here he shows you whereby *you shall know if the spirit was of God*, because he tells you many false prophets are gone out into the world, that denied the Lord Jesus Christ coming in the flesh, and this spirit was not of God, but came from the Devil. And now I tell thee, there are many *false prophets gone out in the world that deny the Visitation of the Spirit of Christ*; and I now tell thee when men have read their Bibles through, and weighed deep what was spoken by David—what was spoken by the prophets—what I spoke in My Gospel—and what was spoken by My Disciples to the end of the Revelations—then when they have weighed the whole together, *he that denieth My coming again in the Spirit is as false a prophet gone out in the world as they that deny My Coming in the flesh*. So let no man boast they have My Bible to fly to, or to teach them, when they will not be taught by it, nor

allow the truth it contains; therefore I tell thee, thousands and tens of thousands will tremble at My Coming, and My Bible will be brought forward against the servant, and thousands will answer like the servant. 'Here is thy Gospel as left upon record, but we never believed thou wouldest come again to fulfil it, therefore we never improved it, but let it remain as it stands, without improving against thy Coming, therefore did not tell mankind that the Lord would ever return to enter into reckoning with his servants, yet we told them he would enter into reckoning with them after their death, but never believed he would come in the Spirit, according to his words, neither discerned we the Parable of the Fig Tree, that put forth his tender branches and green leaves, to show the summer was nigh. This we never discerned, that when we saw all these things come that are mentioned in the Gospel, we did not discern the Kingdom of Christ was even at the door; neither did we discern the meaning of his words, "This Generation shall not pass away till all is fulfilled." ' Now I shall ask mankind with all their boasted pride and wisdom, in what manner they will explain this chapter: But I know the thoughts of thy heart; thou sayest there are two ways that men will try to explain it—the Day of Judgment, and the Destruction of Jerusalem. Now to thy thoughts I shall answer: how can men explain the words, "This generation shall not pass away till all these things be fulfilled?" But what men call a generation, thousands have passed away since these words were spoken, therefore these things were never understood by man, that *I meant the generation under the Fall*. Then how can man boast of knowledge, that they understand their Bibles, when they can no more prove them true to man by their own wisdom than Turner's Communication prove true? But how ready are men to be influenced by Satan, and their own worldly wisdom, to discern every thing that is now spoken by prophecies, if it be not clearly fulfilled to their judgment! But when I bring them to My Bible, and point out what is not fulfilled, then what is their answer better than the servant that I have told thee, "Lord, I know that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; so I was afraid to believe thy words, and went and hid my talent in the earth, and here is the Gospel as thou left it." But mark My answer that I have told thee before, "O thou wicked servant, thou sayest that I told thee of false Prophets and false Christs that should appear at My Coming and thou sayest they have appeared; then oughtest thou not to warn My people My Kingdom was at hand?" So out of thy mouth will I condemn thee, and give thy talent unto others, for he that hath shall have abundance *who is warning* My flock to be ready, for ye know not when the Son of Man cometh. This is the wise and faithful servant that the Lord will make ruler over his household, to give every one his meat in due season. "Blessed is that servant when his Lord cometh, he shall find so doing." Now let the eyes of your understanding be opened and see the Bible they say is to teach them, but if they are not taught by it what use is the Bible to them? And now I tell thee My anger and indignation is kindled greater than thine: thine was a shadow to show My indignation against the Shepherds who deny the Visitation of My Spirit, as the world of old denied it to Noah, and who are covering My Bible to hide its truths in the earth, as the

faithless servant hid the talent. And they can no more answer when My Bible is demanded at their hands, than the servant could answer when the improvement of the talent was required of him.”

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 11.]

On the Common Swearing Among Men

A Letter written by Joanna Southcott to James Perrin concerning Oaths.

May 28th, 1805.

Dear Friend,

I have just received yours concerning *the Oath*. In a former Communication it was deeply explained to me the difference there was in taking of Oaths. If you took an oath that alluded to a future period you were wrong; *because the Scriptures have commanded us not to say what we will do on the morrow*, for we know not what a day may bring forth. Then how can we swear to what we are forbid in the Gospel to say? And if we swear to things past, that our memory has forgotten, we may then swear falsely. But in a just cause that we are clear in for the moment, it is no harm to affirm by an *oath*, that we speak the truth, if our conscience beareth us witness in that we can appeal to Heaven we do speak the truth. The meaning of “*Swear not at all*,” is not understood by man; for that alludes to the common swearing of men, who are apt to say—they will do a thing by Heaven—or they will do it by their Maker—or by anything else they choose to mention: and this is the common swearing amongst mankind which our Saviour expressly forbids. It was common also among the Jews to swear by one thing or another; and so common was the custom, that even Joseph, though a holy young man, learned to swear by the life of Pharaoh. *So these customs our Saviour forbids*. I have given you this short explanation upon the taking of oaths and swearing, that you may not fear, if you are compelled to come forward; that it is no swearing to affirm you speak the truth, if you know you speak the truth. I have not time to enlarge in what manner the difference of oaths is explained; but so clear are they made to me, that in a case like yours, I should not be afraid to kiss the Bible that I spoke the truth.

I remain,

Your sincere friend in the Lord,

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 21.]

The Sacrament of the Lord's Supper

On taking the Bread and Wine in remembrance of the Lord's death and sufferings, until His coming again in Might, Majesty and Power, to destroy all the works of the devil: redeem man from the Fall: and make the kingdoms of this world become the Kingdoms of the Living God; that as in Adam all died, even so in Christ shall all be made alive.

A Communication given to Joanna Southcott, June 2nd 1805, on her being ordered to administer the Sacrament to Townley and Underwood and herself; having been ordered to take it between themselves.

I was ordered, before we began, to read the 3rd chap. of *Genesis*, the 54th of *Isaiah*, and the 21st verse of the 11th of *John*. The chapters deeply affected me, reading in what manner the serpent first deceived the woman, and how the man cast the blame on the woman; and yet the Lord in His mercy, when the woman cast the blame on the Serpent, the Lord pronounced the fatal curse upon him above every living creature, and made the promise to the woman that between her seed and the serpent's seed enmity would come, and by her Seed his head should be bruised, yet he tells her sorrow would be greatly multiplied, and in sorrow she should bring forth her children. But in *Isaiah* the Lord speaks of her deliverance, for though she was forsaken and grieved in Spirit, yet it is said—"My Covenant of Peace shall not be removed, and all thy children shall be taught of the Lord, and great shall be the peace of thy children." The manner those chapters have been explained to me, how her fall came by the Powers of Darkness, and what sin and sorrow have followed, that her Redemption would come through the merits of Christ to bring peace to her children—these things so deeply affected me, that when I was reading the chapter of our Saviour's appearing to His Disciples after His death, I was so deeply affected, I knew not how to read.

THE SPIRIT OF TRUTH.

"Now Joanna I shall answer thee from these three chapters, that I have pointed out to thee, before administering the Bread and Wine in token of My death. And now mark the first chapter from the woman's Fall, My heel was bruised, and for her Redemption My blood was shed, and now brought forth by the hand of a woman in token of love to Me. Could you see the end of this mystery, and how clearly these two chapters have a meaning joined together, according to the feelings of thy heart—was it discerned by every eye as it was felt by thee—tears of joy, thanksgiving and humiliation, and thy every feeling would be then in every heart: for I now tell thee, it was feeling the sense of what thou wast reading, that caused thine eyes to run down in tears. And now I shall answer thy complaining, that this feeling, love and sense, is not always felt in thy heart; but now I ask, how My labour could be carried on, if a true feeling of love and sense of all thou wast writing, or is written for thee, did always fill thy heart in like manner—tears drowning thy eyes with a feeling sense of what was given, as thou

hadst an effecting sense of what thou wast reading: for I tell thee, it was I that put that feeling sense within thee to understand what thou wast reading; for I tell thee in the Fall, the woman was afflicted, grieved in spirit and not comforted; and that affliction hath rested upon her children to this day. But now is the time the affliction shall be removed, and the Covenant of My Peace shall now be established: for know what is written—“Neither shall the Covenant of My Peace be removed saith the Lord”—then know what the Covenant of My Peace was—*for the Woman’s Seed to bruise the Adversary’s head*—then cometh My Covenant of Peace, to have all her children taught of the Lord, and great shall be the Peace of her children; and these are the Servants of the Lord, to enjoy His Peace and Righteousness, that rely upon My word and upon My promises; and as the evil fruit was plucked by the woman and given to man, let no one marvel that I have commanded the good fruit to be given by thee; and know I said, I am the Bread of Life that cometh down from Heaven. So if the fulfilment of the promise that was made to the woman, must be accomplished by the Petition of the Woman—“That as in Adam all died, even so in Christ shall all be made alive.”—let no one marvel what is done in remembrance of Me, to set forth My death till My Coming, must be set forth by the hands of the Woman. But had I not withdrawn the power of My Spirit, but had given thee a true and lively sense of all thou wast going through, thou could’st not have went through the whole. And had thy fellow-labourers with thee in the Lord, had a true sense and feeling what they were receiving, and what the Shadow of this Mystery is, I tell thee it is more than they could bear. And now I shall call one thing to thy remembrance: know after the Angel appeared unto Mary, she went and told it unto Elizabeth, and so the women rejoiced together at the thought of My birth, and the Visitation that had been unto Mary was told to Elizabeth. Here the women rejoiced together in faith before My birth; and know the women were assembled together at My Sepulchre, and wept to see they could not find Me. Now as all these things were done by women, marvel not before My Coming, that I should order the women to assemble together to have My dying love set forth by them. Here I have showed thee from types and shadows why I have ordered this to be done, and placed the three chapters together, to be read, before My death was set forth: and it was I that worked in thy heart, to read the following chapter, of My Coming. So in like manner I descended as I ascended, in like manner the token of love must be shown by women to set forth My Coming, and it was shown by women to come at My Sepulchre; and know what I said—“He that doeth the will of My Father, the same is My Mother, My Brother and My Sister.” These things I have again explained unto thee for ends thou wilt know hereafter, and for ends you will all know hereafter. But one thing I shall call to your remembrance, how thou wast rejected of men, but chosen of Me to perform the whole thyselves: here is a mystery would affect thee too deep if I should explain to thee the meaning; yet one thing I shall call to thy remembrance, how Adam blamed the woman, and yet the promise was made to the woman, it was her seed, and not said the man’s seed that should bruise the Serpent’s head. So if she

was rejected of man, or blamed by man, know, *to her* the promise was made. These mysteries I shall leave for thy pondering heart, till another time.”

Taken from Joanna Southcott’s mouth by me,

Ann Underwood.

In my presence, Jane Townley.

[Extracted from *Southcott Despatch*, No. 38. See the Communication dated July 12, 1805, being an explanation of the Sacrament. See also Joanna Southcott’s books *Controversy with Carpenter*, page 115, and *The Answer to False Doctrine*, page 18.]

Satan’s Host

Ms. June 7, 1805.

THE SPIRIT OF TRUTH.

“Now I shall answer the ponderings of thy heart, as thou canst not make out what is meant by Satan’s host and Pharaoh’s host go from types and shadows, for I have compared Satan’s destruction to Pharaoh’s destruction in the Red Sea. And this is already known to thee, and now I tell thee of Satan’s host. They allude to the unbelievers that are blinded by his arts, and joined with him in persecution to persecute thee, as Pharaoh’s host pursued with him to follow the children of Israel. But, as I have told thee, all things stand for types and shadows. So I have told thee that Buonaparte is the sign of the beast, that hath power given him, and that power they have given him in the fourth year of the century, and have set him up as Pharaoh, King of Egypt; so he is the type, as I told thee, of the beast and Pharaoh. But now, I tell thee, *the devil could never do the hurt he does, if he did not work in many ways that were pleasing to mankind*, for, if he tempted men only to rob and murder, and every cruelty and violence, thousands would flee his temptations, therefore he does not tempt all men in this way, but makes his ways pleasing to some, and so I tell thee, he gets ground over man, and perfectly so, I tell thee of Buonaparte. If the devil worked nothing in his heart but to act with every cruelty without shewing any good, he could not have his ends answered in the man to go on to the destruction of thousands; therefore, I tell thee, whatever may appear pleasing in Buonaparte to mankind, he is the beast, as I told thee, that hath power given him, and subtlety to gain his power and complete victory where he pursueth. So is Satan working within, for thou knowest, under a pretence of religion, out of good principles, as they profess, have many drawn their pens like swords and gained the applause of the world thereby; so, I now tell thee, Satan’s host and Pharaoh’s host are now pursuing you close, for the unbelief of your nation on the one hand, and Buonaparte is pursuing on the other.

“So here are mysteries thou hast never discerned why I told thee of Satan’s host and Pharaoh’s host, and now I tell thee of Satan’s host.

“He laid his plan in the creation of unbelief in the fall, and men have sucked the poison of unbelief in every age of the world to bring on their own destruction, and to bring destruction on me and my followers, the Prophets and apostles, and the Martyrs. This hath been Satan’s plan that he hath laid deep for the destruction of man, and now it is known to you all, though you are in the midst of judgments, difficulties and dangers, yet he finds a way to deceive mankind, and fill them up with fury through unbelief, and so he will lead them all till he hath brought on their own destruction. Here I have shewn them the shadow of Satan and his host on the one hand, by his invisible workings in the minds and hearts of men, and now I shall come to Pharaoh’s host on the other hand, that is visible, and yet I have compared it with what is invisible to be the end.”

[Extracted from *Had They Had Knowledge*, p. 73.]

A Letter to Mr. Priestley

June 21, 1805.

Dear Friend,

I received your letter yesterday, and shall give you the answer to it.—

ANSWER OF THE SPIRIT.

“Now I shall answer thee.—Thou knowest in many things I have told thee they must see to believe: and I will tell thee why I ordered them to wait till May was over; then they may see themselves which way the enemy was pursuing. And now I tell thee, if the enemy was pursuing as close upon this nation, as he is upon your distant islands, it would be too late to think of any settlement in any thing, but to prepare yourselves to be ready for the dangers, that other nations are liable to.

“But now I tell thee, they may all call reason to their assistance, and discern the dangers from the foreign enemy is not so near you at home as abroad; therefore I have given thee communications to point out from thy writings, how they are spoken, and in what manner they are going round to be fulfilled, which they may all clearly discern from the progress the enemy is making.

“And now I tell thee for the present your land has more to fear from what will happen at home in your own land than the present invasion of the enemy. And this let them deeply discern from their own reason, and the Communications I have ordered thee to send from thy writings. So I tell thee of Priestley if the dangers that are abroad, and the manner that your land is distressed from the islands abroad,—and the increasing burden upon your nation with all that is before you, with danger of greater dearth, do not convince his master there is room for him to fear if he continues a tyrant through unbelief.—I do not wish Priestley to bear longer with him.

“And now I tell thee of business.—I have told thee always, and I now tell thee again, I leave men to act in their own wisdom in things that are not displeasing to me. There is no dangers from the foreign enemy invading your land. So, if Priestly can do himself good by being in business to himself, I do not blame him; but if he cannot—but can do himself more good by going abroad, for a short time, I will protect his wife and family,—that no dangers shall happen to them. So I tell thee of men, as I do not like to give a command to take every will from them: and yet I have shewn him every way that dangers lay before you. And now I leave him to judge for himself.

“Now mark the Communication I gave thee of the Cat and Dog. Do they not discern how greatly the French is wounding your land, in your islands, in your property—in increasing your burthens upon your lands, to keep on the war.

“Now this mark from thy dreams,—how long the cat’s head was in the dog’s mouth, scratching and wounding the mouth of the dog, before he entered into the body. And now discern how the enemy is wounding your nation in distant islands abroad, before they presume to enter into the body of your land. And here know, the cat perished. And I tell thee, for the sake of the sealed people,—if he enters the body of this land, he will assuredly perish, as the cat perished by entering into the body of the dog. So I tell thee, believers have nothing to fear from the foreign enemy,—that he shall bring on their destruction by coming into this nation.

“But mark, how he is wounded in other places.

“Now let men discern in what manner things are spoken, and in what manner the dream was shewn to thee.

“When I shew thee any thing in dreams, then discern in what manner they are going to be fulfilled. This, I tell thee, they do not discern deeply,—but by words they discern that they expect hastily to be fulfilled to their own judgment in the manner they have placed them. But now I tell thee they must first discern in what manner all things are spoken, and in what manner they are going to be fulfilled; then they may discern the reason of my telling them to wait for May, that they themselves may discern which way the enemy is pursuing.

“And now mark the enquiries that have been answered since May, to have them go out publicly and make the visitation known; having nothing to fear of being hastily stopped by the enemy invading your land, as he is invading your islands.

“For now I tell thee, the awful stroke is kept back from this nation, till the end,—to try them.

“But I tell thee, when the stroke cometh upon this nation, those who have mocked my visitation, and all the judgments that have come already, have every thing to fear.”

Joanna Southcott.

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

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

Awake, Deborah, Awake!

A Type of the Bruising of the Serpent's Head.

Gen. iii. 15.

From a Communication given to Joanna Southcott on June 23rd, 1805.

I was ordered to take my Bible and read the Lessons for the day, and then they should be answered me. The first Lesson was the 4th chapter of *Judges*—the 8th verse I am to mark: “And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.” The second Lesson was the 7th chapter of *St. Luke*—the 37th verse I am to mark: “And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment.” The first Lesson for the afternoon was the 5th chapter of *Judges*—the 7th verse I am ordered to mark: “The inhabitants of the villages ceased, they ceased in Israel.” The second Lesson was the 1st chapter of *Ephesians*—I am ordered to mark the 13th verse: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.”

THE SPIRIT OF TRUTH.

“Now I shall answer why I ordered thee to read and mark the Lessons of the day; because they are all well known to Me; and from the Lessons I shall point out the madness and folly of mankind. Now let them discern from the Lessons, how Barak refused to go to war without the woman going with him; and know that Deborah was a Prophetess, and sent to Barak to order him to go to war, which he readily promised to obey, if she went with him. Now here let men answer My demand: What was Barak’s belief in Deborah, that he would go with her, but not without her? I know the thoughts of thy heart, and what thou sayest within—he judged the Lord had spoken by her, and if she went with him, the Lord would go with her. These are the thoughts of thy heart concerning Barak. Then now I tell thee the thoughts of My heart concerning the woman from My Gospel; and mark how these two chapters are chosen by man to be placed together. Now the woman was a sinner that brought the ointment to anoint My feet, at which the Pharisee murmured within himself, saying—“This man if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.” Now mark My answer to Peter,⁶ which is here mentioned Simon: “There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most.” Know My answer: “Thou hast rightly judged.” Now I shall bring this Gospel to the Fall. Ye all allow they are both debtors by

⁶ See *St. Matthew* xix. 21.

the transgression of the Fall; yet ye say the woman was the greatest debtor, as being the transgressor first in the Fall; and by her humble confession of the truth, I promised in the end to forgive her, her debt, and it should be avenged on the adversary's head. Then now come back to the first Lesson. If Barak refused to go to war, with all his men of war, and all the promises she had told him that the Lord had made concerning them—if he refused through all to go without she went with him—how shall man presumptuously believe he can ever go through to receive the promise that was made in the Fall, without the Woman being with him to claim the Promise? For as thou sayest in thy heart, he judged, as the Lord had spoken to her, He would be with her; perfect so I now tell thee, as the promise was first made to the Woman, I must be with the Woman to fulfil it. Therefore all men may say with Barak—unless the Woman claim the promise to be with us in this War, and the Lord fulfil His words to be with her, we can expect no victory in the War: for if Barak was afraid in anything that was temporal, to go without the Woman whom the Lord had visited; how can ye judge in a thing that is spiritual, that your grand Enemy can be destroyed without the Woman unto whom the promise was made?—Now Mark the words that Deborah spoke—“I will surely go with thee, but the journey shall not be to thine honour, for the Lord shall sell Sisera into the hands of a woman.”

“Now mark from this chapter—Sisera was destroyed by the hand of a woman: now I tell thee this is a type; this is a shadow to mankind of your grand Enemy being destroyed. But was there no man in Israel, that I could make a Judge in Israel, to be a Prophet and to go with them; and was there no man in Israel that could have slain Sisera, but a woman? In thy heart thou answerest—yes, I could have done it another way. But know, I did not do it another way, but by the hand of a woman I first gave the command—that I was with them in the battle to destroy their enemies; and when Sisera fled I gave strength and wisdom to the woman to destroy him. So by the hands of women, and the directions of women being followed, the enemy was destroyed. Then let men discern My way, and trace My footsteps deep, if I gained victories in wars by the hands of women, not suited for war, how much more now shall I gain the Spiritual War to destroy your grand Adversary, the Devil, by the promise that was made to a Woman. Therefore, I tell thee, O vain man, it was not to your honour in the Fall to cast the blame upon your Maker for giving you the woman; neither will it be to your honour, the way it shall be fulfilled, unless you stoop as Barak did, who was not offended with Deborah when she told him—the journey was not to his honour, for the Lord would sell Sisera into the hands of a woman: but Barak cared not who had the honour, if they were freed from the hands of their enemies.

“Now perfect so I tell thee of all men—they must be like Barak—care not by whom the Lord delivers them, so that they are delivered. Now put the case the other way: had Barak taken his reproof with pride when she told him the journey was not to his honour, and pointed out the way of their deliverance—had he despised the way I had pointed out to her—then I tell thee, his pride would have caused his fall; for I should not have caused their deliverance any other way than I had proposed. So Barak's

humility came before his honour; for though Sisera was slain by the hands of a woman, yet Sisera's host was slain by Barak and his men; therefore honour and humility came together unto Barak. And so I tell thee of all men—honour and humility must come together, when I slay your grand enemy, which is the Devil, through the Promise I made to the Woman. And now come to the Gospel, and see with what humility the woman washed My feet with her tears, and wiped them with her hair; and kissed My feet and anointed them with her ointment: here was humiliation in the woman. Now mark the words I said to My own disciples—Seest thou this woman? I entered into thine house, thou gavest me no water for My feet: but she hath washed them with her tears: My head with oil thou didst not anoint; therefore I said unto thee, her sins, which are many, are forgiven, for she loved much. Now I shall answer thee from these words: Know what I told My own Disciple, he had not shown the love to Me, the Woman had shown; and now bring Me a man upon earth that can prove he hath shown the love to Me that thou hast shown; *and let them remember the time of My promise, to give whatsoever thou asked of Me.* Where is the man would have shown such love to ask the destruction of the Powers of Darkness, that cause enmity between Me and man, that the Lord might be ALL in ALL. Is there no self-interest man would have thought of himself to heighten his own honour, and his own happiness, without having a single eye to My Honour, to My Glory, and the good of mankind? Was there no such Petition ever known in man? But thou sayest in thy heart—thou judgest thy petition was placed in thy heart by Me; and to thy words I now shall answer:—By Me thy heart was placed; and by Me thy love was kindled; and by me thou lovest much, as I said of the woman: therefore I tell thee, thy faith shall complete the whole; for as I told My disciples, the woman loved most, because she had the most forgiven. And so I tell them of the Fall; her sins must be forgiven before you can go in peace.

“And now come to the other chapter—the 5th of *Judges*: “Then sang Deborah and Barak—Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.” Now I shall tell thee from these chapters that I have placed together, and bid thee mark as the lessons for this day. When Barak humbled himself to be led by the Woman, and to be taught by the Woman, and would not face his enemies without her, he sang praises with her, for My avenging Israel in the way I had decreed. But how different is mankind now! Do not pride and arrogance fill their hearts? How would the captains of armies be provoked to have their armies led by a woman! And how would they be provoked to hear a woman say, like Deborah—“The highways were unoccupied, and the travellers walked through byways; the inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a Mother in Israel.” Are there not thousands in your land that would sooner perish by the sword than suffer these praises to come to a woman? Yes, I tell thee there are thousands and tens of thousands known to Me, whose hearts would sooner break than thus to bow; not considering in the beginning I bowed first to be blamed by man;⁷ therefore man shall bow to be delivered by the hand that I created for him at first; and

⁷ “The woman whom THOU gavest to be with me, she gave me of the tree, and I did eat.” *Gen.* iii. 15.

they that will not bow like Barak, shall be consumed like her enemies. Therefore let them mark My Bible, and see what deliverance was wrought by a woman. And let them make this enquiry—Did the Lord do then as they would have done to give the directions and honour to a woman? The pride of men's hearts must answer—No. I did a thing that man would not have done, to take the honour and merit from himself, and give it to the weaker vessel, for her to say—they were in the way of destruction before she arose a Mother in Israel to save them. And now mark further the Chapter: "Blessed among women shall Jael, the wife of Heber, be; blessed shall she be above women in the Tent." Here were praises pronounced on a woman, and blessing on her head pronounced by man, because she had slain the enemy as a man. Now mark these praises from things temporal; but know, O Man, these were but temporal, though I gave the power to a woman to destroy your Enemy, for types and shadows at the last. And now come to the other Lesson, that man placed with the former—"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." *Eph.* i. 13. Now I tell thee from this chapter, in what manner I shall place it with the other: but first come to the fulness of the Gospel, and call all My words to your remembrance; and mark the words in *St. Luke* viii. 21: "My mother and my brethren are these which hear the word of God and do it." And now I shall answer thee from these words, and bring them back to the first Lesson—If Deborah arose to be a Mother in Israel, to deliver her people, how much more shall a woman arise to be a Mother in Israel, that heareth My words and obeys them? Now mark the words that I said further in the 11th chapter *St. Luke*, verses 27, 28, when the woman said: "Blessed is the womb that bare thee, and the paps which thou hast sucked." Know My answer—"Yea rather, blessed are they that hear the word of God, and keep it." Then now discern from My words—I said—"They that do My will were My mother, and My brother, and My sister, and yea, rather blessed than the womb that bare Me." Then how much more blessed than Deborah shall these be that believe in the truth of My words, that I shall fulfil all I have spoken; for faith is the earnest of your inheritance, until the redemption of your purchased possession. And now I tell you, without faith, Deborah could not have arisen as a Mother in Israel to go forward to deliver her people, if she had not had faith to believe the promises of God that were made to her; neither could Barak have had faith to go with her, if he had not believed the words she spoke. Now perfect so I tell thee of mankind, *and the same I say of thee*; without faith ye can do nothing; and hadst thou not had faith in the beginning, thou couldst never have gone through thy wondrous visitation, neither couldst thou have contended with the grand Enemy of mankind, if thy faith had not been strong in the Lord; for let men discern deeply what thou hast gone through; they will find it a much greater trial of faith than Deborah had, to go up to battle with Barak. And now mark the chapter, of Deborah's faith: then come to the Gospel that stands before you, and know that faith must be the earnest of your inheritance, to believe in your Redemption, as Deborah believed she should conquer the enemy. For I now tell thee, men place chapters

together without discerning how they have placed them, and how one chapter must join with the other; that meaneth, to show by faith she obtained the first—and this showeth you, by faith ye must inherit the last. And now observe the Prophetess, how strong her faith was, to believe in what she had not seen, when she assured Barak of success, and of Sisera's being destroyed by the hand of a woman. And now mark the Apostle, he did not tell them their Redemption was come, but he told them *it was to come*; for mark his words—"Until the purchased possession, unto the praise of his glory"—Now I ask mankind what greater praise of My Glory can be given by man than to see a firmness of faith in him to believe and rely on all My words, that I shall redeem them according to My promise, and destroy the Root of Evil, that stands as a barrier between God and man? Then will he not have more reason to sing the praises and glory of your Redeemer, when you are redeemed from your spiritual Enemy, than Deborah and Barak had to sing for their deliverance? But how much greater is your deliverance; when the root is cut down, the branches must wither and die away. Now mark further the words of the Apostle, how he exhorts them to pray, or how he prays for them, that the Lord Jesus Christ may give you the Spirit of Wisdom and revelation in the knowledge of Him. Now let men discern from these words, how he prophesied like Deborah, that a revelation should be given. But had the Prophet known there was to be no revelation to be given more than they had received, he would have told them all things were revealed to them, and they must expect no further revelation; but this was not said by the Apostle, he tells them it may be given unto you from the God of our Lord Jesus Christ, the Father of Glory. And now mark the Apostle's words further: he tells you your understanding may be enlightened to know what is the hope of your calling. Then know all men, a thing hoped for is not accomplished, any more than Deborah's victory was accomplished when she called Barak to go up against the enemy; yet she believed in My word, and hoped for success, and her faith was turned into victory. And perfect so I now tell all men, this is the hope of your Calling, that the fulness of time is come that I shall gather together all things in one, both in Heaven and Earth, that My will may be done on Earth as it is in Heaven; that My promise may be fulfilled to the woman, as Deborah's words were fulfilled by Jael. For this I have told thee from My Gospel, saying—to whom much is forgiven, they will love much; and as the greatest debtor is the Woman, so the greatest gift must be given to her; and thus it must be to fulfil all righteousness, according to the purpose of Him, who worketh all things after the counsel of His own will. And now I tell you and all men, it was the counsel of My will in the beginning, that the Woman's Seed should bruise the serpent's head; and by the enmity that was between them, and her strong faith and trust in Me, that I promised I should place My decrees where that he should fall at her feet, as Sisera fell at the feet of Jael. And now mark all men, though the prophecy was given by Deborah that Sisera should fall at the feet of a woman, yet he did not fall at Deborah's feet; perfect so I tell thee of My Mother—though he did not fall at her feet, yet if thou weigh the Scriptures deep, and mark the foundation of the world, in what manner it was laid, that man should be Holy, without blame before Me,

when I come to accomplish My design, and fulfil the counsel I made in the beginning, at the woman's feet he must fall. And this is the greatness of My power, and this shall be the mighty working of My power to put all things under His feet—that meaneth under Him who died for your salvation, and rose again for your justification. For this is the fulfilment of the Apostle's words, which is wrought in Christ, to put all things under His feet, and give Him to be the Head over all things to the Church, which is the fulness of Him that filleth all in all. Now I tell thee, when this is done, and those words of the Apostle are fulfilled—the Betrayer of the Woman—must fall as Sisera did at the feet of Jael; for there I tell thee the Promise stands, as Deborah told Barak. But now I ask mankind if the words of the Apostle are yet fulfilled? Are all My enemies put under My feet? Am I all in all in the Church? In thy heart thou answerest, No—Satan's arts are like Sisera's hosts, that encamped against Israel. And this I know is true, *therefore I shall go on by the Woman, and with the Woman as Barak went with her to the battle, till My enemies are overthrown.* So let men discern from the faith of the first, the way they must accomplish the last: and mark how these chapters stand together: then where is the man can part them asunder? I tell thee, no man. If they discern my Bible deep, they must discern from the promise that was made, that I shall put the grand Enemy under My feet. So let them read, and discern what they read, that shame and confusion would cover their faces, who say, I never designed to make the Woman an Instrument in My hand for good; or how could I say—she that did My will, was My Mother, and Sister, as well as Brother. Mark how the words are joined together: therefore I tell thee, he that refuseth the Woman, as taking any good from her hand, refuseth Me, and My Gospel likewise. Here I have shown thee from My own words, in what manner I spoke of the Woman. Then where is the Man can condemn her, when it is I the Lord, that justify her; or how could I call her My Mother and My Sister, if My will was not done by her? Then now discern, O vain men, in what manner My Gospel stands, and what were My words in answer to the women that said: “Blessed is the womb that bare thee, and the paps that gave thee suck.” My answer plainly tells you—others were blessed in like manner, and I said—Yea, rather blessed; for I well knew the sorrows they had to go through. But I tell you, yours is a blessing that must end in joy without feeling her sorrows. So where are the disputers of this world, that profess to believe My Gospel, and deny My love to woman? But if they believe not My Gospel, let them look to the Lessons of the day, and let them know what hath been, now is, and ever shall be—great victories gained by women; that no man might boldly say, I created the woman in vain. But he that believeth in Me and My Gospel, must know My love was great concerning women by the words I spake, saying—they were My mother that did the will of My Father, and equally blessed with the womb that bare Me; and I said, Yea more, Yea rather. Now let men answer My meaning, why those words were spoken by Me, and why I spoke to My Disciples that the Woman's love exceeded theirs? Here I have given thee a Communication again for believers, that I might fill their mouths with arguments to be able to confound all gainsayers, that speak against My Visitation to a Woman.

“If man will bear My image, he must show his love to woman, as I showed it in My Gospel, and he must know that the Visitation of My Spirit must come to a woman as well as man, or how could I call them My Mother and My Sister, if I never meant to visit them with My Spirit? O ye simple sons of men, let the eyes of your understanding be opened, and observe what you read—“Am not I God, the same to-day, as yesterday, and for ever?” Discern My words and judge for yourselves, and be like Barak, if you wish to destroy your enemy and gain the victory in every war.

“Mark deep the Lessons of the day, and the manner I have explained them; then ye will see the deceitfulness of man, the blindness of his eyes, and the darkness of his understanding, who said the woman was never made use of for good. Then to what purpose was I born of the woman, or to what purpose was My word spoken? See for what good the Woman hath been as an Instrument in the hands of God to work your deliverance before My birth! And was I born of her to cut her off, that she should be of use no more? Judge for yourselves, ye blind guides, that mock and despise My Visitation to a Woman; and without the Visitation of My Spirit, My Gospel can never be fulfilled. Therefore, as I told thee at first, I tell thee at last, if men believe My sayings, they will believe thy sayings; but if they will not believe My sayings, they will not believe thine, for I tell thee of the world at large—with all the great profession thousands are making, they no more believe, nor discern My Bible, than they believe and discern thy Writings. But I shall reason with thee on the morrow from other Scriptures that I shall point out.”

Here ends Sunday night.

All this taken from Joanna Southcott’s mouth by Ann Underwood.

Copied by me—Jane Townley.

[Extracted from *Two Witnesses*, No. 8.]

On the Conduct of the Methodists

“Wesley’s Calling was of Me,
But show Me now a Wesley’s FAITH,”

A Communication given to Joanna Southcott in answer to a letter she received acquainting her with the Conduct of the Methodists towards those who believe in the Visitation: Mr. Senior and Mr. Hirst being turned out of their respective Societies on account of their belief.

She writes with respect to the above:—In like manner as they have used me, they use others. There is Mr. Senior—he was a class leader at Leeds, and a man that bore the best of characters, but as soon as they found he had seen my books and was a

believer, they turned him out of the Society without ever reading to judge for themselves to know what grounds he had for his faith; and now he has become a preacher in my Visitation, and has often thousands to hear him. Mr. Hirst the same: he was turned out of his Society for being a believer in my Visitation, and now is also become a preacher, and has often the like number attended him. So if my Visitation is not from the Lord, the Methodists themselves are acting with principles to make it spread far and wide, and like throwing oil into the fire to make the flames burn the greater. Many more I could mention in the like manner, and the same by some of the preachers, who became strong believers in my Visitation; but others of the preachers that were against them, persuaded the people not to hear them; so that they gave up their preaching amongst the Methodists, and are now gone out preaching from my Visitation and the Coming of Christ, explaining the Scriptures, and the books together. This is now done by many of the Methodist preachers—one in particular that I heard myself, a Mr. Slake, in Yorkshire, the finest preacher I ever heard, and in conversation the most humble and becoming Christian, but rejected for his faith in my Visitation; and they have established Meetings to themselves on account of the Methodists rejecting them. So you see in what manner the conduct of the Methodists from first to last has been the means of making the work to fly abroad the more; and can they vainly suppose that they are led by the Spirit of God to act in this manner contrary to the Gospel, that the works of the Devil may be established thereby? Wild ideas and confused thoughts must be in them to act in this manner to establish a work that they believe from the Devil. But I know their answer—they never meant that the work should be established that way; that they meant to crush it in its bud, by acting like the deer, that as soon as they see one wounded, all the rest will thrust him out of their company. And so the Methodists think that a man is wounded as soon as he begins to believe in the Visitation of the Lord to me, and therefore they thrust him out of their company; and this is acting like the deer, but not like the sheep of Christ; because we are commanded to pity the afflicted, and to pray for those that are tried and tempted.

THE ANSWER OF THE SPIRIT.

“Now I shall answer thy pondering heart—Thou sayest that these men were once thy familiar friends in religious duties, and with them thou hast taken counsel; and once they showed thee respect and love: but now it is turned to anger against thee, which wounds thy heart and grieves thy spirit to see thy friends become thy foes in the cause of religion. Now perfect as their conduct is with thee, so is the conduct of thousands with Me; for as these people once respected thee, being united together in their own way, and now despise thee because thou art gone out of their way—perfect so are thousands that profess themselves believers in My Gospel—they have professed to respect Me in the way and manner they have understood My Gospel; but now I am come in the Spirit, in a way and manner they never understood My Visitation would be, they are now grieving Me in the Spirit and despising My Visitation, as the letter hath grieved thee to think it was thy own familiar friends in whom thou hast trusted,

that are now come as enemies against thee. And perfect as it is by Me; men that profess themselves friends to the Gospel, are now become enemies to My Spirit and My Visitation. Therefore let them boast not too soon of their great victory; they know not what is before them; neither do they know for whose sake this Land is kept from destruction—that your distresses roll on to burden the Nation, without bringing in your sudden destruction. But let them remember how often this boasting hath been in your Land, when I have told thee that they boasted too soon.

“And now I shall come to thy observations—the way they have gone on to prevent believers is the way believers have increased; because I tell thee these men that are come out from amongst them, had their faith established to carry on My work, as their hearts were known to Me. But can they be so void of reason, vainly to suppose that they were acting right to reject these men, and to see in what manner they are going on, if they believe they are going on wrong? These things I have begun amongst them to try the wisdom there is in mankind, whether they would discern what they are doing to make My work spread far and wide. Just so is thy observation of the deer; for like the deer hath been their conduct; for I now tell thee of the sheep—they will begin to discern My footsteps and follow one after the other, because My Gospel they will discern they are forsaking, and that by their conduct the truth is spreading.”

Taken from Joanna Southcott's mouth by me, Jane Townley.

June 30, 1805.

[Extracted from *Express Leaflet*, No. 42.]

The Spirit and the Bride

A Communication given to Joanna Southcott, July 6th, 1805, as a Warning to the different Sects, and containing incontrovertible Scripture arguments for the believers to use when in controversy with unbelievers of this Mission, who are to be found in all Sects.

Joanna writes:—‘I received your letter with the enquiries of Mr. Pratt and Mr. Slake. I cannot say that I know Mr. Pratt, but as to Mr. Slake, I remember him perfectly, and in what manner he addressed the people in the afternoon when I had ceased speaking. I greatly admired the talents that he displayed in the Gospel, and his being so well acquainted with the Scriptures of truth. But from the letter I sent to Mr. Hirst, which *was said was for all enquirers*, it plainly shows that there will be more, who the Lord knew would make the same enquiry. *So his letter is an answer to every enquirer*, and of which I must beg you will get a copy⁸ from Mr. Hirst. I will now tell you the words that are further spoken to me: As they were preachers of the Gospel, it will be well-pleasing to the Lord, if they will be preachers of the fulfilment of the

⁸ See the Communication dated June 30, 1805.

Gospel, and point out from the Visitation of the Lord, and the fulfilment that is now going on in all nations, according to the words that our Saviour spoke, of *every sign being brought together*, that it is clear that the Kingdom of Christ is at hand. In so doing they will do the Will of the Lord; and their enquiry and desire are well-pleasing to the Lord; but they must know *that the letter that was sent to Mr. Hirst was for all enquirers*; and yet it is also said to me, it is well for man to make the enquiry, that others may not say, they run before they are sent, for then every man might go out and say from that letter that they were sent. But it is said to me, that *every man is not fitted to give instructions to others*, and that I have drawn a right judgment of Mr. Slake, and that the other is also known to the Lord.'

THE SPIRIT OF TRUTH.

"Therefore if men, who cannot bear to hear that My Kingdom is approaching, have refused them, then let them exhort those, whose hearts are open, and whose ears are open to hear with delight of the Coming of their Lord. For I now tell thee, *that the shadow is begun*, and many will follow their example, and turn to be preachers of the Coming of their Lord. For his observation was just, when he said, that "the Spirit and the Bride say, Come. And let him that heareth say, Come;" for those are the people that must be My Church Militant to receive My Spirit, who believe in the Visitation of My Spirit. So as men have placed the Spirit and the Bride to the Church—they must place it to the Church that receives the Spirit: therefore I tell thee his observation is just concerning the Spirit and the Bride. But how can it be fulfilled without those that hear say, Come? And now I tell thee, Whosoever will may COME, and let them discern in what manner My Gospel is fulfilled. Now I shall tell thee further from this chapter, *Rev. xxii.*, that he hath remarked: let him remark further, that this chapter stands for the end. And let him remark the 6th verse: "These sayings are faithful and true: and the Lord God of the Holy prophets sent His Angels to show unto His servants the things which must shortly be done." Now let him mark from these words, that My servants must be warned before the end cometh. And let him mark the following verse:—"Behold, I come quickly." But did I come quickly after these visions were seen by John? I tell thee, No; but these visions were seen, and these prophecies were given to show mankind My servants must be warned before My Coming, that they might prepare the way before Me, as John the Baptist went out to prepare the way—to testify of Me that I was coming after him, whose shoe's latchet he was not worthy to stoop down to unloose: this was the saying of John; and this must be the saying of mankind. They are gone out to prepare the hearts of men to receive a King—a Prince—and a Saviour they are not worthy of; and now I tell thee for two reasons: first, the unbelieving world is not worthy, because they despise to hear of My Kingdom approaching; and second, I will come to believers—Will they not answer, 'It is My love and mercy, that must destroy all the works of evil, and bring in My Redemption of peace that they themselves are not worthy of?' For where is that believer can boast of his merit, that he is worthy to receive the mercies and blessings I am waiting to give?

In thy heart thou answerest, none; and I answer that the power is in none to bring the blessings to men I am coming after them to bestow. Therefore, My servants must now go forth to warn of My Coming, and to point it out from My Gospel; and let them deeply discern, and point out to mankind, that this chapter was never fulfilled, neither was the meaning of the Revelations ever revealed to be understood by man. But now let them observe that the Warning *is come* by the Spirit and the Bride, to bid them to come; and mark how many that have the Words are ready to cry out and say, Shall we tell them to come, that they may take of the Water of Life freely? Now let men discern how these things are joined together, and how they are come together. Then where is the man that shall part them asunder? I tell thee, such must *despise* these prophecies, and take them out of the Book, if they deny My Angel being sent to warn My servants, and My Spirit to warn My people. How then shall the nations be warned? How shall they be healed without My servants going forth? Let them discern in what manner it is spoken *when* this chapter is fulfilled: “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Then now let the blind begin to see what their reward must be when I come, that mocked My Visitation—mocked My invitation—and mocked My Coming, and who take away every prophecy that testifies of My Coming again in Might, Majesty and Power. Let such know they take away their part out of the Book of Life, and out of the Holy City. But know, unto them that fear My Name, and rely on the truth of My Gospel, shall the Sun of Righteousness arise with healing in His wings; *and they that hear may say, Come;* for happy is the servant, when his Lord cometh, and finds him so doing.

“Here I have showed thee from this chapter, that he remarked, in what manner he may remark it further. Now I shall come to Joel: When I come to pour out My Spirit upon all flesh—*then is the fulfilment of My Gospel, of which the days of Pentecost were a shadow.* For as the Galatians spake in one tongue, that every man heard each in their own tongues wherein they were born, so I tell thee the END will be. But now I shall answer thee from the words of Peter⁹ saying, ‘This is that which was spoken by the prophet *Joel.*’ Now, I tell thee, no man discerns the words of Peter—he said, this is that which was spoken by the prophet Joel, *but did Peter tell them the whole was then fulfilled?* I tell thee, No: and yet the pouring out of My Spirit was as a shadow of the fulfilment of the prophet’s words that was then to them, that *should in the last days be unto all.* But did Peter suppose, or men suppose, *that all were then present, and that all flesh had then My Spirit?* I tell thee, No: Peter spoke of the shadow of the fulfilment of prophecies, which astonished the people, as they had no knowledge of the Holy Ghost—they had no knowledge of the pouring out of My Spirit: therefore they said they were as men drunk with new wine. Peter answered them, they were not drunk, as they supposed, but these things were spoken of by the Prophet. But mark he further adds, “and it shall come to pass in the last days, that I should pour out My Spirit upon ALL FLESH.” Here Peter was affirming to them, that as it had begun with them, so in the last days, it would be with ALL: and I tell thee, with *all* it will be in the end. Now

⁹ Acts ii. 16.

mark his words further: “The Promise is unto you and to your children, *and to all that are afar off.*” Then let men discern from his words, *those that were afar off to receive the promise made by Joel, were not then present*, neither were the last days come for *My Spirit to be poured out on ALL*. For *all flesh is all flesh*; which meaneth for ALL that have breath and tongues to praise the Lord; so that all men upon Earth may praise My Name, and the ends of the Earth may see My Salvation. Now let them mark the First Epistle of *Peter* i. 5: “Who are kept by the power of God through faith unto salvation, *ready to be revealed in the last time.*” Now if men mark the words of Peter, they will discern, he had no such meaning as men have placed to it, to think the prophet Joel’s words were all fulfilled at that time, and yet he knew the wondrous Visitation they received was spoken of by Joel. But he tells them further in verse 13—“*to hope to the end, for the fulfilment that shall be at the Revelation of Jesus Christ.*” Here I am showing thee from the Scriptures, that men have cavilled at, that they do not discern what they read, neither do they discern the words of the Prophet; that at the fulfilment of the prophecies, when I come to pour out My Spirit upon ALL FLESH, as Peter said, that everyone must be destroyed that will not call upon the Name of the Lord. But deliverance shall come unto them that call upon My Name, for in Mount Zion, and in Jerusalem shall be deliverance as the Lord hath said, and the remnant whom the Lord shall call. But will men answer Me that deliverance came then to Jerusalem? Was not Jerusalem destroyed, and the people scattered? How then can they prove the words of Joel were then fulfilled? Therefore, I tell thee, men neither mark the words of Joel, nor discern in what manner Peter spoke, that as the *shadow was then to them, so the last days would bring the substance to ALL*. And let them mark in what manner they were spoken by Peter, and in what manner they were spoken by *Joel* ii. 28. “And it shall come to pass *afterwards*, that I will pour out My Spirit upon *all flesh*, and that your sons and your daughters shall prophesy”—the words spoken by Peter, *Acts* ii. 16, 17: “This is that which is spoken by the prophet Joel: and it shall come to pass in the last days, saith God, that I will pour out My Spirit upon ALL FLESH.” Now let all men discern the words of the Prophet, and the words of the Apostle, that he plainly told them, what was the shadow of the Prophet’s words to them then, would be fulfilled in the last days unto *all*. For see how different Peter speaks the words from the Prophet. For he tells them the time the Prophet’s words shall be fulfilled. Here I have showed thee the Scriptures, that the disputers of this world contend about, that the wise may see and understand, and fill their mouths with arguments to confound all gainsayers.

“And now come to the Scriptures that thou openest to when I first sent thee to the Methodists: for know I have told thee, amongst every flock I shall find out My sheep. But know what I told thee the self-righteous were like that I sent thee unto, these were preachers amongst the Methodists.”

I am to point out the Scriptures I opened to, when I was ordered to warn the Methodist preacher of my Visitation in 1793, that I had in 1792 (see *Strange Effects of Faith*, pages 7, 8 and 9). Before I met the preacher, I was ordered to take My Bible,

and the place where I opened was at the first three chapters of *Ezekiel*; and I was ordered to mark all three, but the second one in particular; and this second I am particularly to point out to these preachers; and the eighth verse, "But thou son of man, hear what I say unto thee, be not thou rebellious like that rebellious house."

"Now I shall answer thee from these: know what I told thee in the beginning: like the rebellious House of Israel, I said thou wouldst find the Methodists; for their self-righteousness was known to Me; and when men are self-righteous and self-confident, they believe no knowledge can come from the Lord, that doth not come to them. And this was the case with the self-righteous Jews when I came in the body; therefore My Gospel was rejected by them: and this I told thee, would be the case with the self-righteous Christians now. But know what I told thee from the chapter, they should know that there had been a Prophet amongst them; and this I tell thee, they will know in the end. So let not these men be rebellious like them; nor be afraid of them, nor of their words; for I tell thee, I will be with them."

(Thus far was written on Saturday night.)

On Sunday in the forenoon I sat reading my Bible, as nothing was said to me of the continuation of the Letter. In the afternoon I went into the room by myself to make a petition to the Lord, that I might know His will, whether I should go on with the Letter, as He would be pleased to direct me, or whether I should continue to read the Bible? At last I sat down leaning my head upon my hand, with my eyes shut and my hand before them, and I was answered: If I saw a light before me, I should go in and continue my letter, and the Lord would direct me. I sat some time and saw no light, and thought I would go in and read my Bible, and leave the letter till another day, but was ordered to try again, and I found it the same; I then determined to give up every thought of the Letter for this day. I was then ordered to try the *third* time, which I did; and though my eyes were perfectly fast, and my hands before them, I had not kept them so long before there appeared before my eyes a round circle, that appeared of a red yellow, like snuff of candles when blown out, or sparks of fire which seemed to shine bright; and in the circle there appeared as though a candle arose in the middle, burning with a white flame. I looked with astonishment to see the bright burning of the candle—it rose higher and higher. From this light I was ordered, as the sign was set, so the Lord would go on to direct me in the Letter.

THE SPIRIT OF TRUTH.

"And now Joanna, I shall answer thee the meaning of the simple Vision, that I have shown to thee. Know, I told thee to point out the chapters thou opened to, when I sent thee first to the Methodists—and in the midst I left thee, till I worked in thy heart to make an enquiry 'Whether thou shouldst go on with the letter?' Then I worked in Thy heart to set thee musing to thyself that I might bring this simple Vision to thy view. For now I tell thee of the circle that appeared like sparks of fire, or candles just blown out, and the lighted candle appeared in the middle. For I tell thee like candles blown

out is the body of the Methodists: they have been as candles burning to preach My Gospel—but now I am come to warn them of My Kingdom, they are like candles gone out, that give no light, only like sparks of fire remaining, which are for My Gospel, but no light for My Kingdom. But as the light appeared in the midst of the circle, so let the light of these men appear. Therefore, I told thee to point out the Scriptures thou opened to at first. They should not be rebellious as the others had been; for I have already told thee, and I now tell thee again, they shall know there hath been a Prophet amongst them to warn them of their coming Lord. Though their light is gone out, as I showed thee by the Vision, yet they profess to have a fiery zeal burning strong for My Gospel. But they have no light in them to discern the fulfilment, or to discern the Visitation, or the Coming of their Lord. Thus the Circle appeared to thee before the light appeared in the middle, which I tell thee is sprung out in these men that have made the enquiry. And now let their light appear, that they may give light to a dark benighted world, and be as candles burning in the midst of the dark benighted minds, and have a fiery zeal for My Gospel, but no light for My Kingdom. And yet I tell thee, as the light sprang out in the midst of the Circle, so will the light spring out in many that are in the midst of them. Therefore let them not be afraid of their faces, nor be dismayed at the looks of any; for as the light appeared to thee, so shall their light appear to mankind; for I shall go on to enlighten My people; and though thou wast ready to give it up, know at last the light appeared. And so I tell thee the light will appear to all men; and let them not fear, though things may appear dark at first—for all appeared dark at first to thee, when I sent thee first amongst them: but now thou seest already the light hath begun to shine in some: and so I tell thee like the candle, it will rise higher and higher. And now call to thy remembrance the different sects that I bade thee to warn; and though none of them regarded the warning, yet thou seest there are some to support the cause; so here is the fulfilment of My Gospel: “Many are called but few are chosen; and the first is the last, and the last is first.”

“Now let them be penned, the different sects that I bade thee to write unto, and I shall answer thee again:”—Mr. Leach, a Methodist preacher; Mr. Pomeroy, a Church minister; the Archdeacon, the Chancellor, and Mr. Tucker, Church ministers; Mr. Giles, a Dissenting minister, and Mr. Clapp, a Baptist Minister. “Now I shall answer thee from these men: Know how dark it appeared thy being ordered to write unto them; and yet, I tell thee, though these men did not come in as believers, but appeared as candles that give no light, yet a light hath sprung out in the midst of every sect I sent thee to. Now mark the clergy that are of the Church—though the light is gone out that none appeared in the first—see the light that appeared in the others; thou knowest the *four*, the Rev. Messrs. Bruce, Foley, Webster, and Eyre, in whom it is kindled already; thus thou seest the light appear in the Church.

“And now mark the same from the Methodists: all seemed dark to thee from the first; yet it is known to thee, the light is burst out amongst them. And mark the same from the Dissenters, and see the light that is burst out there in Hirst, which I tell thee will rise higher and higher amongst the Dissenters. And so I tell thee of the Baptists;

for there is not a people I have ordered thee to warn, but it was known to Me I had sheep amongst them, whose light would appear. Therefore, I tell thee, this is for all, whose light beginneth to shine in the midst of the people, that appear like fire, without light. Here I have shown thee from the Vision concerning these men; but let no one say it alludes to them only; for I tell thee, it alludes to everyone: the chapter and the Vision allude to every sect of people, that I ordered thee to write unto. And as the shadow is begun, so the substance will go on, till the light will break out more and more, higher and higher, from every class I bid thee warn. So let them weigh the chapter deep, and they will find in the end, there hath been a Prophet among them to warn them; and happy are those whose light breaks out to see the Warning, for they will be as shining lights; and yet I tell thee, there are many thousands among every class, that will be like the rebellious House of Israel. But let not those that have believed be rebellious like them; but let them receive My Words, and they shall enjoy the fruits of their labour, for their labour of love shall never be in vain. And now I shall come to chapter iii. verse 21: "If thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned." Now I ask thee, what warning doth a righteous man want? If he be a righteous man, he cannot be a sinner, and yet I tell thee what warning a righteous man wanted in every age of the world, when My Visitation was to the Prophets: there have been righteous men, who trusted to their own righteousness, and put stumbling-blocks in the way of My people, that they should not believe in My Prophets: and perfect so I tell thee, it is in this age. Therefore, I tell thee, the professors of religion needed as much warning as the sinners, and as great a reproof, or they will bring more stumbling-blocks in the way of My people than the sinners. So from these chapters and the Vision let them draw their judgment."

From MSS. left by Joanna Southcott and hitherto unpublished.

Scriptures referred to in this Communication:—

Rev. xxii; *Joel* ii. 28; *Acts* ii. 16, 17, 39; *1 Peter* i. 5, 13; *Ezekiel* i., ii., iii. chapters.

[Extracted from *Two Witnesses*, No. 19.]

The Grand Dial and the Sun Dial

An Explanation of the Sacrament, and how to take it aright.
A Communication given to Joanna Southcott on July 12th, 1805.

Joanna dreamt last night that the people went to Mr. Carpenter's¹⁰ to receive the sacrament, because they could not receive it in London. And so perfect and clear was her dream, that she did not know whether it was a reality, or had been our

¹⁰ Elias Carpenter, of Neckinger House, Bermondsey, a prominent follower of Joanna Southcott.

conversation in the evening, or whether it was a dream, before she mentioned it in the morning, and we (Townley and Underwood) told her it must be a dream, for no such conversation had passed. As the sacrament was always administered monthly in London at the different churches, and they might receive it every Sunday in London, either at one church or another, this dream I thought nothing of until afterwards when I was answered—simple as the dream was, I should have it penned, and it should be answered me.

THE SPIRIT OF TRUTH.

“Now, Joanna, call to thy remembrance the words thou heardst spoken to thee that seemed to awake thee one morning—*The Grand Dial and the Sun Dial*—And now I shall answer them both together—Simple as this dream may appear, and thou thoughtest it a reality—a *reality* I shall prove it. Mark the 22nd chapter of *St. Luke*, verses 16–18. “For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come.” *St. John* vi. 45: “I am that Bread of Life.” Also verse 54: “Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.” Now I shall begin from thy dream, and the words thou awaked with. There is a Grand Dial,—and a Sun Dial. Now I shall tell thee the meaning of the words. A sun dial is to show you the hours of the day; but if no sun appeareth, your sun dial is of no use, because it is discerned only by the sun. Now perfectly so, I tell thee, was My supper for man to set forth My death till My coming; for know, I said, I should raise them up at the last day, and know what I said in the same chapter—*Luke* xxii. 69—“Hereafter shall the Son of man sit on the right hand of the power of God.” Then mark from My words,—I said I would not eat any more until it was fulfilled in the Kingdom of God: therefore I told My Disciples to divide it among themselves until the Kingdom of God should come. Now I tell thee, from these words I plainly told My Disciples that the Kingdom of God should come, and I told My enemies with what Power I should come hereafter. Then, now I tell thee and all men, he that doth not receive the bread and wine in token of My death and sufferings for man, expecting My coming again, does not receive the Sacrament in the manner that I designed it, and left it on record; therefore, I said, this is the bread which cometh down from Heaven, that a man may eat thereof, and not die. Now I tell thee, from these words, if men understood the meaning of what I said unto them, they would know I plainly told them, that as they took the bread and wine in remembrance of Me, so I should come again in Might, Majesty and Power, to give them Life Eternal, and raise them up at the Last Day. Now I tell thee, from ages past, and from the present, when you look to My Disciples who were filled with the Holy Ghost, and received the words from Me—they expected My coming again to fulfil the words that I had spoken, and this has been expected by many Christians of old, that I should come again and fulfil My Gospel, for which reason they say ye set forth the Lord’s death until His coming.

But, I tell thee, like a sun dial, that will discover no hour when the sun is clouded, and does not appear, perfectly so is the state of men. The years have been long that have rolled on, and the sun is clouded in every heart, that they neither see the times nor the seasons, nor the fulfilment of My Gospel, any more than you can see the time of the day by the sun dial when no sun appeareth to shine. Now this is the perfect state of man—the sunshine of My Gospel is clouded to them; and yet I tell thee, like a Grand Dial, they keep the Sacrament in memory of Me, without expecting any sunshine of My Spirit to warn them of the time. Therefore, I told thee, in thy dream, they could not receive the Sacrament in London anywhere but at Carpenter's, because he is giving it in Token of My coming to warn them from the Sun Dial, the time is at hand they may expect Me to come and raise them up at the Last Day according to the words I said to My Disciples. But My words were not fulfilled in the days of My Disciples; yet they were spoken to be left on record; and if My Apostle had not been preaching of a further revelation of My Spirit, they could have no Sun Dial to look at. But now, I tell thee, there is a Sun Dial left in My Gospel, that man may discern from My words the times and the seasons. And now discern from My Gospel what are the marks that are left on record, and then discern from the Prophets how the Sun of Righteousness is to arise, and mark from My words how I spoke of the Spirit of Truth being sent to comfort you. Now I tell thee, that if men discern all the marks in My Bible, as you discern the marks of a sun dial, then I tell thee, men would use My Bible as thou sayest thy father used his sun dial, and be looking for the light of My Spirit, and the visitation of My Spirit, to warn them of the time, as a man looks to his sun dial to know the time of the day. But he who discerns no figures and no hours fixed to give any warning, or to have any knowledge of the approaching day, sets up My Gospel as a Grand Dial for men, pointing out their salvation, without allowing any sunshine to come to men or to give them warning that the day is far spent, and the night is at hand. But now thou sayest within, can a sun dial be preferred before a grand dial? This has a meaning thou dost not understand, as a grand dial thou hast never heard mentioned. And so I tell thee of My Gospel—if they discern it through, and discern the Prophets through, they will find it was never mentioned by any of them for Me to come and die for man, and bear the transgression of man, without seeing the desire of My soul, and be satisfied that by My stripes they may be healed.

“Therefore it is written, “Behold the Lamb of God that taketh away the sins of the world.” And know, I said, in taking the bread and wine, it was in remembrance of Me till the Kingdom of God should come to man. For though I did not speak in that manner, yet, I tell thee, that was My meaning when I said to My Disciples: “I will not drink of the fruit of the vine until the Kingdom of God shall come.”

“Now, if men discern My words, they must discern that I plainly told them the Kingdom of God should come, and the bread and wine was a token to keep in remembrance of Me, for I was the bread that came down from Heaven, and I said they should see Me coming in a cloud with great power and great glory.

“Now mark the words before thee, at the time I said this should be fulfilled; the destruction of Jerusalem, I said, should come first, and the Jews should be led away captive in all nations, and Jerusalem should be trodden down until the times of the Gentiles be fulfilled. Now, I tell thee, from My Gospel, if men will mark it like a Sun Dial to discern the hours, they may discern the times, and first discern how Jerusalem was destroyed, and the Jews scattered, and My disciples imprisoned and put to death; then they must discern from the past what *I spoke of the End*, that the Spirit of Truth should be sent to lead you into all truth, and the Comforter, which was the Holy Ghost, the Father would send in My name; and in My name *all thy prophecies are*, and in My name all things are brought to your remembrance from the foundation of the world. Now, I tell thee, if men discerned in what manner My Bible is penned, and in what manner My visitation to thee has been, and what is happening in all nations, and mark that I said the days should be shortened for the Elects’ sake, I tell thee if men weighed all these things together, they would see My Bible as a Sun Dial, to warn them of the time, that they might be like the Wise Virgins, who prepared their lamps to be waiting for the Bridegroom; and like the wise servants waiting for their lord. So men may discern My Bible to be as a Sun Dial, if they discern all the Scriptures I have pointed out to thee; then I tell thee they will take the Sacrament aright, expecting My coming to fill them with My Spirit, to be within them as the bread and wine is within them, when they eat and drink it in remembrance of Me. But if they have not faith to believe My Gospel will ever be fulfilled; and think that the Kingdom of God will never come; that the fulness of the Gentiles will never be accomplished; that the Spirit of Truth will never be sent; that I shall never be the true Bread of Life to man, then I tell thee, they do not receive the Sacrament as it was ordained by Me, and they make My Gospel and the Prophets but a Grand Dial. They do not understand any more than thou understandest what a Grand Dial is—a thing, thou sayest, thou hast never heard of; yet, by the name that I gave it, thou judgest it something great and grand, without sense or meaning of any knowledge to thee. And perfectly so, I tell thee, men make My Bible; they allow it to be something great and grand as coming from the Lord; they allow the Prophets to be inspired and visited by the Lord; they allow My Gospel, and the revelation of My Disciples, and they call Me the Grand Saviour of the World: and these are they that profess to believe My Gospel aright. And thus they set out the Scriptures as the Grand Truth for all men to walk by, and say it is a Grand Dial for man, which they are not able to understand. Now, perfectly so, I tell thee, men have set out the Bible, giving it a name, saying it is the work of God, and so full of grand truths, that they want no more knowledge to walk by. And this is known to thee has been the language of many, that the Bible contains the whole revelation of God, sufficient to teach them all things, so that they want no more, therefore I tell thee, they have given it a name unto mankind as I gave a name to thee of a Grand Dial, and the name is all thou understandest. And so of the Scriptures, to know that they are from the Lord, men will say is all you are to understand, but will not allow them to be like a Sun Dial to point out the times and seasons, or that any sunshine of My Spirit

shall ever arise in you to give light and warn of My coming. This, I say, is denied by man, and as thou judgest by the two names that I spoke to thee as thou awaked, the Grand Dial must be greater than the Sun Dial, though it is a word thou dost not understand—only thought it must be great. Perfectly so, I tell thee, of mankind—they think it grand to have the Scriptures with a meaning they cannot understand; yet they think it much greater to have them bear the name of the revealed will of God, than to have them bear the name of a Sun Dial, that men should be watching, and looking into, and waiting for the sunshine of My Spirit to come and fulfil the whole. And perfectly so, I tell thee, concerning the Sacrament—and now mark My words—the Bread that I shall give is My Flesh, which I shall give for the Life of the world. Now, I tell thee, from these words know, by giving My flesh, I gave My Life for the transgression of man; but know, I said, by giving My Life, which was My Flesh, I would give it for the Life of the world; then if I give it for the Life of the world, know that the world must be redeemed to that newness of life that they were created for at first, or how will man prove that My words can be fulfilled, to say that My Death hath been the renewing of the world, or the life of the world, either temporal or spiritual; for, if you discern My words, here the whole world is included. Then, I tell thee, the whole world must be raised up in the Last Day to live in Me and I in them; for, mark the words of the Apostle that I have repeatedly told thee, “that *as* in Adam all died, *even so in Me* shall all be made alive.” Then know, by My Death, I shall give life to the whole world; then will be fulfilled the words of Peter, as he told them of the prophet Joel, that they would be fulfilled in the last days. Here I have shown thee already men do not discern what they read, but take the shadows for the substance, the beginning for the ending. Now, I tell thee, if men will take My words perfectly as they are spoken without a meaning, they must have eaten My Body, and drank My Blood, and had everlasting life. But how, then, could I have arisen in My body if I had commanded this to be done? Therefore, I tell thee, men do not discern My words, or the meaning of My words. *John* vi. 39. “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”

“Now, I tell thee, from these words it was not meant particularly to My Disciples, who were given Me at that time, but it was meant for all men who should believe in Me, that they should receive everlasting life, and I would raise them up at the last day. And now, I tell thee, it is the believers in Me, who believe in everlasting life, that I gave My life for the life of the world, that I shall raise up in the last day. Therefore, I told them, that whosoever ate My Flesh, and drank My Blood, hath eternal life. But now I tell thee, from these words, it is not keeping the ordinance of My supper as men have kept it, that brings everlasting life to them; for then you must say that no man is lost that ever received the Sacrament. But now, I tell thee, the way to receive it in faith, is to believe I shed My Blood for the Redemption of man, and as they are commanded to take the bread and wine in token of Me, that My life was shed for them, so My Spirit should be poured out in the last days upon them: then will they find that My Spirit is meat indeed, and My Blood is drink indeed. That means My love to die for

the transgression of man to fulfil the promise, and that justice may demand to destroy him that hath the power of death, to cause the death in the fall, which is the devil. This is what My Blood was shed for, and this is the faith men must believe if I raise them up in the last day, that they may have everlasting life.

“And let them know the bread and wine is but the shadow of the token of My love; that, as My Blood was poured out for man, and My life was shed for man, so will I pour out My Spirit upon all flesh in the end, that believe on Me, according to My promise made in the Gospel, which was never understood by man, how they dwell in Me and I in them. Now, I tell thee, from these words, will men vainly suppose, or affirm, to say every man that has received the Sacrament dwelleth in Me and I in him? In thy heart thou answerest, No; for it is known to thee that the most profane and wicked of men have received it themselves, and administered it to others. Then how can man presumptuously say he understands My Bible or My Gospel, or the meaning of My words; for My words must be false, or men’s judgment must err. But I now tell thee, they never discerned My words that I should raise them up in the last day to dwell in Me and I in them, that had faith to believe I laid down My life, that I may give life to the world. And this life, I said, was in the last day, when I raise them up from the fallen state that they are in, and when the Kingdom of God is come to men, then they will dwell in Me and I in them; for know, I said unto them, I would not drink of the fruit of the vine until the Kingdom of God should come: then if I drink not of the fruit of the vine to dwell in men, how can man dwell in Me?

“But here I know thy pondering heart.—Does no man dwell in Me, or I in them, before the redemption of man takes place? To thy enquiry I shall answer—There is a union with God and man, and every true Christian, you may say, dwelleth in God and God in him, as far as his salvation. But I tell thee, the best of men are liable to sin—they are liable to temptations—they are liable to errors; so that there is no man resisteth every appearance of evil to live in Me as I live in the Father: therefore My words are not fulfilled to say that man is one with Me, to live entirely by Me, as I live by the Father; and yet, I tell thee, when the sins of the world are taken away, and My Spirit is poured out upon all flesh, that My delight is with the sons of men, then will men live by Me as I live by the Father. That meaneth, they will live by My words,—by My commands,—and by My Spirit,—and their delight will be to do My will upon earth as the angels do it in Heaven; for ye know not in what manner the union and communion will be between God and man, when the church militant and the church triumphant are united together without a veil between them; then will men find all My sayings fulfilled what I have said of My Body and My Blood; for know I have told thee, I came down from Heaven, and took man’s nature upon Me, that in the end I may perfect man in My likeness, and in My likeness I shall make man in the end. Then will be fulfilled all My sayings to man; for mark My words that follow My saying, I would raise them up at the last day, as it is written of the Prophet—*Isaiah* liv. 13—“And they shall all be taught of God.” Now, I tell thee, no man discerns in what manner I placed the Prophet’s words with My own, that both alike, and both together, must be fulfilled;

but their sayings do no men discern; therefore, I tell thee, simple as the words were I spoke to thee in the morning, yet I tell thee they were simply true; for, as I told thee of a Grand Dial, so I tell thee men speak of the Scriptures, which they can no more explain than thou canst explain the meaning of the words: for should any man ask thee, thy answer must be, that it is a word thou hast never heard before, and therefore cannot tell what it meaneth; but only know it is a word thou heardst spoken. Perfectly so, I tell thee, of the mysteries of My Bible; they may say it is a grand word which they cannot understand: therefore, I tell thee, it must come to the Sun Dial if you will see and know the meaning, for that is a thing thou dost well understand.

“So it is known to Me how thou hast understood from a child there was a visitation from My Spirit, according to the words I spoke in the Gospel concerning those who were born of the Spirit. Here was the shadow of the Dial to thee that made thee discern when the sun shone: the manner and time of My visitation were discerned by thee, by the visitation of My words, and the light of My Spirit that I placed within thee: and by this sunshine My Bible has been as a Sun Dial to thee to discern the truths it contains, and see the promise that was made at first. But no more than thou understood the meaning of My words, saying a Grand Dial, no more hast thou understood the words of men, saying My Bible is the grand rule to walk by, while they deny every truth it contains, and the fulfilment thereof. So here I have showed thee the meaning of the words and the meaning of the dream, why I said the Sacrament could not be received in any of the churches in London, and therefore they must go to Carpenter’s. For I now tell thee, if men deny the fulfilment of My Gospel, they cannot administer the Sacrament aright to enjoy that benefit that I promised from My death and sufferings, that true believers should receive when I come to raise them up in the last day. And now I will tell thee, from this Communication, why I shewed it thee of London; because the hearts of the people were known to me, and Carpenter is the only one in this place who is gone out in My name to give the Sacrament expecting My coming again. But though I have showed it concerning him, I have given this Communication for thee to draw thy judgment, and send an answer to him who requires more light.

“Other Scriptures I shall point out to thee. For now, I tell thee, as I told them when I sent thee there, I had thousands in that part of the kingdom, who would come in true believers, and though the numbers did not increase so fast when thou wast there, yet, I tell thee, thy labour was not in vain. The shadow in a few will be the substance in thousands.

“But what I say unto one I say unto all. They will find My Bible to be as a Sun Dial to all true believers to discern the times, the seasons, and the days that are at hand. If they weigh the whole together and the sense, they will find, from thy dream of the Sacrament, no man can receive or expect the benefits I promised, unless they receive it in a full faith that I shall come in Might, Majesty and Power, to destroy all the works of the devil, and make the kingdoms of this world become the Kingdoms of the Living God: then they may say I shall drink of the vine when men drink deep into My Spirit;

and they may say I have drank into theirs to make them one with me and I with them, and My delight is with the sons of men.”

Joanna Southcott.

Witnesses, Ann Underwood.
Jane Townley.

[Extracted from *Two Witnesses*, No. 9. See also *Small Still Voice*, No. 52.]

On a Sermon Preached by the Reverend T. P. Foley

Supporting the Visitation of Joanna Southcott.¹¹

THE SPIRIT OF TRUTH.

“Now I shall answer thee of Foley’s letter.¹² Satan hath begun, but I shall make an end. Know what I told thee when Foley brought forward the Scriptures to prove that all these things must be to fulfil them—I told thee they were like the people of old, that gnashed on Stephen with their teeth, and then stoned him to death. Such, I told thee, was their malice against Foley, and according to his letter, they have proved it. But now let Foley be strong in the Lord, and trust in the God of his Salvation, and he shall find Me his Strong Tower, and the Rock of his defence. For I will shame and confound every enemy that is now rising up against him.

“I have already told thee, and I tell thee again—it was I, the Living Lord, that worked in Foley’s heart to preach that Sermon to bring forward My Bible and demand of the clergy what they make of it; for I have already told thee, and I tell thee again, it is their denial of the truth of the fulfilment of the Scriptures that there are so many thousands of Atheists in your land, who declare that the Bible is but priest-craft, and but Priest-craft the Clergy make it, and that they shall find to their shame and confusion.

“Blind as the Jews are, so now are the Gentiles; and the destruction of the Jews they have cause to fear, for I have begun, and I will make an end. The Scriptures which Foley brought forward, I will now fulfil, and they shall find it was by the Inspiration of the Holy Ghost that he was moved to preach the Sermon. I tell thee, I moved him by My Spirit to bring forward the Scriptures and mention My Visitation to thee; therefore let him not fear, but go boldly to meet his adversaries and tell them of his faith and belief in thee, and ask how they (i.e. the Clergy) will appear that neglect so great a Salvation.

¹¹ Preached to his own large congregation at Oldswinford, Worcestershire, in August, 1805. It aroused great anger among the clergy.

¹² Letter written to Joanna concerning the malice shown towards him.

“Let him point out My Visitation to thee in 1792, what I threatened of all nations, and let the clergy discern what has followed upon all nations, and let Foley tell them that thou art ready to appear at any time to answer for thyself, if they will meet the expense to bring thee before them.¹³ But know I have told thee thou shalt not thyself be at the expense of a journey, but let them call thee before them, bearing the expense, and the expenses of the Witnesses that have been with thee since My Visitation to thee, and taken the Words from thine own mouth. Let these be called forward with thee and thou thyself art ready to appear at any time. This let Foley tell them all, and be not afraid.

“I have already told thee, and I tell thee again, that nothing done by My Command will bring any man into trouble, neither shall I ever forsake him, or thee, when the Hour of Trial comes. All that is sanctioned by Me through thee, thou must stand the Trial for; through thee I have told them that it was I, the Living Lord, that worked in Foley’s heart to preach that Sermon, for he was inwardly moved by the Holy Ghost; and if they ask by what authority thou dost make this assertion—tell them to call thee forward, and thou art ready to answer for thyself.

“One thing more must be observed—thy letter to the Bishop of Exeter,¹⁴ whether it be the duty of the Bishops to encourage their Ministers to go forward as false witnesses against their neighbours. Let them observe the manner of the conduct of the Clergy at Exeter, for I ordered thee to send the whole to him, that he might be acquainted with the whole Visitation to point it out to his adversaries,—the sin and iniquity they are upholding on the one hand, and how the Scriptures, as well as My Visitation to thee is mocked and despised on the other—these things let Foley observe to his enemies and accusers. Then let him enquire as to whether they observe that the Eye of the Lord is everywhere present, beholding the evil and the good; and that He will punish iniquity. Let him enquire if this Nation is not bringing down My just judgments upon them, when Justice is fallen in the streets and Equity cannot enter.

“Observe too, that Foley must mark from thy letter to the Bishop¹⁵ that it was the clergy that caused thy Writings to go out in print, according to the Sign I set before thee; therefore, if they say it is wrong, then it is the Clergy they must blame for their neglect to let thy Writings go out into the World, when the offer was made them to put a stop to the whole, if they could prove they were not from the Lord—and how clear the Sign is set that they may be able to judge aright. Now, if men refuse this Just Judgment, and will continue to bribe their consciences or compel the consciences of those that believe the Visitation is from the Lord, that they shall not speak of it—*I ask such men how they will appear that go on to stifle the conscience of another. I now tell thee they are acting by the Believers as men of old acted by My Disciples.* It is but the

¹³ The Bishops, or Clergy nominated in their place, to examine the Southcott Writings and decide whether Joanna was led by the Spirit of Truth, or not. All should read carefully the Book of the Trial for further information.

¹⁴ Copies of all Joanna’s letters to the Clergy at Exeter were sent to Foley. Read Book 59, *Copies of Letters to the Clergy at Exeter from 1796–1800*.

¹⁵ Bishop Courtenay of Exeter. Read Book 6, p. 287.

Laws of the Gospel and the Laws of your Land that now prevent men from proving to the World that *there is the same spirit in men now, as there hath been in all past ages, when they killed the prophets—put Me to death—and destroyed My Disciples. By the same spirit the Martyrs fell.* Then let them all discern My Gospel—are they not bringing on themselves all the righteous blood shed, and all the righteous blood they will bring upon their heads, if they go on this way. They will find their houses left desolate. Therefore I tell thee, it is high time for such men to tremble; and *let them see the dangers that now hang over them,* and My Judgments and My Vengeance, I now tell thee they are calling down upon the Land. Therefore all the malice they have shown against Foley, I tell thee, will turn upon their own heads.

“Where is the Bishop who will blame his clergy for bringing forth the Scriptures of Truth, believing Me to be the God of Truth, that I shall fulfil the whole? Let them prove thy Visitation is not from the Lord, before they begin to condemn thy Writings. *I set the Sign before thee—that if the Clergy remained silent after thou hadst offered to submit to their Judgment—then thy Writings were to be given to the world to try all men, to warn all men, and invite all men; to see what was in the hearts of all men from the lingering Judgments, before I bring on the fatal stroke in your land.*

“Now I tell thee¹⁶ they are so acting as to bring the fatal stroke that is threatened—for what mercy can such men expect, who do despite to the Spirit of God; and have arisen in malice against My Word? Such I told were the hearts of the people, just like the *fallen fruit* I shewed thee, and for this reason, I told thee, I should visit the Land in Mine Anger and destroy them in My hot displeasure, if they did not turn from the evil of their ways.

“So let not Foley fear, if he has thousands of enemies encamped against him; let him know that I the Lord, Am his Friend, and will be with him, and demand of men why they persecute thee, when they have refused to judge.

“Now let Foley call to his remembrance the letter I ordered him to send to the Bishops—that if they called thee forward according to My directions, and proved the Visitation was not from the Lord, then he promised to give up his Cause. Now I ask thee by what Laws of God or Man, are they condemning Foley’s faith before thy Cause is proved and tried? This, I tell thee, is throwing aside every Law of God and Man, and bringing the whole into confusion and rebellion.

“Now, if these things are upheld by the Bishops, on what foundation doth your Nation stand? Let them that reprove, answer; for I now tell thee, *they must first come to thee to prove thy Visitation is not from the Lord, before they can condemn the Believers.* So let Foley tell them thou art ready to answer for thyself and let him demand in what manner they will explain the Scriptures to be fulfilled that he brought forward, AND LET THEM EXPLAIN THE SECOND CHAPTER OF ISAIAH—IN WHAT MANNER IT WILL BE FULFILLED.

¹⁶ Mark the constant repetition of these Words, made for sake of emphasis.

“Let him demand of his adversaries and compare it with *the twentieth chapter of the Revelations*, whence he took his text,¹⁷ and let him point out the verses I pointed out to thee from the *Second Psalm, the eighth verse. Then let him point out the twenty-second Psalm, verses twenty-six to the end, also the sixty-eighth Psalm, verse eighteen.*

“Let them answer what are the gifts that are to be received for man; let them read the seventy-second Psalm, the nineteenth verse; let them weigh this Psalm through, and then answer—Who is it that “All Nations shall call Blessed”? Who shall “Continue for ever and ever”? For Whom is “Prayer to be made.”?

“Let them that reprove answer it. How is the Lord to be revealed in the last time, as is spoken by St. Peter in the first chapter of his First Epistle? How is the Book of *Revelation* to be fulfilled, or the Gospel? Let this be answered by those that reprove, and I shall answer thee again.

“Now shall the Prince of the World be Cast out” (See *St. John*, ch. 12, v. 31.)—“Let them answer what he is cast out for? Recall too these words, “Of Judgment, because the Prince of this World is judged”¹⁸ and now let them answer for what he is judged? Let those that despise My Visitation in the Spirit answer My Gospel—Why I said the Spirit of Truth should be sent? How do they explain these words in the *Revelation*—“And the Spirit and the Bride say, Come”—if My Spirit is not to say “Come,” and to invite all to come? How otherwise can they make the Church to be the Bride?

“Now these are the arguments which you must ask the *learned* to explain—those who now begin to mock the sermon Foley preached.”

This taken from Joanna Southcott’s Mouth by me, Ann Underwood,

In my presence, Jane Townley.

See also *Psalm* 102, verse 16.

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

Reproofs to Believers

To John Crooks of Chesterfield.

August 26, 1805.

Dear Friend,

I received your letter, that you sent to Fields, just at a time my heart was wounded with the wrong conduct of another; therefore I might say with Paul: Why will they do these things to break my heart? I wish all those that are called would discern their

¹⁷ Verses 1–10. Foley preached on the Millennium, quoting from the Southcott Writings. His own curate, as well as others, displayed great rancour and rage, threatening to report him to the Bishop, who, however, was always most favourable to the “Valiant” Foley.

¹⁸ See *St. John*, ch. 16, v. 11.

calling, that they may try to make it sure; but from the Revelations that I never discerned, I have reason to fear for some, which you may discern as well as me, from the Communication that was given me in answer to the Letter, which I shall send to you, and am very sorry to hear that Peter, after all the reproof he have had, that he should go on in this wild, random manner. It was a caution that I gave to his friend, in my letter to him: that he had many faults, and was apt to set up himself and me too high; which if [he] did, he would do hurt; but if he was convinced of his errors, and become more humble, he might [do Good].¹⁹ But whether he does good or harm, you will see from the Communication given to me, the Lord has wise ends to have him go there. I am sorry to hear such reports of him, and yet as a faithful friend you ought to write them, that they might be reproved. I cannot tell in what manner Satan is working in the minds of the people to blind their own eyes and wound my heart, to make them transgress, that he may draw them to the earth. I wish those that have put their hand to the Plough, may not draw back. But now I shall come to the answer of Peter's saying he was the Red Horse.

ANSWER OF THE SPIRIT.

“Now I shall answer thee of the Red Horse taking peace from the Earth. I tell thee it is no mere man; because the Red Horse is the SWORD of WAR, that will go through all nations, to take peace from the earth, before My Peace is established: because thou knoweth in My Gospel: I come not to send peace; but a Sword. And what will ye, if it be already kindled? Now the Sword of War, took peace from Jerusalem, before it was destroyed for as they put me to death, and by the spear came water and blood; perfect so I tell thee, came the blood upon their own heads. And now I tell thee again; as I am come in the Spirit to warn of My Coming, and am persecuted in the Spirit: so I tell thee in like manner will the sword of war go on to take peace from the earth, before My enemies are destroyed. Now I tell thee from Peter's words, ye must discern what wrong ideas fills men's heads, and thou marvellest in thy heart, how such men should be joined with thee. To thy folly, I shall answer: Are not the follies of mankind known to me, and all the imaginations that fills their heads? But how could I reprove their errors, and point out the follies of mankind, if I had not chosen such men to be joined with thee, that they may be reproved, and prove to the world that wrong inventions are in men? For I now tell thee, the power that is given to the Red Horse, and him that sat thereon to take peace from the earth; that I have already told thee, is the Sword of War. If they place [it] to a man, and man only, they must place it to Buonaparte, that I have told thee, is the Beast, and hath power given him; and his power is accomplished.

“And now mark the beginning of France; what began in that nation, when peace was taken from them, and they began to kill and destroy each other. Here was the beginning of taking Peace from the earth: and discern what hath followed; how Power hath still followed that nation, to go on and take peace from other nations; therefore I tell thee, men do not discern what they read; nor in what manner it must be fulfilled.

¹⁹ This phrase supposed was written—as the sentence was not ended by mistake of the copyist. J. J.

But know I have told thee these follies could not be reprov'd so clearly in him, if I had not joined him [with] thee, but here is a warning I give to Peter: his follies were made known in London; I order'd thee to reprove him; he promis'd to mend; but did not obey: I then order'd him to leave the place [London] then he obeyed, and as he obeyed, I gave him the desire of his heart to go with his friends that wish'd for him; but now thou knowest he is going on with his folly as before which I tell thee of Peter, if he goes on in this manner with a spirit of his own, contrary to all I have said unto thee, he is not fit to stand thy awful Trial; for let it be known unto all Men, when thy Trial is brought on by thy accusers, thou must stand the Trial for what has been said and done by those I have chosen with thee, which I tell thee, not one of thy friends deeply discern; therefore I tell thee whoever acts contrary to the directions I give thee in a spirit of their own, or by any spirit invisible, that they say they are led by, they are [no] longer a star upon thy head, but are drawn to the Earth, so let Peter take care and mark what I told him, when thy Book went out, and let all Men call reason to their assistance. When thy awful Trial appears brought forward by thy accusers, and the chosen men brought forward by thee, with all the Prophecies they have went on with, and all the Scriptures they have went on to place wrong; if they are not cut off every thing will be laid upon thee, because they say they are chosen; but now I tell thee there is no man chosen to stand thy awful Trial with thy Accusers that go contrary to thy directions; for I tell thee such Men will be speechless, *when all come to see the Guest*. Was such doctrine advanced by her? was such directions given through her, to have the Scriptures placed in this manner? What must be the answer? why I tell thee Speechless; for no man can say he is a Star upon thy head to shine in the visitation that I have given to thee, and through thee, that *acts contrary in a spirit of his own; or by any spirit invisible*. But I now tell thee, it was My wisdom, to have Peter go there; because his folly might be made known, that he might be reprov'd, and that thy friends, might be witness that he is reprov'd; and that he is no Star upon thy head: If he tries to shine in wisdom of his own, he cannot say, he shines upon thy word; therefore let men discern in what manner, the stars must shine upon thy words, and not their own wisdom: While the things went on with friends, I wink'd at their follies; but know I told thee, as soon as thy Trial was over, men must come out of their follies, that appear'd as thy Judges, when thy Trial was with thy enemies; for though I did not speak the words, in the manner I now speak them; yet remember how reproof was given as soon as thy Trial was over; to enquire how they would appear that acted wrong before thy enemies. I now tell thee, if their wrong conduct is not reprov'd, the whole must be cast upon thee; as they will say they were chosen with thee. But I tell thee, though they are called and say they are chosen; yet if they depart from thy directions, they are as stars drawn to the Earth: therefore let Peter take care. And now I tell thee of Peter's saying the Scriptures hath a sevenfold meaning: And I now tell thee, by the wisdom of men, they are so placed. For the different judgments that are in mankind, have placed the Scriptures to thrice that number, and have said they mean every thing that they themselves have placed them to. But thou knowest I have told

thee, there is a twofold meaning in the Scriptures, the one is temporal, the other Spiritual; the one the Shadow, the other the Substance. But he that goeth another way, to make a sevenfold meaning, may add to the number of fourteen, and I now tell thee, wrong in the whole. Therefore no man, that is a star on thy head, must wrest the Scriptures another way, than what I have said to thee; therefore I have given thee, such communications, and such directions to those that are gone out, that they may know, what this calling is. And now I tell thee further of Peter: He hath made the Scriptures of no meaning at all, in the manner he hath placed the winds, if that is the way he hath placed them; and now let his words appear. *Solomon's Song*, 4th chap., 16 ver., where he saith the North Wind, alludes to his coming out of Scotland. And come thou South, alludes to his coming to Mrs. Southcott. Now I tell thee from his words [it] shews the folly there is in mankind: and full as weak as Peter's words, men have drawn their allusions from the Bible, placed to something, and to nothing. For how can Peter prove from his words, there was any Glory to God, any good to mankind, any wondrous working in his coming to thee? Now I tell thee from the Winds; North and South, he must say he came from the North, and thou must live in the South, to bring these two winds together, that he says My Spirit is in: here I am answering to shew the folly of man to place his coming from the North, as one fulfilment, and part of thy name to be joined with the other. Now I tell thee, full as simple as Peter hath placed the Scriptures, full as simple do thousands place them; which I shall shew thee another day. But now I tell thee the meaning of the two winds, is My Spirit arising in man, and man's spirit arising to awaken with me, and join the Spirit together: as it is said by the two winds—Awake O North Wind: So let men awake. And come thou South: So let men pray that My Spirit may blow upon them; and that I may come into My Garden, to eat My pleasant fruit with man: that meaneth—that I may bring man to what I created him for, when they were placed in the Garden of Eden. So let men pray that I may restore that Garden of happiness to man again; and My delight may be with man, and man with me: this is the pleasant fruit that ye are to pray for, that I will eat with man, and man with me—to bring you back to the Creation in a Garden of happiness, as before the Fall: and that I will pour out My Spirit upon them, in the manner I have spoken to thee. So here they may place the words from thy name, in the manner Peter have cut (sic) it, to pray that I will come to the words spoken, by the South, if he place it in that way to thy name. The way I have spoken it, he may explain it, to say My words were spoken to thee, and ye ought to pray, that I will come and fulfil them; because I tell thee from My visitation to thee, it is to awaken men to pray for My Coming and to pour out My Spirit upon [them]. But from the manner he placed the words, it is making the Scriptures a thing of nought, fulfilled without any sense or meaning, and perfect so I tell thee men are fulfilling My Bible; but how could I shew their folly so clear, if I had not chosen some Men of folly, to give the reproof to them that are chosen. Now I shall answer thee further of Peter's folly; for I tell thee just was Crooks' observation, for by the manner Peter have placed it, they must support me, and not I support them, but now I tell thee from the door posts that Peter hath placed

these words, thousands have placed the Scriptures, which I shall shew thee another day: and now I shall come to the door Posts: know the promise that was made in the Creation, for My Heel to be bruised, and Satan's head to be bruised; and know when I came to deliver the Children of Israel from the hand of Pharaoh—how I ordered them to kill the Lamb, and take the Blood to strike the Lintels and the two side Posts: Now here thou'st discern how the door was surrounded, and the Blood sprinkled upon the whole. Now I ask thee, where is the Wisdom of Man, to place this as he hath placed it? If I was the Lintel who was the Lamb that [was slain] to have his Blood to sprinkle the whole? Do men discern what they read? I tell thee, No; and yet as foolish as Peter do men apply the Scriptures; for I tell thee, the Lintel and the door Posts is united together to make the complete fastening for the door: and to strike the whole with the Blood of the Lamb that was slain; so I tell thee, it was the Lamb was a type of me—that My Blood was shed to strike the door posts of every heart, and by My Blood they must be freed, that are delivered from the spiritual Pharaoh, as the children of Israel were from the temporal Pharaoh. So here are the door posts I say of your heart—If ye will open the door and look to the Lamb that was slain for you. These things I shall explain more fully another time; but thus I have shewed thee, the folly of Man: they explain the Scriptures that I shall explain to thee another day, with the folly of the Calvinists, and in what manner they have explained the Scriptures: so I shall compare them both together; for I now tell thee, Peter may as well place the Scriptures as *he* hath placed them, as they place the Scriptures as they have placed them. This I shall explain another time; but this I tell thee concerning Peter, if he goes on in this manner, saying he hath a spirit of his own, or be led away by a wrong spirit to preach doctrine that is not supported by me; and this is the answer thou must *return*, and tell them it was My will he should come there, that his words might be made known and the reproof must be made known that he must *turn*, or say no more he shall be brought forward, because I tell thee, out of his own mouth would they condemn him, and now I tell thee *of Jowett*.

“He has drawn as wrong a judgment as Peter, to place that Psalm to any mere man, for where is the man that they can say is mighty, that I have laid help upon for My people? Is it not written it is My first born, higher than the Kings of the Earth, and My Covenant shall stand fast with him, for it is he that will reconcile the World unto God, which I tell thee cannot be done by any Man: if it could, I need not have sent My Son to have died the Just for the unjust—to bear the transgression of Man: they may say there have been many martyrs, and allude their death for atonement, which does but heighten their guilt, and incur My displeasure against them for killing the Martyrs, as they could not avoid being in their hands therefore theirs was no act of Love to die for Man; but it was an act of Love to die for me, and mine was an act of *Love to die for Man*, and there I tell thee, the help is laid; so if Jowett goes on to wrest the Scriptures, I tell thee he cannot appear as a Star upon thy head; for now I tell thee it must be known to all these that appear as Stars upon thy head, it must be shining in thy words, as I have spoken them to thee; and he that goeth from them, goeth from thee at

thy awful Trial, and are as *Stars drawn to the Earth*; so let them read the chapter and judge for themselves; and now I shall tell thee of Turner's communication in 1795. Thou knowest I have told thee, I have foiled every Man that is visited by Prophecies to bring them all to the Woman; for thou knowest I have told thee as it began with the Woman, so it shall end, and as Man blamed his Maker for the Woman, so I have told thee at the last, those that are redeemed from their Fall, will praise the Lord for giving the Woman; but was all true prophecies to come to Man, in a clear manner that they could understand: then I tell thee Man would join together, and the blame they cast on their Maker would never be done away, for Men to turn into praises and thanksgivings. So here I have given thee My answers to Crooks' Letter, and tell *them* to read and judge for themselves, and call their reason to all their assistance and know he that goeth to turn the Scriptures another way than what I have explained to thee, is departed from thee, and cannot appear as a Star upon thy head; and let them know what Trial thou standest for thyself and for the whole. Then reason must tell them, thou standest the trial against them, if they bring forward Doctrine to contradict thine that I have said unto thee; therefore I tell thee they must be all clear in judging; and know on what Rock they have built their faith, before thy awful Trial commences."

Here ends the answer of the Lord, and I must request you both Mr. Morrison have a copy of it, and shew it to the friends of Mr. Morrison and Mr. Jowett. I have not time to add more than our kind Christian Love to yourself and all friends, and remain

Your sincere Friend

from Joanna Southcott.

Taken from Joanna Southcott's mouth by Ann Underwood and Jane Townley.

[Printed from a MS. copy.]

Proving the Spirits

A Communication given to Joanna Southcott on Sept. 1st, 1805, and sent in a letter to Mr. Turner.

Dear Friend,

In the letter from John Crossley, last week, he gave me the following account:—

"A person, named James Hodgson, with whom I was formerly intimate, and who once professed a belief in your writings, came to my house, and after some uneasiness of mind, began to acquaint me that he had been reading the Scriptures through, both the Old and the New Testaments, with prayer to God for the light of His Spirit, and that he could not find any such character mentioned as you, and that after he had

done, a still small voice, which he believed to be the voice of God, said to him—‘If they will burn their Seals and Joanna’s books, I will have mercy upon them, for I am not willing that any should perish.’

When this man began to disbelieve he returned his Seal on this condition, that he would take it again when he was better satisfied. He said he was not come to dispute, but to ease his mind, and would not hear any reasoning. He said, Satan knew the Kingdom of Christ was at hand, and had informed you, and raised you up to be a stumbling-block to prevent people from believing it; and that he was shown that Satan was divided against himself, and would fall thereby.”

This account I only gave a slight answer to from myself, being truly convinced in my own mind that it was the Devil, but I thought I must leave the man to convince him from whence it came. But after that I had a Communication given me concerning the man, which is as follows:—

THE SPIRIT OF TRUTH.

“I shall answer thee from the folly of this man, and show thee the ignorance there is in mankind; how Satan blinds their eyes and darkens their understanding, by coming as an Angel of Light he makes them men of darkness: for had not darkness blinded his eyes, he himself would have discerned whence it came; for reason must tell him and every man, if I had come in the Spirit, or sent My Angels as ministering spirits to give him that warning, I should have given him many signs to set before him and them, whereby they should know the Spirit by the truth I shall set before them. And this he would clearly discern, that My eye was everywhere present, knowing the whole of thy visitation in what manner thy writings stood, and by what number they are believed. If I had come to man, or sent My angel to warn him they came from a visitation of Satan, who was divided against himself, and had commanded them to burn their Seals and thy Writings by any messenger I had sent, every man of reason must know, I should have made that messenger clear by a visitation to all by putting truths in their hands whereby they should *all* know: therefore I tell thee Satan is come as an Angel of Light to deceive mankind. And now let them discern the difference in the conduct of the foolish man, and thee. He relied upon the words, without knowledge from whence they came. But as he said he used prayer to know from whence the visitation came, and was answered; then now let him use prayer to know by what voice he was answered—let him desire to know the truth revealed to him, whereby he may know it to come from the God of truth, as the truths were revealed to thee to judge from whence it came: and let him act as faithfully as thou hast done, and put their truths in the hands of men before they took place, as thou puttest them in the hands of ministers. Then if his follow true as thine have followed, of events that no devil could know, then let him say, that Satan is divided against himself; and let him say he is come to both, if the truths come to both, and contradict one the other. But if he cannot do this, and prove from the truth of the Spirit, that the truths followed him, as the truth followed thee—then let them all be assured that Satan is come as an Angel of

Light to him to seek his destruction and utter ruin, that he may perish from the right way and deceive men by vain words. Because, I tell thee, in a cause like this, if men discern the depth of thy visitation, in what manner the whole is explained, and for what ends thy visitation is, if they cannot clearly prove that thy visitation never came from Me, the LIVING LORD—if this cannot be CLEARLY PROVED by man—I now tell thee, there is not a greater sin, or a more presumptuous sin that a man can commit, than in burning the Seals and in burning thy books; for that is the way for them all to perish—to begin in the Spirit and to end in the flesh—to sign for Satan’s destruction, and My Kingdom to be established, and then to destroy the Seals that I ordered to be given for man’s protection and to destroy the works of the Devil and all his power, if he went on in disobedience as he tempted man at first.

“The depth of the Sealing ye do not discern, how I have told thee, it was to set bounds for the Devil at last, as I set bounds for man at first: and as Satan goes on to break his bounds by tempting those that I have sealed, Satan must know that his sentence is just, to have his power cut off from man and be cast out of this world, as man was cast out of Paradise, and fell from that happiness he was created for. And so I have told thee Satan shall fall from that power he hath to tempt man, if he goes on to tempt those whom I have sealed for My own, *that have subscribed with their hands* ²⁰ to be Mine. And let them discern from the Records of the Bible in what manner I gave command to man, and how I rended the Kingdom from Saul for disobedience: then let them not marvel I have set bounds for Satan; and I shall rend My Kingdom from him, that he shall have no more power over the sons of men, if My sealed people cannot be free from his assaults and temptations. But could he work in every heart to persuade them to destroy every Bond, and every Seal, and every Book, then he knoweth that he is free, and there is nothing to stand against him, if he can work in the sons of men to break the bond between God and them; because the love of man to wish their Lord to be all in all, is subscribed with their hands first, and made by man to be united to Me, that they may possess My Kingdom of peace. Then in return I have ordered the Seals to be given that they shall be sealed as heirs of My Kingdom, to be freed from Satan’s power, that if he tempts them, he shall not destroy them, if they stand steadfast in faith and love to Me, believing that I am able and willing to destroy their Adversary the Devil. But if after putting their hand to this plough for their redemption, they draw back to destroy their Seal, My soul shall have no pleasure in them. So let them all discern how presumptuous the one is, and how fatal is the hazard that men run; first to put their hand to the plough, and then draw back, he is by no means fit for the Kingdom of Heaven.

“And now discern this man, what subtle arts Satan is using that he may bring them all to draw back that are of a double mind and unstable in all their ways. And let this convince all men of the necessity of My words concerning the Sealing, that they should not be sealed as heirs of My Kingdom, that were not true believers in their hearts it was a visitation from the Lord of Life and Glory, to give the command, that those who

²⁰ *Isaiah 44:5. Rev. 7:3*

wished in their hearts to be freed from the power of sin and Satan, and to have their Lord be all in all, and thus subscribe with their hands to show before men and devils, they long to be Children of God, then I have ordered them to be sealed as heirs of the promise, if they keep My Covenant and do not break My statutes. And this must be their Oath, to believe all is done by My Commands, or the Sealing is fatal to them that go on carelessly.

“Now I have warned them in what manner they are sealed, and I have given the command to be strict. And now, after I have told them, they are thieves and robbers if they come in any other way than by FAITH, they must know the sin is great. But the first sealing was like the net gathering in good and bad, and where faith was not required, only a desire for My Kingdom, the want of faith could not be so much condemned. But now faith is required, the want of faith is condemned, and Satan’s working to destroy the Bond shows them all how great is his fear of having the Bond stand against him; and his words are like those in the Fall with lies and deceit, because he is willing that all should perish. And let him (Hodgson) answer in what manner Satan is divided against himself only by his contradiction which visibly appears in mankind. And I will tell thee concerning this man, it is their duty as Christians to demand of him to clear himself and tell him if the Angel of the Lord has come to warn him in this manner, that he will give him a clear proof whereby he shall be able to convince them it is the Angel of the Lord. Therefore, I tell thee, they ought not to let this man go unnoticed, but plainly tell the man as an Angel of Light, Satan is come to seek his destruction, because he is willing that all should perish, that none should come to the knowledge of the truth and be saved. Now if he remain self-confident in a lying Spirit, where he can prove no truth, he is consenting to his own destruction: and therefore it is their duty to warn him, and let him know how different was thy conduct at first; for though thou hadst been visited by My Spirit for many years, and in thy distress I gave words of comfort, promises of deliverance, and My truth followed for thyself, that I might prepare thy mind and heart to receive My visitation when I came to warn the Nations, yet in all these things, no self-confidence was found in thee to assure mankind thou couldest not be deceived by a wrong Spirit, but thou didst wait to see the truth appear, and prayed for signs whereby thou shouldest know that thy visitation was from the Lord. And let them know the signs I gave thee year after year, to make it clear unto thee and to all mankind: and these signs were put into the hands of thy enemies; that they might come and be thy judges if the truths were not clear before them. So now let him go and do likewise: pray to the Spirit again that he may have proof, and TRY the Spirit by the TRUTH, as thou hast done. For now I tell thee and all men; if they call reason to their assistance, and discern in what manner thy Writings stand; if they believe they came from the Devil who is divided against himself, and is come to plead his own destruction, your sins cannot be so great to hold him to his word and say he is guilty, deserving destruction from his own confession—this sin cannot be so great in man if they place the whole to the Devil to hold him to his word for to have his power destroyed, and My Kingdom of

righteousness and peace established. This cannot be a sin to man in any balance weighed with the other—to have the Visitation be from the Lord, and for men to mock and despise My love, and to wish to break My Covenant of Mercy, and despise every offer of Grace that is set before them, and all that tends to My Honour and Glory and the good of mankind, who were created to be in our likeness, and to give them a Kingdom of righteousness and peace as I had designed for them before the foundation of the world. And now is the time I am coming to establish it, and these things that stand on record in Holy writ from the beginning to the ending: the Promise was made in the Fall; renewed again by the Prophets; affirmed in My Gospel; and after that by My Disciples; and from the Vision shown to John in the Revelation to show you the end—all stands as one chain to show you a time will come when I shall destroy your Adversary, the devil. And now I come to warn in the Spirit and to show the way and manner I shall go on, till I have accomplished My designs; and know I have told thee, the Bond is made, signed, and sealed for Satan's destruction, and all his power to be destroyed, that the kingdoms of this world may become the Kingdoms of the LIVING GOD; and man whom I created for My honour and glory, may walk in the light of My countenance, and be made heirs of My Kingdom, as children are made heirs of their father's inheritance.

“So here let all men judge for themselves, how fatal is the consequence, for men to destroy My Will, and break My Bonds, and suffer an enemy to make a Will of his own to cut off My heirs. And thus I tell thee, is Satan working every way in the sons of men. And now I shall answer thee further concerning the man:—Discern in what manner he first read the Bible with an understanding unenlightened, saying, he could not discern; and like mankind, placed the whole another way, which is out of his power, or others, to prove the Scriptures true the way they have placed them. Now as his mind was so darkened in reading the Scriptures, let no man marvel that Satan was ready to keep him in that darkness, that he might not see the light or the truth. Therefore let men discern deeply what were his thoughts at first, then they have nothing to marvel at the answer at last, to show mankind in what manner Satan is working in the minds of the sons of men to darken their understanding and to blind their eyes, that they may not see the daylight appear. Now as he said that he sees no such character in the Scriptures of truth in the way and the manner I have explained them to thee; let him explain the xii. chapter of *Revelation*; for it is known to thee that chapter is explained by a man, who says he is under an awful visitation of Satan, and the same he is judged by man, from his appearance, to be so. And yet under this visitation, he saith an Angel of Light hath explained that chapter to him to contradict the words that I have said unto thee. And now let this man, who says he is visited by a still small voice telling him that all thy works must be destroyed if they wish to be saved—let him explain the chapter as the other hath done already, and they will soon find thy accusers from invisible Spirits to be like the two Elders that bore false witness against Susanna.²¹ It is no sin for a man to be visited by Satan, if he come as an Angel

²¹ See Apocrypha, *The Story of Susanna*.

of Light to deceive him—the sin is not to the man—but I will tell thee where the sin is to the man—if he still relieth on the invisible Spirit without having any grounds to judge that Spirit is from the Lord. But when he finds that he has no clear grounds to PROVE his visitation is from the Lord, then he ought to give it up. And this I have told thee of Brothers and Turner—I permitted Turner to be deceived by a wrong Spirit to show the difference in the men—and great is the difference before you all. And now I tell thee the same of this man that Crossley wrote thee of—if his heart be good like Turner's, he will soon be convinced what Spirit came in disguise to him, to tell him thy writings should be destroyed—but if his heart be like the man that has given Satan every possession of his heart, like that man he will be obstinate and full of fury. Therefore they ought to try the man and see what is in him, that Satan's working may be made known.”

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

Mr. Hows' Vision

Ms. September 9, 1805.

After they had met together, Mr. Hows told me, about three weeks before, Mrs. Summers was at his house, and it being in the evening, he offered to go home with her. It was dark, and as they were going along, he saw, as it were, flashes of lightning pass to and from the element; he then saw a roll gathered together, which burnt and fell to the ground with a body of stars. He asked Mrs. Summers if she did not see it? She answered, no. He saw it again the second time and a third, Mrs. Summers then saw it likewise. He said he did not know whether it was a vision, or what it was, as Mrs. Summers did not see it till the last time. Mrs. Summers called upon us soon after and confirmed the above.

THE SPIRIT OF TRUTH.

“And now mark, this vision was told thee at a time Carpenter's fall was made known amongst them, when they signed upon a paper of the fire of love that is said to go out between Carpenter and thee, and from the fire thy judgment was drawn it would go out from Joseph or thee, and to thy judgment I said it would end. Now mark the vision I shewed thee in thy room—the likeness of what they saw in the heavens. And now, I tell thee, from these two visions I told thee of thine, like sparks of fire would Carpenter's tongue be kindled for thee or against thee, and thou hast only seen the shadow like the coal kicked by thy foot, but thou wilt see the substance hasten on. And now I tell thee of the vision that Hows saw. The stars were fallen from heaven is written of in the Scriptures of Truth, but this is not understood by man what is meant by the stars falling. It is the stars that are compared to men that the dragon will draw

to the earth who, beginning in the Spirit, end in the flesh. And now I shall tell thee of the sealed people.

“If they observe what they sign to, and what they are sealed for, it is to shine as stars in my kingdom of peace, and these are the stars the dragon will draw to the earth by his arts working in man; for, I now tell thee, by the fire of contention, those that are weak and sickly amongst them will fall from their share of the tree of life as the stars fell from heaven. Now, I tell thee, the falling stars can never be compared to the unbelieving world, because they never professed to be as stars shining in my kingdom of peace, or as stars to enlighten men to the prospects and hope thereof; this, I tell thee, cannot be in the unbelieving world, to be placed as fallen stars that had never faith to be risen stars. But now, I tell thee, cometh the fall amongst mankind that professed believers amongst the sealed; and now mark how they are placed in thy books, to be compared to the fallen fruit which I shewed thee in thy dream was under the trees, and now mark from the visions I shewed thee as stars, and now mark, from the fruit, the fallen fruit was under the trees, fallen upon the earth in the dirt, the good fruit was on the trees. And so, I tell thee, of the stars—those that are not steadfast in faith will fall from their shining as the stars fell from heaven. And this, I tell thee, is already begun, for as a star professes to shine to give light unto man, has Carpenter begun, but now I will tell thee, the red dragon that will have power to draw the third part of the stars to the earth thus to do, it is the working of Satan in the hearts of men as he hath worked in the seven, that is the way he will draw them to the earth. Here he hath begun by seven heads in men, and so, I tell thee, he will go on; for now I tell thee of Carpenter. More will be convinced of thy visitation being from the Lord, when they have seen the end, than will fall back by his conduct, because, I tell thee, many that never believed at all, as they could not find out all my mysteries, will now find many mysteries cleared up, which, I tell thee, will appear in thy third book.”

[Extracted from *Had They Had Knowledge*, p. 95.]

Carpenter's Letter Answered

Ms. September 10, 1805.

Joanna was ordered to have the letter brought on Sunday night, signed by Mr. Carpenter and his six friends, read to her.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from their letter. It is out of their own mouths that I condemn them as fallen men, because they say they have been answered through thee, their Spiritual Mother, and yet, at the end, they have refused to obey the words of the Spirit that was given to thee, therefore, I tell thee, their seven have set up against thy

seven, and by disobedience they are fallen already, as Saul fell when he refused to obey the words of Samuel, because I tell thee, as much as the command was given to Samuel concerning Saul, so was the command given to Winter to come forward with the other jury that I had fixed, and judge for himself between the both. And now, I tell thee, he may say with Saul, he feared the people and disobeyed; therefore I tell thee, they must deny every fall throughout the Bible, that is called a fall through disobedience, if they deny Winter's fall, but as all hearts are known to me, and all conversation is known to me, I now tell thee, whoever was the first to work strong to have Winter disobey, will surely find in the end a greater fall than he; therefore, I tell thee, the truth upon Tozer's paper is now fulfilled—they are fallen by disobedience, they have broken themselves off from thee, and now I ask them on what they will stand? for they are likewise fallen from Dowland's words. Now let them all discern, this communication was given to Tozer before they had fixed this resolution, and Winter had sent thee a letter that he would obey.

“Here are footsteps you do not discern, how the words were read to them of their fall, and how they went on themselves to bring on their fall in the perfect likeness of Saul when he professed, he saved the beasts for sacrifice unto the Lord. Here, I tell thee, was a perfect likeness of their fall, for they professed it was out of a duty to the command given to Dowland that they should not obey my command given to thee. Now, if they say this is Dowland's teaching, let them answer how Dowland's teaching is joined with thine, then, I tell thee, it must be in opposition. Then, how can they prove it is united together? Now I shall shew thee their folly more clearly if they say the seven men were not to be divided—one to be called without the other. I ask thee why Carpenter chose two when he had not an opportunity of choosing the whole? But now I know what thou sayest—they may answer it was not sanctioned by thee at that time, that Dowland's seven was a command, but since that it was sanctioned by thee to be joined together till thy awful trial, and then it stood on conditions of their acting according to the names that were given them to be brought forward. But now, I ask thee, how shall I bring forward men that have begun already in rebellion? Now, I tell thee, they are fallen, and never will they be called forward at thy trial, because, I tell thee, rebellion is the sin of witchcraft, and stubbornness as idolatry; because they have rejected my words and my commands, I shall now reject them. And I now tell thee, it is with repentance, and being convinced of their errors, and acknowledging, that those men that were chosen with thee will ever be restored or admitted when thy awful trial takes place. For, I now tell thee, there is no man discerns how these men stood on conditions to be joined with the rest at thy trial, but never joined by me to be found with thee till that time; and now let them answer, who gave them any thought to be rulers and judges before the time was come that I allowed them to be such? Now I shall put a parable to thee, and to the parable I shall stop. Suppose a king hath appointed an officer to guide a regiment, and hath said he will give him a commission thus to do, doth this authorize the man, as soon as he hearest his majesty's intent, to go directly and command the regiment before the commission is given him? I tell thee,

no; were he thus to break the order, and run before he was commissioned, he must expect he never would be commissioned at all. And perfectly so, I tell thee, of these men, as they have begun to use their authority before it was given them, or my appointed time was come, I now tell thee there is neither one of the three shall ever come in thy presence when thy awful trial is—I mean Clark, Laurence, and Deisson. And it is with repentance, being convinced of their error, and acknowledging their faults, weeping, like Peter, at what they have done, that the other four will ever stand. So now, I tell thee, the seven are fallen and separated, if they wish any of them to stand, for their good; for now, I tell thee, their meetings are hateful, their meetings are sinful in my sight, because their hearts are evil before me, full of hypocrisy, as thou sayest by the letter, beginning with a pretended faith, and ending with rebellion and unbelief; for as contradictory as thou sayest the letter is, I now tell thee are their hearts and prayers to me.”

[Extracted from *Had They Had Knowledge*, p. 93. See also Book 39, p. 50,
for the letter and answer of Sunday, September 8.]

Carpenter's Prayer Meetings

THE SPIRIT OF TRUTH.

“Now I shall answer thee of Carpenter's words, of prayer: It was known to Me, the manner of their meetings, that they met for the worse and not for the better, that made Me forbid it, and tell them to make their own houses and their own closets a place of prayer. And when thou went to the house, thy observation was justly drawn: it appeared more like a public than a private house. I then assigned to thee in what a wrong manner Carpenter was going on to destroy his substance to no purpose, and that no good was being done in the manner they met together for prayer, because it is known to thee, if men go for prayer meetings, they go in silence and return in silence, and do not confuse their spirits one with the other. But this was not the case at Carpenter's, they came to eat and to drink, and in a confusion of talk they kneeled down to pray, without considering God is a God of order, and not of confusion, yet a confusion was all their prayers, and this thou knowest, that I forbad all these meetings at his house, which Carpenter faithfully promised thee he would faithfully obey; but it is known to Me and to their own conscience, how soon that promise was broken, and every man began in his own wisdom.”

September 21st, 1805.

[Extracted from *Two Witnesses*, No. 39.]

On the Harvests

A Communication given to Joanna Southcott on September 24th, 1805.

For I shall now tell you the mystery of the harvest, which neither you nor any one present ever understood, how that the preventing of the judgments rolling each year, pronounced against the Harvests, rests with the believers. Whatever be the mockery of the world, or whatever other judgments they pull down upon their own heads, no bad harvests will ever follow for *their* unbelief. If a fatal harvest followeth the ensuing year, it will be by the believers falling back from their own steadfastness. At the time of the public report that the rust—the worm—the canker, had got into the corn and it was spoiled in many places and that the weather seemed against the Harvests—I was answered, that good crops and good weather to save them, must be in many places to fulfil the Prophecies that were given of the faithful believers, that they would bring a glorious Harvest to man. And now I shall give you the words as they are spoken to me in the communication concerning the Harvest:—

THE SPIRIT OF TRUTH.

“Now I shall answer thee of the Harvest:—Every blessing of the Harvest is come for the faith and obedience of believers to prevent the judgments rolling on to bring the famine on this land. For I tell thee, had this harvest been like the last, it must have brought a famine on the poor for want of bread. *And now I tell thee, as every blessing of the Harvest is to fulfil My promise for the sake of believers;* so I tell thee, every judgment that follows the Harvest, and every deceit that is in any grain, is amongst the believers, because I tell thee, this harvest hath followed for them, and I shall begin a different way to bring down judgments and punish an unbelieving world, that despises every invitation and that mocks every judgment. But know amongst the believers, there are many poor that must be sufferers from a long continuance of dearth of bread, which I promised to prevent if faith was found in man. And now I shall tell thee of the following harvest another year—It is *the believers must fall back from their faith if I send a fatal harvest,* because I tell thee, none of you have now discerned, how the harvest was fixed to believers to prevent that judgment rolling on, or by their unbelief to bring it on. The harvest was not fixed to the nation, but to the believers. And now I tell thee, to the believers and *to them only,* stands every event of the harvest of *this year and the following years;* because their faith took that judgment from the land which none of them discerned. And now I tell thee it must be their unbelief in falling back if any further judgments befall your nation in the harvest; for this hath nothing to do with an unbelieving world; 'tis other judgments they have to fear that believers have no hand in to prevent, as nothing was pointed out to them of preventing judgments but the famine—to turn the scarcity into plenty. But I tell thee, if they turn from their faith and steadfastness, and now begin to cry out ‘we are all fed as fat horses at the full, and do not believe that our faith brought any shadow of

blessings upon us to show us what the END would be, but judge the whole came by chance;’ then I tell thee, *a fatal chance will come on the following year*. For as the belief and faith of Nineveh prevented the judgments that were then threatened—and afterwards they abounded in unbelief to bring them on—perfect so, I now tell thee, the faith of the believers prevented the judgments rolling on of the harvest. But if they now fall back, I now tell thee, they will bring on in the following year a DOUBLE STROKE. So I tell thee, *with them the harvest rests*, because the harvest was placed to them, and the other judgments stand with your Land. Here I have shown thee concerning the harvest, and now let every man call reason to his assistance to mark My ways and My footsteps and where a thing is placed: then you may discern that the harvest was not placed to an unbelieving world—but *the harvest was placed to Believers*. So to the conduct of believers you must look for the harvest; and as the hearts of men were known to Me, I did not promise thee that it would be all good without any deceit in some. And so I tell thee the END will prove—*judgments upon some of the Corn will surely follow*, as the shadow is begun in a way ye know not. *And now I tell thee as deceit is found in Believers, amongst some of them*, so all men will find in the END, there is deceit in some of the grain, though concealed like Carpenter’s conduct. But now mark the three years that were placed for the sake of the ²²seven—no deceit of unbelief was found in them to draw back and no deceit was found in the three Harvests. Here I shall leave thee for the present.”

[Extracted from *Two Witnesses*, No. 26. See also *Express Leaflet*, No. 6.]

An Answer to a Believer’s Enquiry

The following Communication was given October 19, 1805, in Answer to an enquiry of a Believer, who was, by profession, a Quakeress, but, after she had read Joanna Southcott’s inspired Writings, felt much anxiety that she had never been Baptized.

This Communication was afterwards sent to Mr. Scott, a Baptist Minister, of High Wycombe, Bucks. under similar circumstances,—who himself believed, with all his family; and saw it necessary to be baptized immediately. Which obligation (as may be seen in the Communication), lies upon all those Members of the Established Church, who are become sealed into the Church.

ANSWER OF THE SPIRIT.

“Now I will tell thee of the woman, who is perplexed, because she is not baptized;—and there is the folly of all religions,—there is no one can say he doth not err in the Gospel, one way or other. And so there are errors in the Quakers; they are strict

²² The seven who came to Exeter at Christmas, 1801.

observers in some things, (I speak concerning swearing),—and I tell thee, neglectful in others.

“Baptism and the Sacrament are my strict commands in the Gospel. But if there were not errors in man, how could it be written, ‘No flesh shall glory in my presence; and that no perfection is in man.’ And now I tell thee, there is not that religion upon the earth that man can say he is perfect in to follow all the rules of the Gospel: neither can the Jews say, they are perfect to keep the law; then, how can man, who is so full of imperfection, say, he knoweth all my will, and doeth it? I tell thee, there is no man, neither is there any religion, but imperfection is among them, therefore I said they were unprofitable servants, when they had done their best.

“But now I shall explain to thee the meaning, the wisdom, and the knowledge there is in mankind: and the different judgments they draw, will never make them profitable servants, to warn men of the end; or to shew them what is my perfect will in all things concerning man; therefore I tell thee, they cannot be taught of men, to be brought to that perfection man was created for. And this every wise man will acknowledge, that they themselves are unprofitable servants to the knowledge and truth of my will; for they know not in all things what is right; therefore, if man will come to perfection, they must be taught of God, and not of man.

“And now I tell thee of Baptism. I have already told thee, and now tell thee, those that are sealed must be baptized, if they wish to be of the sealed number; for thou knowest I have told thee,—being sealed in their foreheads, is to have their names signed in their foreheads. And now mark the words I said to John, when I went to be baptized of him,—‘thus it becometh us to fulfil all righteousness.’ Then if it became me and my disciples to be baptized, doth it not become my followers to fulfil all righteousness, as I commanded them?

“Now I tell thee, if they call Baptism but a form that I commanded; and if they think it no evil to break that form, then I ask them, what evil it would be for the Jews to break the forms I commanded them? for I now tell thee, a commandment that is left as a form by my commands, it is in obedience to my commands that that form is kept; and it is a neglect of my commands that that form is neglected. But now discern deeply my words,—‘Thus it becometh us to fulfil all righteousness.’

“And how can a man be sealed by his name, if his name be not established by Baptism. Then I tell thee, he hath no established name to be sealed by, if he hath no name that he hath been baptized by,—therefore I have already told thee, and I now tell thee again, all that are sealed, should be baptized, if they wish to be sealed according to my Gospel.

“And now I tell thee, the manner of Baptism required of those that are sealed. Know, I have told thee in the beginning, all must come to the standard of the Church, because the Church standard in many rules comes near to my Gospel; and it is from the manner of the Church Baptism, that I have told thee the Sealing is placed. And now I shall tell thee my will,—if she wishes to follow it.

“To be baptized after the manner of the Church;—and, as I know this cannot be done by any but a Church Minister, if she will send to Webster, he will go and baptize her. So my answer might be sent on C——’s letter, and returned in a cover, because I tell thee, he hath mentioned things, that I should have mentioned, if he had not,—to say some were baptized, after receiving the Holy Ghost. And I tell thee, they may be baptized after they are sealed, if they are not baptized before.

“So let the letter be sent hastily,—for it is I who worked in her heart—to wish to know if she ought to be baptized. And now I have told thee, the forms of men, must be conformable to the forms of my Gospel. But I know the thoughts of thy heart; they were baptized in the river Jordan, and other rivers they came near, which was not according to the Church Baptism.

“To this I answer:—The manner of the Church Baptism comes close to my Gospel, from the words that are said, and the manner they are baptized,—though they are not dipt in the river: yet, I tell thee, being baptized in my name, and signed with the sign of the Cross, in token hereafter, that they shall fight manfully under my banner, against the world, the flesh, and the devil, is what I worked in men’s heart to do,—that the shadow might begin, of the names in the foreheads, before I begin to seal their names.

“But what new doctrine would men call this, if there was no Baptism, but being dipped? Therefore I tell thee this form began by man to fulfil my Gospel; and so I tell them it must end.

“So draw thy judgment from what I have said; and let her know, that I do not require her to be baptized without faith,—believing it to be my will that she should be baptized. But, if she believes I have spoken by thee, let her know this is my will, to be baptized after the manner of the Church. And send for Webster,—and let her know how they were baptized, old and young, when thou wert in Yorkshire; and let her weigh my words deep. Thus it behoveth us to fulfil all righteousness.”

Here I have given you the Communication that was given for Mrs. Harding. She was ordered to have Mr. Webster, because he was on the spot, and being one of the Ministers, who searched into my writings. But you may have any Church Minister they like.

From Joanna Southcott’s mouth.

(Signed) Ann Underwood.

(Signed) Jane Townley.

[Extracted from *Small Still Voice*, No. 3.]

Extract of a Letter to Mr. Turner

Ms. October 26, 1805.

Now, I hope these things will be a caution to the sealed people, as a Communication is given me from the red dragon, which is the devil, having seven heads and ten horns to draw the third part of the stars to the earth. The dragon is the devil, and hath now begun to shew his working in seven heads, united together against me and my friends, more particularly you will know when my third book appears. And now I shall tell thee a mystery concerning my third book appearing, which I never understood, or any of the believers, before it was fulfilled and explained. The first book means my prophecies from the Lord and disputes with the powers of darkness, the second means an answer and controversies with the unbelieving world, and the third means my controversy with professed believers, who are chosen as one of my judges. Here are three different books gone out into the world which you will see more clearly hereafter.

[Extracted from *Had They Had Knowledge*, p. 93.]

Further Letter Concerning the Taking of Oaths

October 28th, 1805.

I considered from what you said, that you understood all kinds of oaths are forbidden, as in the case of their entering as Volunteers, they must not take the Oath of Allegiance, because we cannot say what we will do on the morrow, and therefore as they were required to come forward voluntarily in the case of invasion, they were ordered to breed no contention about it, but at the same time they were commanded to refuse to take the oath, as in that case the laws did not compel them; and many, to our knowledge, were taken as Volunteers without taking the Oath. Mr. Owen was one of these; and many got off on account of refusing the Oath.

But in the case of the Militia, or where they are forced to go, and the laws of the land can imprison them if they refuse the Oath, they were ordered to use arguments that were strongly pointed out to them, to plead from the Gospel, that it forbids their taking the Oath, and for conscience' sake they could not do it; but if after their reasoning, they were threatened with imprisonment if they rejected the Oath, then it was said, the sin should lie on those that compelled them thus to do; which was the case with Mr. Jowett's son, who was drawn at the same time in the Militia, and was threatened with imprisonment which made him to comply with the Oath, the sin of which, it was said should rest on those that compelled him.

You may see from the Communication that the Lord does not require us to show our zeal so strong in one thing, if we do not live up to that zeal in all things, to resist every appearance of evil; and I see the justice of the Lord in these directions, not to

command us to strain at a gnat while we are swallowing a camel—to make a profession of going to prison sooner than comply with the laws of our nation that we think unjust, while at the same time conscience may condemn us that we are unjust in many things. And therefore I am convinced, that before the Lord requires men to go to prison for obeying His commands, they will obey all the commands that stand in Holy Writ.

And now I shall give you a Communication that was given me in answer to the words of St. Paul: *Hebrews* xii. 4:—“Ye have not yet resisted unto blood, striving against sin.”

This was sent to me in argument, that they were not to take the Oath, if they suffered imprisonment or death.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from the words I said to thee before—There were few among the believers that lived such religious lives, as to flee from every appearance of evil; neither have they resisted every temptation of the Devil. These things have not yet been done amongst the believers: then how shall I command them to go to prison to resist the temptations of men? Therefore I told thee they had not resisted in so strong a manner as to be enabled to bear a prison. And now I ask them how I could fulfil My Gospel, or justify My sayings in condemning the people in paying the tithes of mint, anise and cummin, and leave the doing of the weightier matters of the Law? Could I direct thee according to My Gospel, if I commanded the believers to be such strict observers in one thing, as to go to prison for their religion, and breed a contention in the nation, when in other things they did not keep their conscience void of offence towards God and man in every respect? And before they are come to this standard of perfection, to resist every appearance of evil, I shall not require them to suffer imprisonment for one evil they are compelled to. Let them consider how many evils they commit voluntarily themselves; then let them consider men and Devils would soon condemn them, if I should order them to go to prison sooner than comply with the laws of your nation: but thus far know, I have commanded they are to resist with every argument that I have laid before them; and then if compelled, know it is the law of your nation that maketh Israel to sin; because I have told thee, ye cannot say what ye will do on the morrow; then I ask thee, how they can swear? And let those that compel them, answer these words—how they can compel a man to swear in his heart what he hath utterly refused to swear? Can their compulsion make such an oath binding? It is from the heart man must be judged, and from their words let them judge, that no believer in the Scriptures can bind himself with an oath of what he will do at a future period. And let them answer how their compulsion, against the mind and will of man, can make an oath binding to them? Thus I have told thee, they must reason with arguments: but before they flee from every appearance of evil, and resist unto blood every sin, I shall not require them to be imprisoned for resisting an evil law that is made in your land; because *that* evil shall rest upon the head of those that compel

thereto—to take an Oath that they refuse: then it cannot be taken from the heart. Here I shall leave them to judge for themselves, and consider the Words of the Apostle—“They have not yet resisted sin unto blood”—and I have not yet called them to be martyrs for My sake.”

[Extracted from *Two Witnesses*, No. 21.]

The Letter Put in Carpenter’s Hands

Ms. November 25, 1805.

Joanna had been wondering why the letter had been put in Carpenter’s hands, as he refused to give it up when demanded, and had an opportunity to deceive the world by its contents, as he could not give it up to let the truth appear, and to her ponderings she had the following answer:—

THE SPIRIT OF TRUTH.

“Now thou hast ended with thy observations and remarks concerning Carpenter and his friends, and shewn thy indignation against him, which thou sayest is from his ingratitude and lies, but in thy heart thou marvellest at the letter that was put in his possession to give him power to go on with his lies, for to thy thoughts I shall answer. The letter is a thing of no consequence at all, whether it be broken or whether it be kept, as they have broken themselves off from thee by disobedience. That letter is of no use to anyone, but the reason I ordered the letter to be put in his hands was for such a time as this, to show the inconsistency there is in mankind, and now discern the inconsistency of them. They boast of their obedience in keeping that letter, because they can blind the eyes of men by concealing it, and their own fall would appear if they suffer the letter to appear, therefore, in this they boast of their obedience, while in every other thing they act in disobedience, which hath proved their fatal fall; for fatal they will find it in the end, because they are going on, as I told thee, with all deceivableness and lying wonders. But how couldest thou publish to the world in what manner every truth was foretold of them before thou hadst tried to have these letters appear, that their own handwriting may appear against them to prove the truth of what I said before, now thou art provoked to hear their lies? But how could I pronounce such a sentence as I have pronounced against them, if their hearts had not been known to me to be full of lies and all deceivableness? And now I tell thee why thy anger and indignation is so kindled against Carpenter for saying he led thee out of the field, because my anger and indignation is kindled against him the same, for in this he hath lied unto the Holy Ghost, to give my Spirit the lie, and that he will find to his shame and confusion. But thou marvellest how such a man as he should be chosen. Know what I have told thee already, he would have gone on my enemy if he had not

been chosen, by trying to set up Joseph and Dowland against thee, therefore I chose him to join with my friends as the hermit joined with the enemy, and ordered these parables to be printed before they were fulfilled, that everyone may discern them in the end. And now come to the fall of man. How could I clearly fulfil my words, and make them appear to the world to prove the truth thereof, if I had not chosen Satan's seed to be joined with the woman's seed in the beginning, to shew the enmity in the ending when the fall came by man? And now discern all men, this enmity was never kindled between Carpenter and thee before he fell by disobedience. Consider how long thou concealed his frailties from the brethren before he began in rebellion, stubbornness and disobedience. This, I tell thee, was his fall, and now he is going on from one evil to another, and the enmity is kindled that will burn strong. But now, I ask, how my words could be fulfilled to say I caused the enmity, if I had not chosen such men to prove the truth of my words? And now mark the words further. I said I would put enmity between thee and the woman, and between thy seed and her seed, and now mark the words are fulfilled, for I put them with thee, and appointed them to be with thee, then know the things were put by me that all might see the truth of my words. And now discern the manner of their fall. It was out of pride and vain glory, because Joseph gave communications to swell him higher than I had swelled him; by thee and by Joseph he was exalted to be more than man above all his brethren, if you discern the words he sent to Townley, Sharp and Wilson; here was his pride lifted up like the pride of Satan, and thus began his rebellion and disobedience, that he would not submit to thy communications to be equal with his brethren, but grew in enmity against thee because I would not allow him to be above his brethren. Thus began the enmity in heaven, and thus hath begun the enmity now upon earth with Satan's seed, that is like him, full of pride and vain glory. But how could it be proved it was first by me, if I had not placed you altogether, and then distinguished the difference in men where the likeness of Satan reigned?"

[Extracted from *Had They Had Knowledge*, p. 91.]

On the Lessons for Thanksgiving Day

An explanation of the Lessons pointed out for the Thanksgiving Day, given December the 3rd, 1805.

First Lesson for the thanksgiving, 28th Chapter of *Deut.* 1st verse to the 10th. "If thou shalt hearken diligently to the Voice of the Lord thy God to observe and do all his commandments which I command thee this day, the Lord thy God will set thee on high, above all the Nations on Earth."

Second Lesson, 12th Chap. of *St. Luke* 22nd verse to the 38th. "And if he shall come in the second watch, or come in the third watch, and find them so. Blessed are those servants; for it is your Father's good pleasure to give you the Kingdom."

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee from these Chapters that the wisdom of Man hath placed together; and observe, they have begun with saying, *they must hearken to the commands of the Lord to receive these Blessings, if they wish to obtain them;* and yet the words of the Lord are not regarded by them, but rejected by them: so now I tell thee, as before, they have placed the Scriptures by their wisdom, as I have promised to fulfil them by mine. For these are the promises I have made to this nation, to set them on high above all nations: *If they will hearken to My Voice and obey My commands,* I have promised to give them every Blessing that is in the chapters they have pointed out; and to give them My Kingdom. These things are placed together by Man, without discerning what they are doing, that they are neglecting every command of mine, mocking the visitation of the Lord, and mocking the coming of the Lord, and yet they have pointed out the Gospel that speaks of My coming *for a day of thanksgiving:* this shall be to thousands, to see the fulfilment of this Chapter: But how can it be a day of thanksgiving to those that mock the Chapters they have pointed out? But thou sayest in thy heart, they do not mock the Chapters, *because* they pointed them out for a day of thanksgiving: But can they say they hearken to the voice of the Lord, or believe My Voice is to be heard, or My command to be given? This they cannot affirm they believe *for the present.* They are looking to the Prophets, what was given in ages back; and in their commands *they* do not walk; neither the past, nor the present is obeyed by the *unbelieving* World; therefore they cannot think to obtain the fulfilment of the Scriptures they have pointed out; and yet without discerning what they have done, they have pointed out the very Scriptures, that I am *going on to fulfil* to all true Believers, and it is My good pleasure to give them My Kingdom: So My little flock hath nothing to fear; for such a day of thanksgiving I shall bring to them to fulfil the Law and the Gospel. But as these things are pointed out by Men of unbelief, by them they cannot be obtained; therefore I told thee, this Victory they boast of is not a complete Victory. Thou sayest in thy heart, the Victory was accomplished which they are now giving thanks for: But I ask thee what Victory they can boast of that is complete, when they see I cast them down on the one hand, if I raise them up on the other? So both sides may boast of Victory, and return thanks to God for what they have received, that I have not cut off the strength of War on either side; but their strength remaineth to go on in their War: And this they do not deeply discern, what is going on, on both sides; if they did, they would have a day of retribution as well as thanksgiving, and discern the state they are in:²³ but this is no more discerned by thousands than the Lessons they have chosen for the day: neither do they discern what they read, and in what manner I am going on to fulfil the words that are before them. Was this deeply discerned by Man, they would keep a day of retribution as well as thanksgiving, and be longing to know what the Lord had spoken concerning them. And now I shall answer thee more fully concerning these Chapters, know the first was the words of Moses to the Children

²³ Mark since the date of this explanation the intelligence from the seat of war.

of Israel, when he had brought them near the promised Land to go over Jordan to possess it. He told them the Blessings that were in store for them *if they obeyed My Commands*, he told them the Judgments pronounced against them if they disobeyed and did not regard them. This was the Institution given by Moses, after he had delivered them from the hand of Pharaoh, and brought the Children through the Wilderness that were not rebellious: them he brought near to the Promised Land, and set before them Blessings and Judgments, according to their obedience or disobedience to the Commands that were given them; this was done by Moses, where I told thee *the type stood of the End*; and this the wisdom of man has brought to place with My Gospel, where I spoke of the End, and set before them, as Moses did, Good and Evil; great promises of enjoying My Kingdom unto My faithful servants at My Coming. And know I told them of My Coming again in an hour they think not of; and blessed should that servant be, whom his Lord when he cometh shall find so doing; but mark on the other hand he that mocks the coming of the Lord or saith in his heart—My Lord delayeth his coming; know the Lord of that servant shall come in a day when he looks not for him, and in an hour when he is not aware, and appoint him his portion with the unbelievers.

“Now let men discern from these chapters, in what manner the Caution was given by Moses, and in what manner the promise stood, and how they received the blessings and promises while they stood in Obedience to his commands, that were given them: and know their enemies fell before them. While they were obedient, I blessed them; but when they began to be rebellious, and disobedient, see the judgments threatened by Moses came upon them; and how it rests upon them to this day. Now if the truths followed Moses, whose words came from me, and I fulfilled the words spoken by man, how much more judge ye, shall I go on to fulfil My Gospel. Know, I have told thee, *I was with Moses through the whole*, and Moses testified of me; then now be assured, I have begun and *I shall go on* to fulfil the chapters that are here pointed out; and it is the servants that are waiting for the Lord, shall enjoy all these promises, that are in these chapters. And let them mark My Gospel deep, where I said, *the Spirit of Truth should come to guide you into all truths*, before I come in Might, Majesty and Power, to claim the kingdoms for My own. But thou sayest in thy heart, the words are not spoken in that manner in My Gospel, as I have spoken them to thee. To this I answer: they are spoken to the *sense of the words*; for I said, *the Comforter should come*; the *Holy Ghost should come*—the *Spirit of Truth should come*, and My labourers should be in My vineyard, looking and waiting for their Lord to come also; but how could this be fulfilled without the visitation of My Spirit to come before, to call My labourers into My Vineyard—to call My husbandmen to prepare for *My harvest*? Where did I say in My Gospel I should come, and no man expect me? But this must be if I come without the warning; therefore My Spirit must come before to warn of My coming, to fulfil My Gospel; or how could My parables be fulfilled? How could the wise virgins be waiting for the Coming of the Bridegroom, if they were not warned of the Bridegroom’s coming? How could the servant say my Lord delayeth his coming, if they were not

warned of My Coming? Here I have shewed thee from the Gospel, they have chosen a day of thanksgiving with Scriptures they do not believe will be fulfilled; because they are mocking the coming of their Lord: so it is the Believers, that these Scriptures must be applied to, which man hath chosen as the shadow; but I shall fulfil them as the *Substance in the End*.

“And now come to the Psalms: 145th *Psalm* 4th ver. ‘One generation shall praise thy works to another, and shall declare thy mighty acts; they shall speak of the glory of thy Kingdom, and talk of thy kingdom, and talk of thy power.’

“Now observe from the words of David that they have chosen to be united with My Gospel. Here is wisdom in man, the way they have placed the whole; and yet discern how their wisdom is perished, not discerning the things that are before them; nor the sound of their master’s feet behind them. They have heard of the Prophecies, that My Kingdom is at hand; and they have brought forward the Scriptures, that testifieth of it, and yet they deny the things they have professed. But now come to the Believers, and let them fulfil the words, to make known to the sons of men, My mighty Acts, and the glorious Majesty of My Kingdom; which is pointed out in the records of My Bible, and again pointed out in prophecies to thee: that *My Kingdom shall be an everlasting Kingdom*, and My dominion an everlasting dominion throughout all generations; but let them know when this is fulfilled, My Kingdom of Peace must be established, and My name exalted from generation to generation; but when this is done, all the wicked shall be destroyed. And this must be to fulfil the Psalms, that they have chosen for the day. So let them weigh the whole together, and then discern who is the *little Flock*, unto whom I shall give My Kingdom. It must be to those whose eyes are open to discern the days that are before them, and in what manner the Scriptures are written for their learning and instruction, that all the earth must praise My name. And let them discern from the Psalms, that all flesh shall bless My name for ever. When they have exalted their God and King, then they will say, Great is the Lord and greatly to be praised; when all men shall sing of his righteousness and say, The Lord is good to all; and his tender mercies are over all his works—shall be said by the children of men; and My Name shall be exalted throughout the earth, in Righteousness and Truth, when I have destroyed all the works of the wicked.

“Here I have given thee a line for men to walk by, to open the eyes of their understanding that they may weigh the whole together, and discern the days that are before them.”

The above Communication taken from Joanna Southcott’s mouth by

Ann Underwood.

Dec. 3rd, 1805.

[Printed from a MS. copy.]

An Answer to Stephens

A Communication given to Joanna, in answer to a letter sent to her, to lay before the Lord, requesting to know if it was the Lord's will for him (Stephens) to continue his meeting, dated Dec. 18th, 1805. With an explanation of the 5th and 6th Chapters of the 2nd Book *Esdras*.

THE SPIRIT OF TRUTH.

“Now I shall answer thee of Stephens:—Let him go on as he hath begun to meet the people, and let him point out to the hearers, what I told thee was hastening on when peace and plenty was in your land; for I now tell thee, it is high time for men to awake. I warn the people of MY VISITATION; and let them discern how many are gone out in other places; but how few in London: So let them not judge one man is enough to meet the people in this place. And let them mark the words of the Apostle:—Forsake not the assembling of yourselves together; 10th Chap. *Heb.* 25 v.”

And I wish you to mark the last verse of the 9th Chap. The 3rd Chap. *Mal.* 16 v. And deeply discern the last Chapter: these chapters I was ordered to point out to you, that you may shew them it is the Lord's will to have you meet the people, as the others do, and tell him his labour of love shall not be in vain.

“So thou must point out the Scriptures and thy writings in the manner I have told thee; for little do you know what lays before you, that will hasten on in the following year. And now I shall answer thee of these chapters that he hath pointed out: The Vision that was shown to Esdras in the 5th Chapter, will never be seen in this land: it foretells the destruction of the Heathen nations, that I shall destroy. And mark the words in the Chapter:—‘At the same time men shall hope and nothing obtain; they shall labour; but their ways shall not prosper.’ Now come back to the beginning; the destruction of Jerusalem was foretold, and by the unbelief of the Jews, that fatal destruction came in the End, when I said I would give it to the Heathens and them that called not upon My Name: this was the Prophecy concerning Jerusalem, and this destruction came first upon the Jews, for they departed from me, and were destroyed: that meaneth—they were destroyed as to the City they enjoyed; and as to righteousness they had none: They could not say righteousness was in them: so this destruction came upon the Jews—*they hoped but obtained not*. But the final end will be upon those that possess their lands. For know I have told thee I shall utterly destroy them: so if men discern the prophecies of Esdras, they will discern how their destruction is foretold; for this Chapter foretells utter destruction to the people it alludes to. But now I shall answer thee from the 5th verse: “The Blood shall drop out of the Wood, and the Stone shall give his voice, and the people shall be troubled.” Now come to My Gospel, and mark the *water* and *blood*, that came out of My side, when I was nailed to the Wood: this brought on the desolation of the Jews, foretold in the Chapter. But do men vainly suppose that blood should come out of the wood, as a natural tree, that you call wood? I tell thee, No. The meaning was—*My being nailed to*

the Wood, and from thence the Blood dropped, and many *stony hearts* cried out with fear, and trembling, when they saw the Veil of the Temple was rent, and darkness appeared: this happened to the Jews, at the time that I was crucified, and yet they went on to bring on the destruction was foretold them. And now mark the following verse: “Even He shall rule, whom they look not for that dwell upon the Earth.” Now let them discern I did dwell upon the Earth, and came to be their Prince and Saviour; but in that manner they looked not for ME; neither do men now look for ME who dwell upon the Earth, to come and rule over them; therefore I tell thee, thousands and tens of thousands, besides the Turkish nation, will bring on the destruction that is foretold in the Chapter, because they look not for ME to rule, that dwelled on the Earth, whose Blood was shed on Calvary and dropped from the Wood. And now let men land back their thoughts, and see what happened from the unbelief of Jews at that time, when My Blood was shed for man. Then let them discern how much greater must this desolation come to man, that look not for me. When I come to reign, and rule over the Earth, know My enemies must be destroyed. Those things I shall explain more clear, when I have tried the wisdom of man.

“And now come to the 6th Chap. Now mark from this Chapter what was foretold to the Prophet Esdras: Esau is the End of the World, and Jacob is the Beginning of it that followeth. Now I ask mankind from these words, how Esau as a man, could be the End of the World, if it had not stood for types and shadows, as I have told thee? Did the world of sin, end with Esau’s death? Or did a new world then begin with Jacob? In thy heart, thou answerest, No. Then now discern, to fulfil the words of the Prophets, My Gospel, and the words of the Apostles; and now mark the words before thee: The days cometh, that I will begin to draw nigh, and to visit them, that dwell upon the Earth. And now mark the words that followeth: And when the world that shall begin to vanish away shall be fulfilled, then will I show these tokens; the books shall be opened before the Firmament, and they shall see altogether. Here are mysteries men do not understand, what is meant by the Books being opened, and all to see together; but this I shall explain to thee: It is the *meaning* of the prophecies, that hath never been understood by man, in no age of the world, will be opened to every view, and every one will see it together—what is the true meaning of all the Scriptures they do not understand; but this hath never been done in any age yet, for all to see together alike; neither will they till the End, that I have opened all mysteries to their view. And now mark from the words of the Prophet, what destruction he speaks of, shall come upon the Earth, before the salvation cometh to the End. Now let men discern, from all the records of My Bible through, what destruction must come upon mankind, before I bring in man’s deliverance, and their Redemption. At these things thou need not marvel why the Scriptures stand in this manner, if thou lookest abroad in the world, to see the mockery and unbelief there is in man, and how much My Coming is mocked and despised by man, thou couldst not marvel all these destructions will come upon man, at My Coming: So here I tell thee from these chapters as well as the other Prophets, you may discern the destruction of the End, when I come to put out evil;

because ye may discern how evil reigneth in the heart, and how few wish for the change. So here I have given thee a line for men to draw their judgment from these two Chapters; to shew them, they stand for *the End*.”

Here I have given you the Communication, that was given to me in answer to your enquiry concerning your keeping on the meeting; and the Chapters. But as nothing was said to me of a licence, and from your account, the place you have at present, will not admit of a large number of people, I think you had better go on as you have for a little while longer, till you see a better opportunity of being enabled to meet more; and let those come that like to come. Consider how many are gone out in Yorkshire, and the time may come, when many may be wanted here. The Chapter in the Revelations is not to be known for the present, what the meaning is, [of] the Scriptures I have pointed out. And now I must call your attention to the 7th Book of the *Strange Effects of Faith*. And mark the End what was said to be hastening on: mark that these places were pointed out to me in 1802, in the time of Peace and Plenty: and then it was said that all these wars and tumults were hastening on which you may discern from the pages that I was ordered to mark, as it was told me they were hastening on; and so far from these you can draw your judgment, and then you will discern how the truth hath followed. I have not time to add more, as we have many letters to write, and all of us are but poorly. We unite with kind Christian love, and remain

Your sincere friend

(signed) Joanna Southcott

The above taken from Joanna Southcott's mouth by me Ann Underwood.

[Printed from a MS. copy. See also *Small Still Voice*, No. 19.]
