

1806

A Letter to the Lord Bishop of London

My Lord,

I hope you will permit me to answer for myself, as I am well informed you have charged me with blasphemy in saying, I was the woman mentioned in *Revelations* xii., etc.

Your lordship will allow some woman must come to fulfil the character as the Bride before the Bridegroom doth appear, and she must make known the Coming of the Lord.

If you call this presumptuous faith then all the Bible is presumptuous to call the Lord—Our Father, and our Husband:—*Isa.* liv. 5: “For thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called.”

Now if this be presumptuous to believe, the Prophets were presumptuous to write, and Abraham was presumptuous to believe the promise made to him, that in his seed all the families of the Earth should be blessed.

The Virgin Mary was also presumptuous to believe the Angel, that she should bear the Son of God; and the learned philosophers of this age, have judged it so presumptuous that they have denied the nativity of Christ, and so have denied the Lord that bought them, and made our Saviour an impostor for saying he was the Son of God; and his Mother a Liar and a Harlot. Therefore to convince mankind that as He did visit the Virgin Mary, and did not despise the lowliness of His handmaiden, so now hath He visited the Woman in the Spirit to warn man of His Coming in the Spirit, as it is written in the last chapter of the Revelation—“The Spirit and the Bride say, Come. And let him that heareth say, Come.” This chapter endeth the Bible. Perhaps your lordship may say—the Spirit and the Bride mean Christ and His Church: I grant it; I am one of His members, that the Spirit of Christ in His unbounded mercy and goodness, hath condescended to visit; and am waiting for the glorious time, when He will be pleased to pour out His Spirit upon all flesh, as He spoke by the Prophet Joel. Then the Church will become the Bride, and have the Testimony of Jesus, which is the Spirit of Prophecy.

But how can we have the Spirit without knowing it? He that is born of God knoweth the things of God; and He revealeth His secrets to those that believe in His Name. It appears to the world at large, erroneous faith to rely on the promises of God made in the Bible; that we shall be one with God, and God with us, and Christ in us, the Hope of Glory, that we may be made Heirs of God, and joint-heirs with Jesus Christ. For He came into the world to make us the Children of Light, if we walk in the light of His countenance ... Here your lordship may think I judge too harshly of mankind; but I have cause enough, having tried all sects and parties of clergy, whom I thought the

best of men, but they are weighed in the balance and found wanting; and was the Lord to deal with them, as they have dealt with me, how fatal must be their end; for they have not judged according to the laws of God or man with any Justice, Equity, or Truth.

But there are some thousands of persons who have a more clear, discerning eye, and have weighed them with the Bible and the truth they contained, judge as I do, that the Spirit is from the Lord; and I know in whom I have believed, having a thousand clear and convincing proofs, which a letter cannot contain.

I am not one who can mock God, or trifle with eternity; neither would I impose on the world to make them believe the Lord saith, when I had no strong grounds that He had spoken, as I know it to be a sin of the deepest dye; and I have feared sin more than death from my youth up to the present day.

If your lordship will give yourself the trouble to search out the truth of my Prophecies, you will not only be a clear judge yourself, but may be the means of saving thousands; as the day is at hand that the Lord will lay the axe to the root of the corrupt Tree, and then every evil branch must fall.

Now if the Shepherds are careless in these deep and important inquiries, and the sheep perish for want of warning; their blood will be required at the Shepherds' hands.

I have taken the liberty of sending your lordship a book, partly taken from my Sealed Prophecies opened on January 12th, 1803; and from p. 123, to the end, your lordship will see some of my Prophecies already mentioned, that have been fulfilled. But I would sooner give up my life than give up the Bible, or my Writings: the heavenly joy I now experience, the world cannot give me, or take from me; and I now wish all ministers might be able to lead their flocks into the happy state of mind that the Lord in His great goodness, has been pleased to lead me into; then we should have a foretaste of Heaven here on Earth.

I am, My Lord,

Your lordship's most dutiful and humble servant,

Joanna Southcott.

[Extracted from *Voice in the Wilderness*, p. 21.]

Dream of Waxwork Figures That Came to Life

A Communication given on January 5th, 1806.

Last night I dreamed I was in a most beautiful town, and was told there were all manner of Waxworks to be seen, which appeared as perfect as life. I thought I went to a room to see them, and they were all standing in size of little children in Waxwork, and just after the door was opened, they turned and walked one after the other down the room. I thought I asked how it could be done, as there was no life in the Waxworks

to make them walk. They said it was the air from opening the door that set them all a-going. After that I went to another large room, where was the appearance of women in Waxwork in full stature, and they were set round a table; but one woman who sat with them was real life. I thought the Waxwork women rose up and began to speak one after the other, at which I marvelled, and asked how it was possible they could speak, having no life in them? Some one told me that it was the woman who was with them, that had strings joined to those wax women, and as soon as she touched the strings with her feet the women would begin to talk as they were moved by the strings.

THE SPIRIT OF TRUTH.

“Now I shall answer thee this simple dream. No more than there was life in the waxwork to walk or talk without the virtue of the doors opening for the one, and the strings being moved for the other, no more is there life in mankind to know My ways or to walk in them, or knowledge of what brings in their everlasting peace—for all to walk in My ways, before the mysteries of My Bible are opened to their view—and then, by the moving of My Spirit—they will all begin to walk. For true I tell thee, have been the ponderings of thy heart, that thou hast been pondering day after day, what ignorance there is in mankind to believe all will become righteous by the judgments that are in the lands—for thou hast been pondering on the past ages and the present, and discerning how sin abounded in every age, and in the present age, whilst they are surrounded with every judgment, hearing of the most awful things abroad, and know not how soon they may come at home—yet thou hearest how men are hardened in sin. This has been thy pondering heart, which made thee say we are all dead to knowledge, and this was thy confession in prayer, and to show thee the truth of My words, I brought that simple dream to thy view, for no more life and knowledge of Me is there in man before I begin to open all mysteries to their view: therefore, I said all must become as little children, who had all to learn. And now discern from thy believers, how dead they are to every knowledge of the way My Kingdom would be established: yet I tell thee, many are waiting from Brothers’ prophecies to see the fulfilment, as the Waxwork stood waiting to thee. But it is by the opening of My Spirit, showing how the Scriptures must be fulfilled, that set them all a-going. But now I know thy pondering thoughts: there was no life in the Waxworks; but there is life in the believers. To this I answer, I showed thee the likeness of what I had compared mankind to, and what they really are by nature.

“Now I tell thee, if thou wast to call all thy believers together who trusted so much in Brothers’ prophecies, and enquire of them all, in what manner they judge My peaceable Kingdom would be brought in from his prophecies, thou wouldst find no more sense in them to form any judgment than there was life in the Waxworks. And the same, I tell thee, by the world—all who profess to talk of My Kingdom being approaching, as it is recorded in the Scriptures of truth—and yet I tell thee, there is no knowledge in them to know the way it will be established, before the eyes of their understanding be opened, than there was life in the waxwork thou sawest. For I tell

thee, the revelation of My Bible will bring all mysteries to light, and is like bringing the dead to life, and that will every man find at the end: because I tell thee, at present, there is no more true knowledge in man than there was life in the waxworks thou sawest; and yet, as marvellous as the sight appeared to see a dead lump of clay to walk that is formed and fashioned by man—so marvellous will the end appear to see men, that are formed and fashioned by Me, walk in the light of My countenance when all mysteries are brought to their view.

“Here I have told thee the meaning of the one, and now I shall come to the other; for as the strings moved these dumb idols to make them speak, so is the moving of My Spirit; and perfectly so did My Spirit move in thee to make thee speak of the things that are hastening on. For no more knowledge than there was in the women, formed and fashioned by the works of men’s hands, to be able to speak without the moving of the strings—no more knowledge was there in thee to be able to speak of all these things which have already come to pass, or what is hastening on, than the moving of the strings made the images to speak.

“For if men clearly discerned thy talents, they would soon see that there was no more in thee of thyself to speak of these things than there was in the waxworks of men’s hands to be able to speak without the moving of the strings.

“But now remember I showed thee in thy dream wisdom in man to form the likeness of women, and by the strings to make them speak when there was no life or tongue in them—then if I showed thee this power and wisdom in man to be able to form such wonders of clay to make it speak to thee by the moving of a string—marvel not that I should form the works of My hands in such a manner to be able to speak My wondrous decrees by the moving of My Spirit, as the work of clay did by the moving of a string. And now discern how it went from one to another that the moving made them speak, and so will the moving of My Spirit, and observe the book thou hast taken in thy hand what I said of the moving of My Spirit. And now I will tell thee why the town appeared so beautiful when thou sawest the simple Waxworks which appeared so dead and came to life, and to move as though life was in them by the wisdom of man—as this was found from thy dream—so I tell thee, by the wisdom of God, the wondrous change will be wrought on men, and then will all appear beautiful around them. So now let the words be penned to which I directed thy hand after I had showed thee this dream.”

The following verses I was ordered to have penned from my writings written in 1797.

THE SPIRIT OF TRUTH.

“My Bible is no more believed
 Than thou art here, and man’s deceived.
 I said before, My Bible’s gone,
 And man has made it but a form,
 But who will believe thy prophecies
 If they My Bible do deny?”

Great gifts, he owned, were given thee,¹
 I ask from whence these gifts can be?
 For every gift must come from God
 That's good and perfect like My word,
 For though Jehovah is My Name,
 To-day and yesterday the same,
 And until the end I shall go on.
 Now to their Lessons let them come:²
 When they assembled then in prayer,
 The Spirit of the Lord was there,
 And on the prophet it did fall.
 For though the Spirit did discern
 The way or manner, he did warn
 That they had nothing then to fear,
 If they'd trust Me My arm was near,
 And that the Lord's the battle was,
 And I would fight, it was My word,
 And this My word I would maintain,
 The Spirit was discerned by none,
 Nor by the prophet was it seen.
 But now to reason I'll begin,
 And bring My Gospel to thy view:
 Do men believe My Gospel true
 That e'er My Kingdom is within?
 And now to reason I'll begin,
When of the Spirit you are born,
My Kingdom to that soul is come,
 And the STILL VOICE WITHIN DOTH HEAR,
 'Tis not without it does appear,
 But as he hears the rustling wind,
 My Spirit to that soul I'll bring!
 But how it came, or whence doth go,
 It is a mystery none do know;
 For things within you can't discern,
 My Gospel's verified by one,
 For how it came, or how't doth go
 She does affirm she doth not know.
 But still, the still small voice doth hear.
 Now let the sons of men appear,
 For if in Spirit from on high,
 The Holy Ghost must sure be nigh,
 And inspiration sure is come

¹ A man that came to see Joanna, said she had great gifts given to her, but he could not believe the Visitation of the Lord to her.

² This Communication was given on the Fast Day, 1797, and the Lessons of the day was in 2 *Chronicles* 20:15, "fear not King Jehoshaphat, for the Battle is not yours, but the Lord's."

Great gifts to offer unto man!
 And great are the gifts they all shall see
 Who search the hidden mystery.
 So here My Words are verified,
 Just like the wind must be applied,
 Whose Spirit is poured so on her,
 And so the birth of children are.
 Will no physician bring them forth
 And must they perish in the birth?
 For in the birth the children be,
 The travail pain I long to see
 How all do struggle in the womb,
 Darkness appears, and light see none!”

“Now mark from this dream that I showed thee of the wondrous working and wisdom of man to make the dead appear like life by invisible working, and perfectly so I told thee before, was My invisible working that no man discerned. And now come to thy other Communication³ when thou so long pleaded with me.

“But let them discern from this dream how the moving of the strings went from one to another, and so I have promised the moving of My Spirit shall be.”

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 26, with additions and corrections from another MS. copy. See also the Communication dated May 3, 1794, and *Small Still Voice*, No. 48.]

The Quickening Spirit

THE SPIRIT OF TRUTH.

“And now I shall answer thee from this Communication.⁴ And now appeal to the wisdom of man. By what spirit do they suppose, thou pleadest in thy words? Let this be answered by those who mock My sayings:—that My Spirit is within thee; that thou art born of My Spirit, to have it a likeness of thy Master. But now I shall come to the purpose: let them remember this was in the beginning of Judgments, when thou understood not the manner of My threatenings; but fearing it was coming hasty upon the Land: see how thou pleaded with me for the nation; and this I tell thee like thy dream, was by the moving of My Spirit, to speak in words that I should answer: and let them discern how they are answered, and in what manner was thy pleading; for here I tell thee was the likeness of thy ⁵Dream:—the woman that had life moving the

³ *First Book of Wonders*, pp. 74 to 84. See the Communication dated May 3, 1794.

⁴ The Communication referred to can be found in the section dated May 3, 1794.

⁵ This alludes to the Dream of the Wax Work.

others to speak by an invisible instrument. Perfect so, I now tell thee was My *quickenning Spirit* by thee, to move thee to plead, what was My feelings for the Nation: And let them all discern My answer. And now come to the End of thy pleading: how long I have borne with this nation, not to bring upon them the Judgments, that I have brought on other nations to awaken this; and mark My words at the End: *thou comest far short to love My creatures more than me.*⁶ And now appeal to thy own conscience, if the words are not true: Is not thy heart more shut up against an unbelieving nation, that thou before hast prayed for? Will not thou own, My long suffering mercies to this nation is greater than thine? In thy heart thou answerest yes; as they have provoked thee to anger. Then now I warn them to take care they do not provoke My anger the same; for now I tell thee, if My Spirit had not been upon thee to awaken thy feelings for the Nation, thy pleading would not have been in that manner; but as thy heart and pleading hath been in years that are past; so My mercies are rolled on, that in the midst of Judgments to other nations, I have remembered Mercy to this. So here let all men discern, how thy spirit was joined with Mine, to ask what I was willing to give. But now discern, thy heart is bolted against one part, and filled with love for the other: so let all judge from thy feelings, what men have to Hope and Fear.”⁷

[Extracted from *Southcott Despatch*, No. 26, with additions and corrections from another MS copy. See also the Communication dated May 3, 1794, and *Small Still Voice*, No. 48.]

Concerning Peter Morrison.

Extract of a Letter from Mr. Crook—Chesterfield, addressed to Mr. Field—Jan. 12th, 1806.

Communication concerning Peter Morrison, from Joanna Southcott.

Sir,

I shall give you a short communication that was given me in answer to your letter and another I received from Stockport, wherein Peter condemns those men for preaching in my calling, that had written to know if they might; but when Peter went there, he reprov'd them; and I was hurt in my mind, to think [of] the conduct of those that were chosen (which I mean Carpenter and Peter). To which I was answered, the End would shew the mystery.

“The reason why I chose such men
That doth in pride, so much contend;

⁶ See *First Book of Wonders*, p. 84.

⁷ See *Word in Season* pp. 51, 52.

Also MS. Letter to Tozer.

“So take the Cup and drink which way you will
With Love or Anger I the Cup shall fill.”

But all their pride I say must fall,
To be cut off, I tell you all:
So now if Peter do go on
The way his boasting is begun,
Like Carpenter, he'll surely fall,
And he may then take peace from all
When I do come to end the Strife.
A Husband doth support his wife,
And I shall now support the same,
Thy every foe, I'll put to shame;
For every one I chose by thee
The way they're placed, they still may be:
So let not Peter's heart to swell—
I chose the man, I do know well
For ends hereafter, thou wilt know;
If he will bear a Peter's blow,
And so like Peter to repent,
Then I from him, the Veil shall rend
And all his folly, let him see
If he like Peter bow'th to ME:
And now I'll tell thee what I mean
To bow like Peter—I'll explain
And mark how I reprov'd the man;
I said that Satan was in him
And that behind ME, he should go;
He gave offence, thou well dost know,
As in My Gospel it is penned;
And so the lines, I bid thee send.
Another day I'll tell thee more,
I'll open every perfect door,
For there are mysteries in thy view
Thou marvel'st how I shall go through
To bring the mysteries all to Light
And every crooked path make straight;
Which I shall shew thee in the End
By every foe, and every friend,
And then thy writings all will see
How all together doth agree,
And perfect truth in every line:
It is the END will make them shine.
So for the present I'll end here,
But deeper mysteries I shall clear
Than ever man had in his view;
And then they'll own thy calling true,
In every line to be of God,

And marvel at the paths thou'st trod
 To have such mysteries all come round;
 They'll know the Lord is in the sound.
 Another day, I'll tell thee more,
 And open every bolted door,
 Before that I have made an End,
 And then thy every foe will bend,
 Which all thy friends with Joy may see.
 But *this may come too late for thee*
For to enjoy it here below;
 The ending every truth shall shew."

[Printed from a MS. copy.]

Communication on the Egg

A woman who lives in the suburbs of Leeds, who has formerly been a person of bad character, has a Hen which laid an Egg on Saturday or Sunday, January 26th, 1806, with a sentence wrote upon it length way of the Egg in such writing as follows

Crist
is coming

The woman says, she broke the Egg to make a pudding with it. The following day the Hen laid another with the same inscription upon it. The woman lives adjoining to a public house, some men came out of the house, and went into her house and looked at the Egg: they said to her she had boiled it; and broke it to see whether it was boiled or not; but it was not boiled; they took the shell away with them. Some Gentlemen of Leeds went to the woman, and desired her to let another person have the Hen, while she laid another; the woman agreed to it. The 29th the Hen laid another, which I (Mr. Hirst) went to see; the Hen [had] only just laid it, before I went; the Inscription as above, was very fair upon it. The Egg appeared as though it had been just laid; the people of the house solemnly declared, that there had been nothing done to the Egg after she had laid, and they appeared affected with the Circumstance. My Son went to see it a few hours afterwards, and they shewed him an Egg which they said was the same I had seen; but it had no Inscription on it. It was said of the two Eggs, they could not rub out the Inscription.

Mr. Grimshaw wrote us word he had been to see James Copley a native of Horton near Bradford, who informed him, that being later than usual at work⁸ to finish his piece (being a weaver by trade) was returning home about ½ past 12 o'clock (Sunday morning) when he heard as he supposed the Sound of Bells, or voices speaking as bells,

⁸ Saturday Dec. 7th, 1805.

sounding the words. He did not at first perfectly understand, and thought it was the noise of people working in the furnaces, as there are several in that country, and did not seem to regard it: when he came to his own door, supposing it only fancy, the following observation struck his mind—As the fool thinkest, the Bell tinkleth. He had not been long in the house, when a great desire was impressed on his mind to go out again, and listening, he heard the same voices, as echoing one to the other, the following words—“OH! EARTH, OH! EARTH, OH INHABITANTS OF THE EARTH”: which continued till about two o’clock, stopping a few minutes betwixt each sound, and beginning as it were on the last and going from place to place, till it went from round the four quarters, and ceased at the same place it begun; but he remarks, that the last two or three sounds of the voices (as they appeared as one answering the other) were MORE AWFUL than the rest; and thought that every person must have heard them as well as himself.

The Enquiry was to know if the Eggs were a stratagem of the devils. To which I was ordered to draw my Judgment.

My Judgment was hastily drawn, it was not from the Devil; but if there was room to suspect any deceit in the thing, that it was not real, it was of men; but if the thing was real, I thought the warning was striking to all, as the Crowing of the Cock reproved the denial of Peter: And so I thought from the Hen, it reproved an unbelieving world that denied the Coming of their Lord: as I had heard of a remarkable instance of a woman, being with Child by her master, and he wanted the woman to swear the Child to the servant man, which she refused, and when the Child was Born, there was the name of the master written upon the Child’s Thigh, which every one must know was the wondrous working of the Lord to confound the unjust master, who denied the child being his own. Now as this was affirmed by my father to be known for a truth, it is no more marvellous to me, that the Lord should shew his wondrous working to confound the unbelieving world, by the mark on an Egg, than what was done to the Child; or the hand writing against the wall. This was my thoughts on the subject, if the thing was real; but on the other hand, it must be an awful thing if men had mocked, and forged the thing, to me it appears shocking in the extreme: so either way to me it appears awful. This is my Judgment.

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee from the Judgment thou hast drawn, and from thy Judgment I shall come to the purpose with them, and all men; for thy judgment is right concerning Satan; no hand writing came from him; but this I tell thee, as the soldiers were bribed to bear false witness, after the miracles they saw of the Stone being rolled away, they had their conscience bribed to deny the truth; and perfect so I now tell thee the Truth, which way it happened, the Truth will be denied; therefore I shall come to thy observations, to have the thing be of God, to shew the hand writing from the Hen laying the Egg, to reprove an unbelieving nation, that deny the Coming of their Lord, is but like the Crowing of the Cock to reprove a denying Peter; or like the

hand writing against the Wall to Balshazzar; for My hand writing can come any way as thou sayest of the woman: so the thing is not marvellous if true; only to shew you the Warning; but on the other hand if invention from themselves to make a Mockery of God and man, thinking thereby to impose on the innocent, they will bring an awful guilt on their own heads; because I tell thee, mockery in this manner, is a sin of the blackest dye, if they have done it by mockery; but on the other hand if the thing be real, then they must be assured My Hand was in it, to shew to mankind, the truth of My words, what I said to Jerusalem—how oft would I have gathered thee together, as a Hen gathereth her brood under her wings, and so I have said of this Nation, that I would shelter them from the fatal destruction, that is now coming on all nations, if England would turn to me: Now if I have given this warning, and shewed the hand-writing from the Egg, it is time for all to fear, that now begin to break My Covenant of mercy, that I have held out to this ungrateful Nation; but on the other hand if men mock all My Warnings, and break all My Commands, and invent deceit to mock the people in so awful a manner to write the words on an Egg, and impose on the World, to say they came so from the Hen: if this be the hardened state of sinners let them know My Judgments are just to break them in pieces, as she broke the Egg; therefore I tell thee either way, this is a deep warning to your land, for it was the mockery of the woman, agreed upon by any subtle arts of men, to join with her, they are breaking My Commands, as she broke the Egg, and acting like the Vagabond Jews, to imitate My Disciples, and let them remember through My Bible the awful threatenings that I pronounced against false dreams or false inventions of any kind, to be done in My name; therefore let them consider how awful must be their sentence, if they themselves have done the thing through mockery. Here I have shewed thee the awful Judgments they are bringing on their heads; on the one hand, if they have done the thing through mockery; but on the other hand if My hand writing appeared to them, written on the shell of the Egg, as the hand writing came to Balshazzar against the wall, to warn the unbelieving world My Kingdom is at hand, then let them fear and tremble that break My Covenant of Peace, that I am making with man:

“So let them judge which way they will,
 The thing is deep I tell thee still,
 For Satan’s hand was never there
 To make the Egg that way appear,
 No; it was done by man or me.
 The Ending every soul will see,
 Is fatal for the sons of men
 That now to mock ME do begin;
 Because they say, the Egg was broke
 Whereon they say the word was wrote;
 Then here I say the word goeth deep,
 ’Tis time for men to fear and weep
 That now do mock thy every hand.

So fear My Judgments, they may stand,
For I shall surely break the whole,
Unguarded stands the naked soul
That now won't put their trust in ME,
'Tis time for sinners now to flee;
If they begin to *mock My name*
I'll surely put them all to shame.
So if by mockery this was done,
My judgments they are pulling down;
But if from ME it did appear,
'Tis time for all to stand in fear;
If like the woman this was done,
That in the Fable thou dost pen,
To have the Child that way appear
And say the Father's name was there
Whom he had wished her to deny
And falsely swear another way;
And full as false is now your land,
Just like that Father men do stand
To put the whole another way,
My Bible they do strong deny.
So here's a warning deep for all,
The wondrous way the Child did fall;
Or else I say the Child was born,
And *to your Nation so I'll come;*
Because My Word is wrote on thee,
And so the Truth, they'll surely see
That I'm the Father of you all,
And come to free you of the Fall;
Which men would have thee to deny,
Although they see the Truth to fly
From Sea to Sea, from Shore to Shore,
The way I told thee 'twould appear;
And perfect so the truth you see,
Yet still denied by man I be.
But now thy thoughts I well do know;
How can I place this shadow so?
It was the Father, it denied,
Wherein the parable's applied,
And so your fathers are in men,
My Gospel is denied by them.
They'd place the whole another way,
And judge their honour must decay
If thou shouldst prove the truth is so
From ME thou surely truths do know;

They judge their honour must be lost,
If that a woman thus can boast
Of knowledge greater than is in man;
There are the fathers in your land,
Therefore they'd have thee falsely swear,
That Satan is the Author here,
Though by thy writings all may see
The Truth must prove 't ne'er came from he.
Now if the other is the same,
To speak the truth, the way it came,
Then here's a wonder to mankind
That in the End they'll deeply find,
The way My words did first appear;
I now am come to *gather here*
As in My Gospel it is penned.
Know I compared it to a Hen,
That as her brood did so appear,
My followers I would gather here;
So if the thing she spoke was true,
The type is deep before your view,
But if in mockery this is done,
Then their Apostasy is strong,
And so I tell them they must fear
And wait till further thou dost hear,
And then I'll answer thee again.
But now turn back thy thoughts to man,
Who told what voices he did hear
So awful speaking in the air;
The hellish host did so appear,
Who knew their dangers they were nigh;
'Tis not concealed I say to thee,
Because to all it is made known,
The time's at hand I shall unthrone
The power of Evil to destroy,
They have not long for to enjoy
Their wicked power, and reign below;
And this I say, they well do know,
Therefore the noise did so appear
That sound so dreadful in the Air.
But to the other I shall come:
The voices that were heard by him
Was to lament the awful fate;
The faith of thousands comes too late
For to lament their awful doom:
Because that hardened they'll go on

And every warning throw aside:
 My Bible still will be denied,
 And Satan's wonders will appear
 To mock My Spirit every where;
 Therefore I say that Earth may mourn:
 The days of *sorrow* [are] hastening on
 And so thou know'st 'twas said before:
 The Revelations tells you here
 The Earth would tremble at the time,
 When satan's kingdom doth decline;
 Because he'll try to keep it up:
 And now from Man⁹ behold the type:
 When ¹⁰*Kings began to fall by ME*
 Because I said it so should be
 As in My Gospel named before;
 The fall of Kings you may mark here;
 But now discern they are building up
 The ¹¹*Beast's power will never stop,*
 Till I do come to stop the whole;
 And bring all to the Gospel's pole.
 But now the type in Man¹² you see;
 HE'S RISING KINGS TO HONOUR HE:
 And Satan's working is the same;
 He'll try to set all hearts in flame,
 And in great fury will go on;
 I say the type stands deep in man.
 The way that man doth now appear
 Is satan's working every where:
 That he may stand, and never fall,
 A type of man: discern it all.
 If he made Kings, they must obey
 And let their armies join with he:
 So here's the wisdom of a man;
 Discern the way he'th laid his plan
 And Satan's plan is just the same:
 He work'th men's hearts, to set on flame
 To rise them high, he may not fall;
 The type goes deep, I tell you all.

“Now I shall answer thee in plain words, and now mark from the Revelations (Rev. xii. 12.)—Woe to the Inhabitants of the Earth, and the Sea; for the Devil is come down

⁹ Buonaparte.

¹⁰ Emperor of Austria—King of Naples, Sardinia.

¹¹ Buonaparte.

¹² Buonaparte.

unto you having great wrath, because he knoweth, that he hath but a short time: these are the words in the Revelations: the words heard by James Copley were—"Oh earth, Oh earth, Oh Inhabitants of the Earth."

"Now I shall answer thee from this man; it is the same sense of the words spoken in the Revelations, that the voices said, when Satan is cast down and was to have but a short time to reign: here is the perfect likeness together, what the man heard, what thy prophecies affirmeth, and what John saw in his vision. But now I know thy pondering thoughts: Was it real, or did he mock? To thy thoughts, I shall answer the words are true; whether the man mocked or not; for if men can mock in that manner, then I tell thee it is time for Earth to fear; for then they must be hardened in Sin of blackest crime: seeing the judgments surrounding the nations, and the danger that hangs over your heads, if they can mock and trifle with ME the LORD of Lords, and KING of Kings, and make a mockery of My Visitation, to say they hear the sound of Mine Angels, that are sent as ministering spirits to men; lamenting the fatal destruction of the Earth: if they can invent this for mockery, judge the state your land must be in. And now judge the state of the Jews, who mocked in answer to Pilate's words—"His Blood be on us and on our children." And as they mocked, their judgments followed. And so I tell thee of the vagabond Jews; see what their mockery brought upon them; and so I tell thee of this man—if he did it by mockery, awful must be his End: But on the other hand, if his words are true, let it be known unto all men, he heard the lamentations of mine angels, who lament the fall of man: to see their blindness, their ignorance and hardness of heart, that when mercy is offered out to free them from the fall, and save them from destruction, they despise the whole through unbelief: this is the awful state of man, and lamented by angels. And know, how I lamented the fatal destruction of Jerusalem; then [ye] have nothing to marvel, that the destruction of man, should be lamented by mine angels; neither is there any thing to marvel, that their Lamentation should be heard by man, to lament their fatal fall, for fatal is their fall that thousands will now bring upon themselves through unbelief; but now discern from Angels—they are sent as guardians to man, and as man they appeared to man. When I sent them to the prophets of old, it was in the form and likeness of men, and in this manner they discoursed with men: then what have ye to marvel, that man should hear their lamentation in the likeness of man? How do the nations abroad lament the destruction, that is already come upon them, and how do men fear, when dangers are hastening on? And how do men feel for those they love? And now I tell thee this of Angels: there must be the same mind in them, there is in ME, to feel for man whom I created. So if I lament the stubbornness of men's hearts and pity their destruction; marvel not it is felt by Angels; therefore in this, thou hast nothing to marvel, that such lamentations might be heard. And now I tell thee on the other hand, thou must judge the man the most hardened sinner, that ever existed, if in a cause like this, he would invent lies to mock; then what must your nation be? and how strongly led by the Devil, if men could invent such things as this; but mark the words he said before, when he thought the whole was fancy; and mark the words he

thought to himself: here are the suggestions of Satan to mock the man; but mark his working could not prevail: the man's mind was worked another way to judge for himself. Now in a Cause like this, where the man first shows his own folly, and how he judged himself reprov'd, dost thou think, he could act with deceit; in thy heart thou answerest, No; the man would not have condemned himself, at first, if he had meant to mock mankind: then now I answer, where is the man can be to blame to believe this man, if he told a lie? In thy heart thou answerest, No man can be to blame to believe him; neither can he make a mock of man, to say they are fools to believe his report; but the whole blame must lay upon himself, if he had used such arts to deceive or mock mankind. Now perfect so I tell thee of Satan's arts, if he worked round in such manner to deceive mankind, the fault will lay upon his own head."

This taken from Joanna Southcott's mouth, by Ann Underwood, and copied by me, Jane Townley.

[Printed from a MS. copy. See also *Small Still Voice*, No. 65.]

Reasons for Judgments

A Communication given to Joanna Southcott Feb. 25th, 1806.

When the news came of the taking of Medina from the Turks. See *Word in Season* pages 7 and 16.

THE ANSWER OF THE SPIRIT.

"I answer thee, there is no way I could clear my Honour and thy innocence if these things had not been known and published to the world; which I tell thee for many reasons, when I come to enter into strict Judgment with men, or to punish their crimes, I must make their crimes appear; and for what reasons the Judgments are sent. For now I tell thee of all Nations, Ye have heard the language of their hearts, which may be discerned from the Turks, who put the man to death for telling what they had to fear; So now let all men discern deep as thou hast discerned, what was seen there, and I told thee should follow. But do not say the whole is fulfilled. Because I tell thee, it is but the Shadow of what Destruction will come upon that nation. And here is my Justice made known to punish them, for rejecting the warning that was given them. Then now discern deep from the woman's appearing, and what Books have been opened to thee; And let them consider the tumult that was rose against thee; Armies of Turks; Persians; Arabians and other Mahometans in Battle array ready to fight with her. But she kept her station only to open the Book, at the sight whereof the Armies fled. Now I tell thee of this Woman, as I have told thee before, it represented My Mother. But had I come myself, or sent an Angel, in the form of man; then they would have said, the prophet was come whom they looked for; and they must worship

him. But by the woman the prophet was condemned, and they were in Battle array against her, till they were destroyed; and perfect so would they be now against my visitation to thee, was it made known in this place; they would be as much against thee to hear of my coming to be the Prophet, Priest and King; as they were against the woman; and their hearts were shewn by putting the man to death. These people must be Destroyed, whose armies fight against thee. And this thou knowest I told thee in the beginning, of the Destruction of the Turks. And till their Destruction cometh, no heathen Nation will be convinced. Therefore destruction must go on; Before I bring a happy deliverance, of a Glorious peace, to the children of peace; that despise the cruelty they use one towards another. Therefore from these visitations, to make my will known, why these are destroyed; my Justice and honour is made known amongst mankind.”

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

[Printed from a MS. copy. See also *Express Leaflet*, No. 22.]

Sealing up the Lists

Ms. February 27, 1806.

As I have had a communication given me concerning the lists there is a time fixed to me when I am to call in all the lists, and I am to seal up no list of those that are separated from me, believing the Lord hath left me to be directed by a wrong spirit. By the lists I shall know who are the true believers and who are not, for I was answered, they should call reason to their assistance, and ask how they could sign their names to be joined with me if they were departed from me?

THE SPIRIT OF TRUTH.

“It is not for thee to seal up the lists of those names that stand out against thee, but let them all know it is the names standing in the lists, joined in thy petition, longing for my kingdom, and all evil destroyed that they may be made free. It is this petition makes their sealing good, or else their sealing is of no use; for, let them know when the books are opened it is the names must appear, and their seals must appear that the both is joined together. So the list without the seals, or the seals without the list, being both sealed, will not do, for there is a mystery in the sealing no man understands, therefore, I tell thee, all must stand together, and all must be sealed by thy hand, as I have ordered, or their signing is of no use.”

[Extracted from *Had They Had Knowledge*, p. 26.]

The Difference Between Mockers and Unbelievers.

A Communication given to Joanna Southcott on March 18th, 1806, in answer to Mr. Turner's letter saying that Mr. Senior seemed cast down because he had drawn a wrong judgment concerning the mockers, in not placing a clear distinction between them and the unbelievers. She writes: To his words I was answered, that the Lord would reason with me concerning him, and that he should not be cast down, for the Lord knew the man.

THE SPIRIT OF TRUTH.

“And now I shall answer thee; it is no sin for a man to misunderstand words, for this was often found amongst My Disciples, they understood not the meaning of My words in cutting off the mockers. But now I shall explain it more clearly to thee, that all men may understand it, that all men may understand My words. But let no man be cast down, that he hath drawn a wrong judgment for Me to make it clear before them. I have often worked thoughts in thy heart, that I knew were in the world at large, and to answer them from the thoughts I have placed in thee. And now I tell thee, that these things are gone out in the world for the unbelievers as well as the believers: and how could I make it clear to the unbelievers, if these thoughts did not arise in believers, to think the mockers allude to *every* unbeliever without knowing the meaning? But now I shall come to the purpose to explain My meaning: How long hath been the cry of mankind, Where are the threatened judgments? Where are the evils that I have threatened to bring upon them? This is the mockery amongst mankind, as it was by the people of old: ‘The time is come and the visions are *not* fulfilled?’ And so is the mockery of your land; the years are rolling on that I mentioned of the rolling stone; and though they see the awful judgments and fatal destruction that have rolled on abroad, yet they say, none of these things have happened at home. Then now I tell thee, the time is at hand that they will find these things hastening on at home, of which they have been so long mocking, and their mockery must cease. Many mouths will be stopped by death, and many more will be stopped by judgments when they see the truth before them. For I shall go on to cut them off for their mockery, and they will find that the years are rolling on to their sorrow—and I tell thee the mockery will cease.

“But now I shall come to the unbelievers; and know what I have said before: ‘The Persecuting Sauls,’ I should convince, where the hearts are good like Paul's; the ‘Doubting Thomases,’ I should convince; and the ‘Denying Peters,’ I should bring to tears. So if they discern thy writings through, they must clearly see that it is not *every* unbeliever will be cut off. And now discern the parable in My Gospel of him who came in at the eleventh hour, and what I likened the Kingdom of Heaven to. All these parables will now be fulfilled; for I shall prove the truth of My Gospel, and the truth of My Visitation to thee. And now discern from My Gospel what I compared the Sealing to—as a net cast into the sea gathering in good and bad, and so they are among the

Sealed; many have come in as I told thee, for the loaves and fishes, expecting they shall have a present reward; while others are like the faithful labourers in the vineyard, expecting no present reward, but trusting wholly to My promises and relying upon the words, that I shall faithfully reward them in the end, and that they shall enter into the joy of their Lord, as good and faithful servants in their Lord's Vineyard: this is the difference in believers at present. And now I tell thee, there are thousands, and tens of thousands in your land, that have never heard of My visitation to thee, whose hearts are known to Me, and that they will receive the word with joy—and the good seed¹³ sown in the ground, it will bear root downward and spring upward. That meaneth it will be deeply rooted and grounded in their hearts, and they will bring forth the fruits of the Spirit in the believers. Here I have showed thee by the shadow of My Gospel, the different ways the words have taken root in the hearts of them that received it. Some have fallen among thorns; some by the wayside; and some in good hearts, and this is begun already, which may be discerned by every eye. Therefore I ordered thee to ride that Starting Horse, that thou mayest clearly see the truth of the parable of My starting friends. And so thou seest in mankind, the perfect conduct is in them, where there is no steady faith, fixed and grounded in man. Therefore I tell thee, this could not be a happy land, if I preserved none but those that were already believers: because to bring all to My Gospel, and to prove the truth of My words of Seed Sowing, I must bring forward the shadow to show the likeness in mankind. And now you see the shadows appear,—among thorns are the words fallen, and then men would add no more happiness than the unbelieving world. Therefore I tell thee, they are not all of Israel, that profess to be in Israel—that meaneth they are not all of the faith that Abraham had, to be of Abraham's seed, that profess to be believers, if they were, My Gospel could not be true. And now mark My parables and I shall reason with thee again:—How could it be the wise virgins and the foolish, waiting for the bridegroom, if all were alike? Or how could the different times be brought forward of the husbandman that went to call labourers into his vineyard, if the whole came in at once? *The different hours are the different years, that this Calling will be known and the labourers come in.* And many that are first will be last—many that are last will be first; because, I tell thee, it is known to Me, the different hearts there are in mankind. And now come to thy first visitation: remember how many were warned and how many I directed thee to, and yet how few believed, how few regarded the warning, before I ordered thee it should go out in the world to try what was in the hearts of men; then I tell thee it came in like My Gospel, for perfect so the seeds fell in the different hearts of men. And this truth ye may all discern, and so I tell thee of the end, I shall work a work ye know not, and go on in a way ye do not discern to fulfil the words I have spoken to thee, that all men may see clear in My appointed time, but not the way they have drawn their judgment. Know what I told thee before: it is out of the power of the wisdom of men to form a right judgment, or a way to make all thy writings true. But now let men call reason to their assistance and judge for themselves if they think I

¹³ *St. Matthew xx.*

mean to cut off this whole nation save a few believers, and not work in the hearts of men in every place to make it known? But this I tell thee when it is made known, those that mock have the most to fear. And know I told thee already at Leeds, how many strange things have happened there and around the place, because the Warning was publicly given. And now come to My Gospel; he that knoweth the will of his master and doeth it not, shall be beaten with many stripes, when he that knoweth it not shall be beaten with few; and these words will be proved in the end, where the truth is made known.

“And now come to the Gospel, *Matt.* xxiv. 44. “Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, the lord of that servant should come in a day that he looks not for him, and in an hour unawares.” And now I shall answer thee from this Gospel: was I to act according to the wisdom of men, the truth of My Gospel could not appear; and had they wisdom to discern the meaning of My words, they would not bring all to the Gospel. But from the Prophecies I have given thee saying, “This will be a HAPPY LAND in the following year;” they have drawn their judgment that all will be cut off, and My Kingdom established amongst *them* in this land. But how then could My Gospel be fulfilled? And mark the words that are said before, concerning the Parable of the Fig Tree: “When its branches are yet tender and putteth forth leaves, ye know that summer is nigh: so ye likewise, when ye shall see all these things, know that it is near, even at the door.” Now perfect so I tell thee of the Prophecies: when they see these changes begin to take place—when this nation is in a tender state—discerning My judgments, how they have rolled on in the year threatened for judgments, and then begin to see the change take place in your land—*then let them know that the time is near, that I shall bring in the full deliverance.* But if I had told thee of a year wherein all would be completed to the judgment of men, then My Gospel could not be true, to say; “The day and hour knoweth no man;” neither could sudden destruction come to the wicked servant that said “his Lord delayeth his coming,” if all came to the judgment of men. Therefore I have told thee, they must first weigh all with My Gospel and with the Prophets, whom I said I am come to fulfil; because, I have told thee, I have put thy prophecies in such a manner to fulfil the Scriptures of Truth. But how could I compare My disciples that are gone out in My Vineyard to be as water-pots filled with water, before they had come to see the end, if I had placed all things before them so that they could clearly discern the END?”

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

and by me, Jane Townley.

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

Observations on the Letter Sent to the Bishops

Ms. March 18, 1806.

Now once more discern the letter that was sent to the bishops and clergy. From these words I read over the letter, and it appears to me the letter speaks of national afflictions to roll on till that time, and then to end in a happiness to this nation; and I have observed how the judgments have rolled on the past year with the rust upon the corn, the fatal disorder to our people at Gibraltar; the destruction of war in the East Indies, and the fatal destruction of the fleet of Portugal, and many other losses by sea, with many other calamities. This rolled on the first year; the second year the burden increased upon the nation too severe for many to bear, our allies defeated: every hope of success on the Continent, and the dreadful state they are in abroad, while the enemy is still boasting he is the conqueror, and those that assisted us are fatal sufferers, if men discern the state of Germany and other places, and the destruction of Medina. Thus it rolled on two years abroad and at home, and now it is come to the third year we see all our merchandise stopped, the property taken and confiscated in several places to the enemy's use, by which many of our merchants are nearly ruined. This we see, the beginning of the third year, rolling on against this nation, while the enemy is triumphing. And this appears striking to me, as all things go forth from types and shadows. As the beast in the Revelations is compared to man and to the devils, so, while this nation stands out in enmity against the Kingdom of Christ, they are supporting the spiritual enemy against them to boast that he hath the hearts of the people, as Buonaparte boasts he is the great conqueror by having the hearts of the people; but as many of this nation are longing for Satan's destruction and the Lord's protection, so he hath hitherto been kept back from invading this land, and bringing on his destruction here; and yet, as things have rolled on abroad, if men's mockery goes on, they have to fear how things may turn round and come into the land to bring an awful storm here. So, if men discern how it hath rolled on since the warning was given, and the power the enemy has got, this nation must be blind if they are self-confident and high-minded, they have more to fear what this self-confidence may bring upon them. But now I wish every believer clearly to discern how these national judgments and afflictions have been rolling on, and the perilous situation we now stand in, that, without the spirit of Prophecy, all may discern dangers that none but the Lord can deliver us out of the hands of our enemy.

[Extracted from *Had They Had Knowledge*, p. 74.]

Extracts on the Trial

THE SPIRIT OF TRUTH

“As to thy Trial by men, it will come on in a day and hour no man knoweth, to show the likeness of My Coming in a day and hour unaware—so will thy ‘Great Trial’ come, unknown and unaware, when My appointed time is come, that is concealed from all. Men judge from the times My Kingdom is at hand: in this their judgment is clear; but the manner in which it will be brought about is beyond the judgment of men.”—

Unpublished MSS. given April, 1806.

“Now I tell thee, My decrees are fixed the way thy Trial shall be, as I have said; for this was always in My heart to fix it so, and it is not all the powers of Earth and Hell can alter My decrees.”

Cocker I. MSS. p. 80.

[Extracted from *Voice in the Wilderness*, p. 3.]

England to be Saved From Ruin

Copy of a letter from Joanna Southcott.

April 2nd, 1806.

Dear Friend,

I received your letter on March 1st, but have had no time to send you an immediate answer, as we have many letters to write besides the Communications from the Spirit, and preparing books.

I was very sorry to hear the many troubles you have gone through, and yet these troubles are common in the world, to show mankind the uncertainty of the world, and of every earthly enjoyment—that we cannot place our happiness with any assurance on the prosperity of this life. This I have observed from my childhood, for I see the many afflictions, and crosses, and losses in my own family and neighbours around me, how soon people of fortune have come to distress, that there is no assurance of earthly prospects. And this I have marvelled at, how the living did not lay it to heart to place their hopes of happiness in that world of glory where these changes did not take place, as I have always thought the Lord designed these things that we may not set our hearts wholly on the world, as I am clearly convinced no solid happiness can be placed here until the evil of sin be destroyed, which brought sorrow upon all ages, and will continue till the evil be done away, and death and hell is swallowed up in victory. Therefore, I marvel, from the uncertainty of this world, that people are not more desirous of the coming of Christ’s kingdom of happiness to be established, when tears

shall be wiped from off all faces, and sin and sorrow shall be done away, and then the joy of his people will be great. But I am sorry I must undeceive you in the judgment you have drawn, to think Christ's kingdom will be completely established in England in 1807. This, I find, is the judgment you have drawn from my writings, saying this will be a happy land; but it is not said the kingdom of Christ will then be established.

The power of Satan must be totally destroyed, and you must remember what the Apostle Paul says, "when the Lord shall destroy the power of Satan by the brightness of his coming, and death and hell is swallowed up in victory, then we shall be changed in a moment, in the twinkling of an eye," because nature will be changed into grace, and the Lord will pour out his Spirit upon all flesh that are then remaining, and then the kingdoms of this world will become the kingdom of the living God. This is the full establishment of Christ's kingdom, which will not take place until the end; but what is promised of this kingdom being the *first* redeemed, and the *first* happy land, alludes to the place where the promise of redemption first takes place, and the Lord will bring round a way we know not to make this a happy land, and send blessings upon it before the full redemption takes place; for this land will awaken all others, and be the means, in the hand of God, to bring in all others, and they will have joy in believing the time is near at hand that Christ will be the desire of every nation, and that he will come to fulfil their desires. And then we know the labourers in the vineyard to be workers with God to call in these nations, that they will enter into the joy of their Lord; and, in my opinion, those who are living, and have been thus labourers, will be made rulers over many places as priests unto the Lord. But this is my opinion, which I draw from the Gospel, but from my Writings saying this will be the first happy land, and that this nation will awaken others, I am very clearly convinced the Lord will work round a way we know not to bring round some deliverance to free this nation from the present burdens we are now in, and though the clouds hang over our heads as though they were ready to burst upon us, that, was it not for my faith in believing the protection of the Lord, as he hath promised, I should spend my days in fear; but as I rely on the promises of God, who I always found as good as his promises, that he will protect his faithful friends and believers, I now rest as much in peace and safety, through faith, as I should if there was no danger threatening this nation.

Yet, with our faith, we must act with prudence and judgment the way we think best; for in these things I am answered, but were you going to send things abroad in another country, then your enquiry would be answered—for these things have been answered—the danger of trusting the nations abroad was answered me from a merchant, and as the dangers were foretold, we see they have followed, as we hear Buonaparte has seized the property of some of our merchants, and converted it to his own use, which has proved the ruin of those merchants that had large property there.

But as to your business it is different. The goods are in your own land, and should the enemy break in and seize the whole, then no one can come upon the owner for what they have seized and carried away. It is not like taking another man's property, and sending it to another country, for then, he who ran the hazard, must sustain the

loss, but what happens in this country no one can be blamed for. So, if you judge you can gain anything by your business, I cannot see it right to give it up; but if you are a loser by it, then you may change and turn it into another business that is more profitable, and of articles more sure of sale; for I join with you, in your line it is no assurance, and I should rather have the goods lay by me than to sell them upon an uncertainty, for if the goods are not sold, what can the creditors say?

Instances of this I have known, that when the creditors have come to a shopkeeper, and found the goods were in the shop, I have known the people have been willing to give them longer credit, saying, if they had not sold the goods at one time, they might at another; but if the goods were sold, they have expected their money, whether the shopkeeper had received it or not, and as there is a great complaint of the scarcity of money everywhere, that people cannot get in their bills, I think it prudent not to trust, but I cannot advise you to give up your shop if you can gain any profit by it; in short you must be the judge. But I do not agree with any one's leaving off business, neither have I been ordered to give that command, but those have been reprov'd who have done so; therefore, I have drawn my judgment from former communications. I do not think it right for me to be always wearying the Lord with prayers of worldly things, neither are they often answered, unless it be in particular things as I have mentioned in merchandise with other nations; and these enquiries I don't think are wrong, because they have been answered, and the dangers pointed out; but thus far I would willingly petition the Lord for you to incline your heart to do the thing that is most for your good. And this is a petition I wish you to make for yourself, but wish no one to think that trade and business will cease in our land after the deliverance comes of the clouds that now hang over us; all kinds of trades will go on the same. It was a wrong spirit that advised Brothers to tell the people to give up their business, as they were all going to Jerusalem, and many people have been ruined thereby.

But, from the prophecies given to me in the beginning, it was said the Turks would first be destroyed, and the lands begun to be awakened before that period would take place. And now we see how their destruction is hastening on. If you have seen the newspapers of the destruction of the tomb of the Prophet, which you see foretold in the seventh page of "*Word in Season to a Sinking Kingdom*," taken from "*Knowles' History of the Turks*," and the Answer of the Spirit given in page six [p. 16], and now we see from the newspapers that place is destroyed. And further destruction is hastening on, and a rapid progress is making abroad to shake the nations, as I was foretold. Therefore, it might well be said this nation was blest above all the nations from the first to the last, if they did not provoke the Lord to bring some heavy judgment upon them. But then, it is said, for the sake of believers, this land should be preserved from utter ruin, and the blessing of the Lord would return upon this LAND IN THE END. But these words many of the believers, as well as yourself, have drawn a wrong judgment from, thinking from these words this nation will be redeemed by the full redemption of Christ's kingdom being established. But if we consider the greatness of this nation, and how few believers there are in the land, and how it is said in my writings that

lingering judgments will bring in thousands, and it is said in my writings that more will be convinced by my death than ever were convinced by my life; and know it is said, in 1792, I will add to thy days fifteen years. When we weigh all these things together, we can by no means draw such judgment as to think the Lord will redeem a whole nation of people before they are become believers of their redemption, and their hearts are filled with love to desire the coming of their Lord; neither can ye suppose the Lord will cut off the whole nation because of their unbelief. Mark what is said, Second Book, pages 54 and 55, “if the Lord too soon begin to pull the weeds, the wheat would be destroyed.” How could this be a happy land if the whole nation was cut off, save a few believers? Then we should fall a prey to the foreign enemy. So our wisdom would never plan a way to fulfil the prophecies and make them true. I have been drawing my own judgment from my prophecies ever since they were given, and placing a way they would be fulfilled, but always found they were fulfilled more true than ever I had formed a judgment, but not in the way I had formed it. And perfectly so, I think, of all believers; they will find these prophecies to come true, and more true than they have formed their judgment, but not in the manner and way they have thought; for there is no man’s judgment can point out a way to make my writings true. But as many things are concealed from the public, and they have not the whole to draw their judgment from, I do not marvel at the wrong judgment many draw. They draw a judgment, and as they are desirous to have Christ’s kingdom established to have things come according to their wishes as they may judge no happiness can come to mankind before the redemption takes place; but this is a mistaken notion. There is joy in believing. When we see every truth plain before us we may be happy, waiting for the fulfilment, yet seeing the nations around us in distress, as I really believe will be the case, to fulfil my prophecies. Therefore, when we see ourselves freed, and blessings begin to attend this nation, while others are in the greatest distress, it may be well said this is a happy land; but I never can believe all the nation could be destroyed for the few believers, and this can be a happy land with only a few people left in it; neither can I believe the Lord will come with such blessings upon the nation as to bring the full redemption while he is rejected by thousands, and His coming mocked by tens of thousands of Arians in our land, and by Deists and others, who do not believe the truth of the Gospel. No: my belief is this—the Lord will go on with His threatenings, and the dangers will roll on to the time that is mentioned; but in what manner a sudden change may work round for this nation to turn their sorrows into joy I must leave; but a change upon the nation, and the prophecies being made clearer, will be a convincing proof to tens of thousands, and these will convince the others, until the whole nation will be brought in. But whether this be the nation¹⁴ that will be “born in a day,” I am not clear; neither do I think it right for any one to draw their judgment and tell it to the world, because if they draw a wrong judgment, the prophecies will be condemned thereby; for my prophecies have been condemned by the wrong judgment

¹⁴ It is stated in the later books that it is the Jewish nation, apparently after the opening of the Box of Sealed Writings by the Bishops.

men have drawn from them. Had I time to point out to you many singular places in my prophecies, where you might see I have drawn my judgment from, but what is concealed, that I have compared with it, I grant you cannot judge of; but there is not a word said in my writings of a full redemption to this nation taking place the time you have mentioned. The Scriptures you have pointed out, I think many of them are already explained and put in print, and whatever Scriptures are further explained concerning me, unless I have a command that it shall be made public, I, of myself, shall never make it public, neither will it be known in my days from any desire of mine. The passages of Scripture that were explained to me, and I was ordered to make public, though they have been so clearly explained, I am but a shadow to bring in the substance to mankind; and all true believers in Christ, who were looking for His Coming according to the Gospel, and are looking for it, they were called brides, the same whether men or women, because it is the Spirit of the Lord which makes the Church the Bride, for Christ styles Himself the Bridegroom. Then it is believers must be His brides by the visitation of His Spirit, to make the spirit and the bride united to Christ, when He brings in a perfect union with all flesh to fulfil the Marriage of the Lamb. But as the shadow must come to one first, as the Fall came first by one, and then followed to children unborn, so, in the visitation of the Spirit of the Lord. And yet this is a stumbling block to many—they will not receive the Spirit themselves or be wishing for it, neither will they allow it to another, only desiring the fulfilment of these chapters, or place them all another way; and so they run themselves into sin by being provoked to hear the promise that was made to the woman should ever be granted to her to be fulfilled.

And, as I see the minds of the people, I wish every friend of mine to be very careful how they point out any Scriptures to allude them to me, only point out the Fall, how the promise was made to the woman, how the woman stands under the condemnation of the Fall, and how man, who is born of a woman, can never be redeemed from the Fall before the woman is freed. These are reasonings I wish my friends to plead with mankind, that they may see their Bibles clear, that the redemption of man is promised from both the Old and New Testament, but there never was in any age of the world, that any one can prove, that the redemption of man took place so as to be redeemed from the sin and sorrow of the Fall; neither was there any age of the world that ever the promise made to the woman in the Fall was ever mentioned to be pleaded or to be fulfilled.

But now at a time the six thousand years are nearly expired, which alludes to the six days of labour before it cometh to the seventh of rest, which alludes to the thousand years that remain for a rest to the people of God from all their sorrows of sin and Satan. Now, as to the six thousand years, we know our Saviour said, "If the days were not shortened no flesh could be saved, but for the elects' sake they would be shortened." And now we see the period drawing so near to an end, and all the signs our Saviour told us of in His Gospel previous to his coming, wherein he saith, "Lift up your heads and rejoice, for your redemption draweth nigh, for then cometh the kingdom of

God,” as it is said. *St. Luke* xxi. Now when we see these things together as foretold, is it not a marvellous thing that a woman should be visited by the Spirit of Prophecy, and to see the truth of these prophecies follow? And that the promise made in the Fall of bruising the serpent’s head, should now be promised to a woman to claim that promise, that it may be fulfilled, and that the Lord hath promised he will fulfil it, if she stands in perfect obedience to the commands of the Lord: as Eve obeyed the serpent, and disobedience brought on the Fall; so, by obedience, the Lord has promised to Eve the return from the Fall. And is not this a marvellous thing, that such a thought was never mentioned by man or woman in any age of the world, until such a time as this, that the Lord himself revealed the mystery, and hath opened the eyes of the understanding of many to begin to discern it clearly? But as we have not, because we ask not, and we must ask and receive that our joys may be full; so likewise, man’s full redemption will never take place before the eyes of our understandings be opened to see the promise, and to rely on its fulfilment; for it is by faith we must be saved. So this is the way I wish my friends to plead, but never to point out me as an exalted character above another—it is the love of God to redeem mankind. As to the Scriptures you have mentioned, what you know not now you will know hereafter.

It is not the will of God that all mysteries in the Bible should be made public for the present. You mention the two chronologies: you wish to know which is right. No dates were ever mentioned to me that the dates fixed in the Bible were wrong, and therefore I look to them as they stand in the Bible. As to Mr. Brothers’ first books, I never read them; for I heard that book read he printed in 1803—full of blasphemy that shocked me; and I marvelled how it was said in my writings that the Lord ever visited him at all; to which I was answered in a communication that was published, and it was said the Lord had visited him in the beginning, before he began to ascribe to himself Scriptures that alluded to the Lord only, and the Spirit of the Lord forsook him. I have been informed he said that he was the Lamb slain; but this appeared almost incredible, but I never read it. All must know it was our Saviour was the Lamb slain from the foundation of the world, and he is the Lamb of God that taketh away the sins of the world, for this cannot be accomplished by man, and we all know, when the Kingdom of Christ is established, how great are the promises made to man, when the Lord reigns and rules in every heart. But whatever date Mr. Brothers has mentioned contrary to that of the Bible I cannot say I rely upon it, and I was never told which of his books were right, or which wrong, so I cannot decide upon them; for all I know of him, he was visited, as the prophet Jonah, to prove the fulness of the Gospel, and to warn mankind of the wrong of going on to war to support the Roman powers, and in doing so, it is that we have put Buonaparte as a ruling power amongst them; had we left them to fight it out amongst themselves, and never interfered, we should never have brought ourselves into the trouble we now have; and this he was ordered to warn the Parliament of what they rejected, and are not yet convinced of their folly, as no sudden destruction has come upon them; and when prophecies come on progressively,

and do not fall as a sudden destruction all at once, they pass unnoticed by thousands, and this we have seen in every age of the world.

You enquire of me concerning selling your estate. The Lord never directs any man's property what he shall do. In these things we are left to judge for ourselves, and you must be the best judge whether you can sell the estate to an advantage to do you good; but as you ask my advice, I shall tell you what I should do myself, unless I was distressed, and obliged to sell my estate, I must say I should not sell it if it was land, for come what will, that will stand; but if it be in houses, or the greater value of it be in a house, I should sell it as soon as I could get its worth.

So I must conclude with wishing you every blessing to attend you, with this caution, that you do not act with any imprudence, expecting wonders to change in the following year concerning worldly affairs. As to that, I must conclude with the advice the Rev. Mr. Stedding gave my father, to live to-day as though he was to die to-morrow. This was the advice he gave to my father, and this is the advice I give my friends, and then they are prepared for every event.

I am your sincere friend,

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 25. See also *Small Still Voice*, No. 53.]

The Dream of the Boiled Bible

A Communication given to Joanna Southcott in answer to her dream of *The Boiled Bible*, Thursday morning, 3rd April, 1806.

I dreamt the Bible that I always read in was to be boiled before it was fulfilled, and I tied it round with a cord, and put it into a pot, and let it boil. After it had boiled some time I saw the Bible turn round from the side with the binding of the Bible upwards, it rose above the water and pitched upon the edge of the pot. I thought I said, "Now the Bible will be fulfilled for all is finished," and I then took hold of the cord, and took off the Bible and brought it to a table, where I cut the cord and opened the Bible in the Psalms. I thought Townley went to take up the leaves to look further, but as it was wet it began to break. I thought I said, "Oh, Miss Townley, you must not open the Bible before it begins to get dry. We must mark the places, and look into another Bible." I thought she stopped immediately, only looked at the place I had opened, and I had another Bible to find the place. On this, I thought I was to have a Trial of men's judgment, and I thought someone said, they did not believe so many would come as were at my Trial at the Neckinger. I said, No, it only alluded to a few of the believers that were to meet and judge of the thing.

THE ANSWER OF THE SPIRIT.

“Now Joanna, I shall answer thee. Let a few of the believers judge of thy dream, and then I shall explain the meaning to thee.

“But now I know thy pondering heart, thou judgest mankind will be boiled, like the Bible before the whole is finished, and then become in a tender state. But this I tell thee from thy dream Townley’s breaking it joined with thy words thou sayest, “It then was finished,” and by her breaking it, showed the truth would then break to all.”

Good Friday, April 4th, 1806.

I was ordered to open my Bible, it was the 35th chapter *Isaiah*, 2nd verse.

THE SPIRIT OF TRUTH

“Now I shall answer thee thy dream, and tell thee why I ordered men to draw their judgment that ye may discern the different judgment there is amongst you; yet none discerned the depth of the Bible being bound, that it is bound up from the knowledge and wisdom of men. And now mark what is written by the Prophet. “The Book of God is a Book that is sealed that neither learned nor unlearned can read it,” that meaneth they cannot understand it and by their wrong judgment the Bible is condemned by the fury of some, and ignorance of others as a Book to be destroyed. But now I shall come to the purpose of thy dream, hadst thou been ordered to boil the Bible without binding it close together, it is known to thee and to all men, the leaves must have boiled abroad, been shattered and broken, so that no man could have read them. But by its being so closely bound together it was kept from the power of the water to shatter the leaves and break them asunder. And so thou sawest the writing clear when the Book was opened and left to dry. But now mark, by an invisible hand, like the working of a miracle, the Bible turned itself round and arose, and was conveyed to the top where thou took it, and cut the cord. Now perfect so is the mystery of My Bible, it is a book bound up from the wisdom of all men. And it is in a wondrous manner hid from the wisdom of men the way it will rise to be fulfilled. And yet I tell thee, as the Bible was boiled, so will the passions of men boil to hear the Bible is bound from their knowledge. The Shadow is already begun by Mayer. But I tell thee it will not stop there, many hearts will boil like fury to hear a woman condemn the judgment of men: and say, the knowledge of My ways is bound up from them *without considering I am here to open the eyes of thy understanding, and influence thy heart with words when I do not speak plainly to the hearing of thy ear. I am with thee to work on thy heart and thoughts; therefore thy thoughts are known to Me before they are conceived by thee.* And now I tell thee why I directed thy hand to the Psalms, because that was the beginning of thy visitation for I told thee the 2nd Psalm should be fulfilled. But how that will be accomplished is as much bound up from the wisdom of men, as the Bible was bound up by thee, and it is by an invisible hand, it must be raised up to be fulfilled and finished beyond the power and wisdom of men. But know the rising of the Bible appeared a

miracle to thee that thou hadst no thought of before it arose, perfect so I tell thee of mankind the way the Scriptures will be fulfilled never entered the heart, nor thought of man, all is bound up from the knowledge of them. And now I shall tell thee the meaning of thy having another Bible, to explain the Bible by, that I had ordered to be boiled. The other Bible is thy Prophecies which all men will find is the Word of God like the Bible that is bound up and sealed up from man, as it appeared in the vision of thy dream. But the way it will be fulfilled *is told in thy Books*, therefore I showed thee the vision in so strange a manner. And now I shall come to thy observations of judging boiling the Bible alluded to the wrong judgment of man, which brought on persecution in ages past and the present, and made man suffer for their belief in the Bible, as the Apostles and Prophets suffered for My Visitation to them. In this I do not blame thy judgment neither do I blame the judgment of any, but none went to the depth of the meaning of its being bound and boiled, and then to rise in a marvellous manner by an invisible power; this is a meaning they do not discern; neither have any come close to the meaning; perfect so I tell thee of mankind, those that believe in the Scriptures of truth have drawn a right judgment in many things, as thy friends have drawn of thy dream. But it is out of the power of mankind to come to the height or the depth of the meaning of the Scriptures in what manner all will be fulfilled to be finished, but as thou sayest the wrong judgment and unbelief of mankind have caused the suffering of the Prophets, Apostles and Martyrs like boiling of the Bible, perfect so I now tell thee to fulfil the Bible and finish the whole, these sufferings must turn back on the unbelieving world and the Author of Evil, and then they will find the whole is finished to the Glory of their Creator and those that wish to be transformed to His Likeness as man was created at first; then they will enjoy the kingdom prepared for man from the foundation of the world: that meaneth in the likeness of innocence and happiness that man was first created in. And now come to the Psalms thou openest to, which I told thee should be fulfilled when I first visited thee of Prophecies, and so I showed the vision to open to the Psalms. But as in thy vision thou hadst another Bible to find the places with that which was boiled, which I have told thee is My Visitation to thee, so I directed thy hand to another place to open the Bible *when I came to explain the whole. For here I tell thee must the truth break as Townley broke the leaves by searching further. And now mark the words before thee: "They shall see the Glory of the Lord and the excellency of our God."* Now these are the Prophecies that I have given thee for believers. "Therefore strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." *Isaiah xxxv. 3, 4.* Then now discern from this chapter what I have said to thee before, of coming with vengeance to Mine enemies and a recompense of reward to My friends. Then if I come to fulfil the whole as thou drewest thy judgment that boiling the Bible was a suffering for My friends, so I tell thee on the other hand, it alludes to the suffering of My enemies. And there are the prophecies I gave thee before, but to fulfil them it must be worked round in as strange a manner as thou sawest the Bible turned round, and it

must be fulfilled in as powerful a manner by a Hand invisible to man, as the Bible rose above the water and pitched itself on the brim of the pot. These are the mysteries that must appear clear in the end, when I come to lay the whole before them. Then I tell thee with shame and confusion will all men discern what they have done, what sufferings they put me to; like boiling the Bible they took My life when My blood was shed for man, and the same by all My friends that suffered for My sake; and like the Bible they are bound up in their sins and in their blood. For now I tell thee, like the Bible in thy vision that was boiled as though it was a thing of nought, perfectly so it is made by thousands through unbelief on the one hand and ignorance on the other. Therefore it must be the Revelation of My Spirit to throw open all mysteries and make every truth clear, before the Bible can be discovered as to what its perfect meaning is. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as the hart; and the tongue of the dumb sing, for in the wilderness shall the waters break out, and streams in the desert. Now come to the 2nd Psalm. "Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Blessed are all they that trust in Him, for then shall the parched ground become a pool and the thirsty lands springs of water; in the habitations of dragons, where each lay, shall be grass with reeds and rushes:" all these wondrous things will appear to the glory of man that now wish for the glory of their God. And now let them discern deeply the simple manner of thy dream and in what manner the Bible was opened, after this miracle appeared in the vision to open to the Psalms, and when I said I would explain it, to direct thy hand to another place. Now let them compare them both together, for the same invisible hand that raised the Bible, directed thy hand where thou hast opened to; and let them weigh the whole with thy writings, then they must discern what books are to be compared with the Scriptures of Truth, which men have tried every way to murder and destroy as the Bible must have been destroyed by boiling *if it had not been bound up*. But as it is bound *by My Word* and by *My Honour to fulfil it*, they will see My Hand arise in a way men do not discern until I have fulfilled the whole, and made a way of holiness for man that the unclean shall not pass over it. "Then a wayfaring man though a fool shall not err therein," neither can they when all is completed. "No lion shall be there nor any ravenous beast be found therein. But the redeemed shall walk there and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness and sorrow and sighing shall flee away." Thus shall it be done when all is finished, as I told thee in the beginning, and this My invisible hand is working to bring round the truth of the whole; and as the Bible was boiled so all My Enemies have to fear the threatenings therein will come upon them. But as it was preserved by being bound, so My Honour is engaged, and by My Words I am bound to preserve My faithful friends that wish to see the whole accomplished and the promise I made in the Fall fulfilled. But as I have told thee of thy friends, drawing a faint judgment of some meaning of the dream, perfect so I tell thee of mankind; they have drawn a faint judgment of the Scriptures, but never

discerned the depths of the *Bond* that was made in the Fall; nor in what manner I was bound to suffer the one, that the Author of Evil might suffer the other. And now I shall tell thee further from thy friends, their want of deep discernment I never blamed in this judgment nor any other. But now I tell thee what I should blame; if they condemned My explanation, because it went beyond their judgment that they had drawn, then I should blame them and condemn them. And perfect so I tell thee of mankind I do not blame their want of judgment of being able to explain the Scriptures, neither do I blame them for want of discerning the promise in the Fall, where the first bonds were made of My suffering for the Fall, and the Grand Enemy to suffer at last, and this was made to the Woman. And now let all men draw their judgment deep from what I have said in the end of boiling the Bible, preserving it in a vision and to be done by a Woman's hand.

[After the above was written Mr. Wilson drew his judgment.]

Now I shall answer thee from Wilson's judgment which came after the others. He drew a judgment from the Bible being *bound*, which they did not deeply discern; the others drew a judgment from the Bible being *boiled*, which he did not deeply discern. So here I tell thee is the state of mankind, one discerneth one thing, another discerneth another, but no man discerns the whole together from the beginning to the ending, therefore My Bible is not discerned in what manner the Scriptures are bound together, and in what manner at the end they must be fulfilled together, and how they are bound up from the wisdom of man. But now let all men discern by the vision, it was the Woman's hand that plucked the fruit, and brought the evil on the good to suffer in all ages as thou observed from the boiling the Bible; for there thy thoughts went deep on the one hand, but never discerned on the other by boiling the Bible, and its turning round, that those evils must turn round upon the evil and not the good: so here discern the vision deep, how the Bible was ordered to be bound up and boiled by the Woman's hand to turn it round on the evil, and then comes the glorious end. But now I shall tell thee of being judged by a few, before it comes to thy awful Trial. By a few thy book will be judged and by a few indignation will rise, whose hearts will boil within them more to see thy handwriting as wisdom from thyself, than from thy books of prophecies, because they will not know how to confound thee. And it is from books I shall inspire with wisdom that will appear to the world as from thyself, that I shall awaken men to judge of the whole. And many controversies will arise, some for thee and some against thee: warm debates will be on the whole concerning My Visitation to thee and thy books of thy own wisdom. Many will judge thy wisdom to shine brighter in thyself than the communications given by the Spirit, because I tell thee many things are given thee in mysteries they do not understand, neither could thy writings appear plain. *But the wisdom I shall give thee to answer for thyself shall appear plain, though both shall come from the influence of My Spirit to guide and direct thee, as I told thee before. Thou knowest not how the Spirit changes and moves, neither dost thou know how I move upon thy heart to work every thought within thee as well as speaking*

to the hearing of thy ear, both must come to fulfil My Gospel. Know the words I said to My Disciples. "In the same hour it shall be given you." It is My Heavenly Father that speaketh within you, and this comes by the preparation of the heart as well as the answer of the small still voice which ye hear like the rustling wind. Now let every man's judgment be kept, but as to thy Trial with men, it will come in a day and hour no man knoweth, to show the likeness of My coming in a day and hour unaware. So will thy Trial come unknown and unaware when My appointed time is come that is concealed from all, and then they will see My Hand arise in a way and manner they have no thought of any more than thou hadst got to judge the Bible would turn round to rise itself and pitch on the top. This was done by an invisible hand and power not thought of by thee, and so I tell thee the end will be to thee. But here I shall leave thee to search the Scriptures and point them out to mankind to prove that knowledge in the end can never come by the wisdom of man; and yet I tell thee the wisdom of man to discern the end is at hand, is like the wisdom of thy friends to discern some likeness from thy dream, as I have told thee, all have drawn some judgment clear; perfect so is the judgment of men who judge, from the times, My Kingdom is at hand: in this their judgment is clear, but the manner it will be brought in is beyond the judgment of men."

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

Witness Jane Townley.

[Extracted from *Express Leaflet*, No. 19.]

A Calvinist Answered

Ms. April 8, 1806.

Joanna Southcott to Miss Everleigh, in reply to a controversy with a Calvinist, who said, the Lord was unjust to send Satan to hell by himself, or only the fallen angels. The seas gave up the dead, etc.

On reading over your letter of the controversy with the Calvinist, I was shocked at these words that said the Lord was unjust to send Satan to hell by himself, or with only the fallen angels. Certainly Satan must speak within her, or no woman upon earth would dare to blaspheme in so shocking a manner, and abuse the tender mercies of God, who knew, from the beginning, the subtle arts Satan hath used to tempt man to sin, and how he goes about as a roaring lion seeking whom he may devour, using every art to work on the hearts of men against God, and to do evil. This he doth willingly, maliciously, and knowingly in malice against the Lord, and to work the ruin of man, whom the Lord created, for all souls are mine, saith the Lord, therefore, it is mercy in the Lord, at the awful day of judgment, when he cometh to judge the quick and the dead, and the soul and body are united together to free the sinner from Satan's power, but do not understand the writings, that these sinners ever go to heaven, or if

they will be freed in the day of judgment from the power of Satan. Since that communication was given, and I have been reading the Scriptures, you will find (*Rev.* 21:8) but the fearful, the unbelieving, etc. Now, a part is not the whole, to say they shall abide there forever, but a part is for their punishment, and was that woman to be in hell but one thousand years to be punished for her sins, she would think it a mercy in God to deliver her at last from that wretched author that tempted her to sin. We find in *Rev.* 20:12, And I saw the dead, etc. Now, if death and hell delivered up the dead, how can it be said they shall always remain there? Then they cannot be delivered up. But if a man is judged according to his works, and the saints go into life everlasting, where their hearts were on earth, and where their treasures lay in heaven, and from this to be judged to enter into the heavens of glory, where there is joy for evermore; and the earthly minds to be judged according to their works, and to be placed upon the earth, as their hearts seem never in heaven. In this we may see the justice of God in the Judgment day. In *Revelation* 5:13, it is written: And every creature, etc. Now, we cannot suppose that every creature on the earth, and such as have been buried under the earth, and all that have been drowned in the sea, would bless the Lord, and give honour and glory to his name, and rejoice in His power that sitteth upon the throne, and unto the Lamb for ever, if they were not freed from the miseries of hell. This is not consistent with reason to believe. If the sinners knew their punishment was fixed by God for ever when the day of judgment was come, they would not thus praise His Name, and rejoice in his power to deliver them, all that have breath will praise his name, and rejoice in the power and mercy of God. And this I firmly believe—the mercies of God, in the end, will cause all creatures that he created with a living soul to praise his name throughout all eternity. Conscious guilt will make them justify God in his punishment to suffer with the master they served upon earth, but when they have seen what master they served and begin to repent, in the awful day, the mercies of God will fill them with love to praise His Name when he delivers them from torments. And if he discern when the little book was opened (*Rev.* 10), and he set his right foot upon the sea, and his left on the earth, and cried with a loud voice and the seven thunders uttered their voices; but what these seven thunders uttered John was ordered to seal up, and not to write them. Now, from this, we know there were some things concealed from man not to be known until the end; but the chapter speaks of the final day of judgment, because the angel stood upon the sea and upon the earth, lifted up his hands to heaven, and swore by Him that liveth for ever and ever, who created all things, that there should be time no longer, and the mysteries of God should be finished. So all the mysteries of God will not be finished till the awful day of judgment, and then it is clear, from the Revelations, all that have hearts to praise the Lord will be set at liberty to praise his holy name. Some will be on earth, and others in heaven; but if the devil and fallen angels have hearts so proud, stubborn, and hardened, that they will not praise the mercies of God, then it is just for them to go to the place prepared for them, and be separated from men whose hearts will change. But as these things are so marvellous in the eyes of many, and they cannot see any

punishment too bad for a sinner, forgetting themselves they are one of the number, and they run themselves into sin by disputing, I think it is better not to enter into the subject with such kind of people, unless they themselves have had the books and pointed it out, then you can shew them the chapters I have mentioned and ask them how every creature upon earth, and under the earth, is said to praise the name of the Lord? But I know that there are many wicked men who have abused the mercies of God in what has been said of the day of Judgment, and this proves they are under the influence of the devil, or sinners would rejoice in his mercies, and his love would turn them from the evil of their ways.

Joanna Southcott.

[Extracted from *Had They Had Knowledge*, p. 18.]

On Brothers' Release From Imprisonment

Continuation of a Communication respecting Brothers' enlargement from a Mad House—1806.

—Here ended Friday night, as the Mistress of the House was taken ill, and that we thought her in danger, which threw us all into confusion. On Saturday morn, there was such a Fog over London, that it appeared almost dark at 10 o'clock we could neither see to read or write; after it broke off, I had the following communication.

THE SPIRIT OF TRUTH.

“Now I shall answer thee further of Brothers. If darkness be not over the minds of the people as it is this morning, over the City, all must see and discern it was My mind and will to free Brothers, from the Letters I ordered thee to send, and from taking the lives of those men¹⁵ who were a bar to his freedom; all must see it was My Decree: and now the same I tell thee of the other Letters; *it is time for the Clergy to fear, that I shall take them by Death*, who stand as a Bar in the way of searching into the Truth of My Visitation to thee, for they will see the one follow like the other in a Day and hour men think not of: So from Brothers' freedom, let all men judge of the End, what is My mind and will concerning them. But now I tell thee this from the morning, as great as the darkness is over the City, so great is the darkness over many of his believers. And now mark My footsteps further: it was by sickness I prevented the Communication from going on, because I knew the desire of thy heart, wishing to have the whole explained; but I stopped it by sickness in the house, without giving thee the pain to say I should defer it till another day; but now call to thy remembrance, what I told thee of thy unbelief, and how I placed it in thy heart to shew the likeness in others; and now I have shewed thee the likeness from the weather this morning. Here I have shewed thee from the darkness of the morning what will be in his believers, for they will abide

¹⁵ Pitt and Ford.

in darkness for a time. Now weigh deep the words I said unto thee, when thou wast shut up in unbelief, know what I told thee: *if it was so*; but dost thou deeply discern I did not tell thee whether he was freed or not? Or that Finlayson's lies stood as any sign to thee? Then now discern from what I said, when the [Inflammation] stands two ways, it is on conditions, and two ways the [Inflammation] stands on conditions, of his conduct; which way he will act; but not two ways of his being freed. So from that Communication, you must open the eyes of your understanding, to discern how things are spoken. Now as the [Inflammation] stands two ways for him, if he be truly convinced of his Errors, and the darkness that is over his mind be dismissed, and he begins to say like thee, what a Fool he was, not to discern he wrote under the influence of an Evil Spirit; as thou sayest what a fool thou hast been, for not discerning the Communication, that he was freed, if his eyes be open like thine to see his Folly, he will rejoice to join with thee, and thy Believers, and then I tell thee, with them he will rejoice to stand the Trial in the place of some, that are cast out, to be one of thy Judges at last; *for the twenty-four, as well as the twelve* must stand together as Judges in the End. But I shall place him as one of the Jury if he be convinced, acknowledge his fault, and say he was shut up in unbelief by the working of Satan, as thou wast shut up by ME, and by the persuasions of his friends he was prejudiced against thee and thy Visitation, as thou wast prejudiced against Finlayson from the report thou hadst heard of him:—For though he told the truth of Brothers' being freed (knowing the man) thou couldst not give credit to him. Now I have worked in the hearts of men to set him at Liberty, that he may judge for himself: as in this manner he has been prejudiced, if he is convinced it will be happy for him, and he will rejoice to join with thee and thy friends, and the Inflammation which has seized his friends against thee, will die away in some: and yet I tell thee, it will cause death in others; because their hearts are known to ME to be filled with Envy against ME and My Kingdom, regarding no honour that comes from above, only what cometh from man, and that honour will cause their death: so I do not tell thee all will turn to thee, if Brothers be convinced and turn; but the loss of such will be a grief to none; if he repent and turn in a happy Union all will be united together. But now I tell thee on the other hand, if he goes on in unbelief, self confident in his own ways, and be not convinced of the Evil Spirit that hath worked on his mind and heart to write the Blasphemy which he hath written, then his last errors will be worse than his first, and his being freed from Prison will but involve him in more sorrow, till he be brought to Prison or the Grave; for now if he go on in his Blasphemy against ME, and his friends support him in it, they will find the truth of My Words, that I said unto thee, if they give unto him the honour that is due to My name, he shall surely die. So here I tell thee, stands the Type on Conditions by the Inflammation, and on Conditions doth Brothers stand, he is at liberty to judge for himself, not bound in a Prison where no truth could reach him; therefore if he now goes on in darkness, while he has the liberty of light before him, then in darkness he will fall; for if he goes on in his obstinacy, his friends will set him on, that are enemies to thee, till they see their fall together; because I tell thee, the Type goes deep of

Brothers and thee, which thou wilt find hereafter from what is said in thy writings, that are sealed up; but if he goes on in unbelief, he will go on under the influence of Satan, and lead many into Errors; therefore it is time for Believers to be careful before they see him convinced of his errors, for they that join with him, must join against me, and they will bring down Judgments on their own heads. For deep they will find is the meaning of the Book, that I ordered thee to publish against him, which no man understands any more than thou understood the Communication I gave thee concerning his being freed. But now let men observe My just decrees, I did not cut him off by death in a Prison, but cut off *those by Death who worked with Power to keep him there*.¹⁶ So let them see I have freed the man to judge for himself. And now he must answer for himself, and all men will find the man is not good alone, for if he joins with man against thee, they will see his End to be without Honour, and all his followers will perish, and come to nothing; for I have already told thee, and now tell thee again, when you come to the Redemption, you must go back to the Creation, and then to shew the man cannot be good alone, so if the woman *drew the man from good to evil at first, know when I bring back the Tide, she must draw him from the Evil to the Good*. And here I tell thee, the type stands deep; but now I shall give thee directions concerning him, if he turn from the Evil of his ways, and begin to be convinced of the wrong steps he trod, that an evil spirit hath led him on, and express a desire to thy friends of seeing thee, thou shalt not refuse him; but have an Interview with him; And this I tell thee will be his desire, if he be convinced and join with thee; but if he express no such desire, then be assured he is not thy friend; but still gives Satan the advantage over him; by this thou wilt know if he hath any desire in his heart to be led aright, or if he be hardened in unbelief, and sooner die in the error of his ways, than humbly own he hath been wrong. I shall reason with thee hereafter, when thou hast heard more of him and some of thy friends have seen him, many surprises will come like this. And let this be marked by all:—The Letter thou sent to Parliament of the threatenings pronounced *against this Nation*, if he was *not* freed;¹⁷ and the promise to man if he was freed by man; and by man he is freed in the third year of the rolling stone;¹⁸ before I promise any deliverance to this nation. So let all mark, the man is freed, and here let men draw their Judgment from what hath happened!”

The above taken from Joanna’s mouth by me

Ann Underwood.

Note. We were desired to notice, that a Communication was given to Her, relative to Mr. Brothers, pointing out the conduct he would hereafter pursue; but was not to be made known yet; It is sealed up, to be opened at a future period. This Memorandum given to the Believers the 29th April [].

¹⁶ Pitt and Ford the magistrate—cut off by death before he was freed.

¹⁷ See *Answer to Brothers’ Book*, Book 13, p. 1.

¹⁸ See *Warning to the World*, Book 20, p. 3.

Note. Richard Brothers was freed from his confinement April 14th, 1806. Mr. Field then shook him by hand, [] before one o'clock.

[Printed from a MS. copy.]

The Vision of the Two Suns.

A Communication given to Joanna Southcott on May 3rd, 1806, in answer to Mr. Brothers' Book, and a vision he had of Two Suns.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from these erroneous things which I ordered thee to take out of Mr. Brothers' book,¹⁹ as every date has passed and none of those things are fulfilled which he said were spoken by ME to be accomplished at the time he mentioned. But where is the truth by ME to appear? And now I tell thee, he will surely find he has placed the Scriptures full as false to himself as he has placed these things to this nation, that they would so hastily fall upon them, for him to be revealed the Prince of the Hebrews. But now I ask him, where is My Gospel, if I had determined utter destruction first to take place in this land where My Gospel is believed? Then I must have fulfilled his words, to allude the words of the prophets all to man, and the Gospel must be null and void. So now let men discern with what confidence he has pointed out one date after another—things that never took place. Now come to Jonah when I warned him of the destruction of Nineveh, and the people repented and My anger was turned away by their repentance. Did I order him to go again year after year and warn them of the same destruction? In this he hath gone further than Jonah. And so his anger and pride appear greater than that of Jonah. Therefore I tell thee it is time for him to repent and be convinced of his errors, that he has placed the Scriptures as wrong as he has placed the judgments. But as I told thee, from visions in many things I had warned him concerning the war and the fall of kings—and the truth has followed in the things that I warned him. Perfectly so, I tell thee and all men, they will find his vision of the Rising Sun. Now mark his words:—‘In 1794 I was in a vision and saw the Sun in full strength, clear and high up in the firmament.’ Here I tell thee was his first vision of the Rising Sun to himself, because he was visited with light from Me where the truth followed his words. But now mark this vision further:—‘Soon after I saw another sun rise on a sudden equally large as the former and stood close by it.’ This, I tell thee, all mankind will find the Sun that he saw arise after on a sudden, in such a manner, was the visitation of My Spirit to thee, and with equal lustre and shining bright the prophecies appear to the world to give light to the world. But here is

¹⁹ Richard Brothers, a naval lieutenant, who, a few years before Joanna's Visitation, prophesied many things concerning the war that came true. But he afterwards became unduly exalted: his later prophecies lacked fulfilment.

a mystery no man discerns from the vision; the first sun that he saw in the firmament—that is common—but the other sun arising and standing by it, is not common though both enlighten the world together, from the vision he saw. But here is a vision for men to discern deeply—his visitation was first enlightened by Me with some prophecies, and this has been common in all ages of the world. Like the sun in the firmament I have visited men to give them the light and knowledge of My decrees when awful events were before them. But as he saw another sun arising with the first to enlighten the world, he will surely find this rising sun is My visitation to thee in a manner that is no more common than it is to see two suns arise and shine together.

“But now I know thy pondering heart—If both shone together with equal lustre, and the two suns appeared in the firmament alluded to him and to thee, then how can he fall any more than thee, is thy pondering thoughts? I answer, the sun that appeared in the firmament bright and shining, and the light that was given to him to discern the days that were come—the fulfilment of the Scriptures—the wars and tumults—the restoration of the Jews—all these things stand on record as the sun in the firmament to be fulfilled. But here is a mystery he never discerned; neither hast thou discerned that it is the Sun of Righteousness that must arise with healing in his wings to heal the fall of the woman, as I have told thee, before these things can be fulfilled—and these are the two suns that must shine together—the promise that stands on record like the sun in the firmament, and the promise I have made to the woman. And here the world must be enlightened by My rising to fulfil it, according to My promise, that I should arise in the latter days and come in the clouds with great glory to receive the kingdom for my own, and to give it to My faithful followers, then will they both shine together: the Law and the Gospel in its full splendour. But in answer to thy simple thoughts, because thou judgest as Brothers is fallen because he has ascribed to himself the honour and power that is due to Me alone, and my comparing the visions to you two; thou inquirest if thy fall is likewise? But to this I answer, No, because thou hast not ascribed any honour or power to thyself—only appeared to mankind from My visitation to thee, to show them all wherein your redemption must come from the Promise made in the Fall. Here, I tell thee, is the Rising Sun that must arise to give light to the world, and this must be done by My Power, by My Wisdom, and My Might, and not by any power that is in thee, any more than Brothers had the power to work the miracle he mentioned. But though his miracles have all failed, and all his power is come to nought to show him plainly he is no more than a man—that he has ascribed to himself honour and power that is not in man—yet I tell thee, the time is at hand that all these Scriptures that he has brought forward will be fulfilled to My honour and glory, by My rising like the Second Sun to fulfil the whole. But no more in the manner that he has pointed them out, to have all honour and power given to him, than the destruction has followed in this nation, according to the manner he has mentioned. But though the man will fall by setting himself up too high, yet I tell thee, the Scriptures will not fail that he has pointed out, for as I have begun I shall go on till the whole be fulfilled to My honour and glory. So the falling of the man is not the failing of

the Scriptures that he hath pointed out to be fulfilled, for they stand as the sun in the firmament, and will shine in the brightest lustre when I come to fulfil the whole in the manner I have revealed to thee. So the Scriptures brought forward by both, is what the world will be enlightened by, and the fulfilment is at hand. But hadst thou pointed out the power to be in thyself to fulfil the Scriptures I have mentioned to thee, like him, thou wouldst have fallen: and yet, I tell thee, the Scriptures cannot fall, neither shall they fall to the ground, for the time is at hand that I shall come and fulfil the whole. So do not judge from the vision that it alludes to Brothers and thee merely as prophets standing together; I tell thee, No, it alludes to the Scriptures brought forward by both to be fulfilled. But he has erred to place himself in My stead, and therein comes his fall, when Satan swelled his pride to rob Me of My honour, and place it to himself, then he went on deceiving and was deceived with every false and deceitful and lying wonder, to show mankind and convince them power was not in man, nor My honour would I give to another. Therefore I have showed him what folly there is in man to ascribe honour and power to himself. And now discern from the places I ordered thee to point out, how often he had boasted of his great power and the destruction that should be brought upon the city. Now mark his first threatenings: the destruction of London in 1791, which he drew from the thunder. But the destruction did not follow neither did the other, yet he says, they were all pardoned for his sake—there was no other man upon earth who could stand before Me.

“Now call to thy remembrance what I told thee in 1792, it was not man who made intercession for the people, but My Son who pitied their weakness, as thy brother pitied thine. But as to the sons of men I tell thee, there are many whose hearts are known to Me—more to love Me and to fear Me and to honour My name than he has done; because I tell thee, there are many who would tremble to rob Me and ascribe to themselves the honour and power that is due to Me alone. And know what is written:—‘To that man will I look who is of a meek and contrite heart, who trembleth at My word.’ Therefore, I tell thee, he is not the only man who could stand before Me to make intercession for My people. But know in thy writings who I told thee made intercession and pitied the weakness of the people.²⁰ But know this I have said already, man would rob me of honour, if all mysteries were revealed to him. See how he has ascribed to himself the things that never belong to man.

“Could Abraham alone intercede for Sodom and Gomorrah when there was found but one righteous man in it though I promised to save it for ten’s sake? And know the same I said in thy writings—if faithful men were found to stop the judgments rolling on the harvests, by searching out the truth of My decrees to mankind, I should stop it for their sake, but did I promise it for thine only? And yet I tell thee, all men will find in the end, greater is the Spirit that visits thee than visits him, for had My Spirit been within him, and My laws written on his heart, he would never have placed the Scriptures in the way he has placed them. But now thou sayest within—if both were visited by the Lord, how can one be greater than the other? To this I answer, Balaam

²⁰ Jesus Christ.

was a prophet visited by Me, and My angels were sent to warn him—to appear to him—to show visions to him—and to reprove him; but he had not My Spirit within him, therefore he tried to please Balak to see if he could change My decrees, as his heart was to Balak's gold, to be promoted to honour by him.

“Jonah was visited by Me to warn Nineveh of their destruction, but My Spirit was not within him, therefore, he fled from My presence at first and was filled with pride and anger at last. But Moses in all he went through was meek and humble making intercession for the people when they were daily provoking him. So here I tell thee, stands the difference between those people whom My Angels are sent to warn of any approaching evils: and where My Spirit visits in power to be a light to their feet, and a lantern to their path, to have My laws written in their hearts and My Spirit upon their inward parts, and where I am always present—here I tell thee, the difference is great; and great is the difference between you two, which Brothers will find to his sorrow if he does not repent.

“Now he is at liberty to judge for himself, and discern he was freed by the intercession of man,²¹ and not by the power he boasted was given him. This I have done to open his eyes that in seeing he may see, and in hearing he may understand how all his predictions have failed, and how all his power has failed. Now mark his words—“This is the last warning I am commanded to say that will be given in writing, before I am revealed to the Jews to order them to depart in 1794.’ Now mark from this the warnings he gave afterwards when he found himself entirely deceived. But in this I would not blame him, had this been his only failure; because I tell thee, on conditions My Bible stood from first to last, and a short warning cannot reach all men, if some begin to believe, My judgments have often been deferred for their sakes to try others. But here, I tell thee, is his fault—he boasted of a power that was given to him—he saw his power taken away by man, who, he said, could not rule but by his power. Here, I tell thee, stands the crime that I shall condemn in him, if he does not repent, after seeing the time passed and the Powers remain, that he said could but reign by him; and he himself, having no power of himself to help himself.

“This ought to have convinced him that a wrong spirit filled him up with spiritual pride: and know the words never came from Me, the Lord of lords and King of kings, to give this power into his hand, for then My honour and power must be null and void. But know, it is written: ‘By Me kings reign,’ My honour I will not give to another, neither will I give My power to man to govern and rule My people. For then they would be looking to the creature and not the Creator. And how could the Jews look unto him whom they had pierced if I teach them to look to a man whose blood was never shed for them? Then the Scriptures must be null and void if this power I give to man. And yet, I tell thee and all mankind, I shall come in Might, Majesty and Power to fulfil the Scriptures he has pointed out, and take to Myself all the government that he has taken to himself; and let him know from the words of Isaiah, the Government will be on My shoulder, to govern the whole in justice, equity and truth, and to establish

²¹ By a Member in the Parliament interceding for him to free him from prison.

happiness amongst mankind—this is out of the power of man to accomplish, as it was out of the power of Brothers to accomplish the things that he had purposed; for he can no more do the one than he hath already done the other! But had he been empowered by Me as he said, all his words would have been accomplished—for like an angry Jonah who wished Nineveh's destruction—so hath his heart been in prison—if power had been given him. But now in mercy to him I have shown his folly in placing the Scriptures to himself and the honour to himself that never will be given to man: neither could the happiness of man be completed if I give My power into the hands of man—for without a devil to tempt, that man would swell with pride as the angels did in heaven if he knew all power was given into his hands. Therefore, I tell thee, it is not for the happiness of man to have all power in his hands, unless he were an Infinite Being, which man is not, nor ever will be. Know how pride came in Heaven, as I told thee, of itself, where too great power was swelled in Lucifer, and this power brought on his pride thinking he was above the rest. But here is a field too large for man to enter into, that this power being given to man to reign and rule over the Universe, would fill the earth with a great destruction, as it is already, if not greater, because that man would be their worship, and My Spirit would be withdrawn from the whole. So if men discern deep the way he placed happiness from the Scriptures, they would soon discern it would only bring on their destruction, and My universal love to mankind could never appear in their Redemption, if I give into the power of one man My power to rule over them. Only land back thy thoughts when kings ruled by arbitrary power, how fatal were the effects to the subjects! But how much more fatal would this be if man was taught to believe I had given all power into the hands of a man that I had set over them! How could they walk in the light of My countenance and delight themselves in the Lord, if I taught them to believe they must delight themselves in a man who was dust and ashes like themselves? But this let all men discern, no power has appeared in him—all his boasted power has failed, and so I tell thee it ever will—like the former will be the latter. And now discern concerning Moses:—Did he prophesy what he should be before I came to visit him to go and deliver My people Israel? And this I tell thee of Brothers, if I had designed him to go and convince the Jews and call them away, I should have shown signs and wonders before them at the time that I had sent him, that they might be convinced, as I did by Moses in Egypt. But no likeness of Moses is in him—yet his likeness is in mankind temporally and spiritually. And his likeness is in Buonaparte,²² who judges all power is given to him as Brothers thought it was given to him, and a few years will show you all how his power will fall like the other. The same likeness is in this nation—they judge their power is in their fleets and armies, by their wisdom to direct and force of arms they can conquer; and yet the end will convince them the power is not in man: all nations will see in the end their power is gone like his.

“So here I have shown you both spiritually and temporally what a looking-glass this is for men to discern their own follies, when they ascribe all greatness to themselves.

²² The shadow in Buonaparte is now the substance in the Kaiser. [First World War.]

But know it is the meek shall inherit the earth, and he that humbleth himself shall be exalted—before honour cometh humility; and it is he who trusteth in the Lord shall be as mount Zion that cannot be moved; for as the hills stand round about Jerusalem, so shall I stand round My people who now begin in their heart to exalt Me as a Prince and Saviour, as they began to exalt him. And let them all discern in what manner they have exalted him who were his believers; all rejoicing to submit and to be under his government.

“But now let them turn their thoughts another way, and let their rejoicing be, to be under Mine—the King of kings and Lord of lords—the Prince and Saviour of mankind—who became poor that ye might be rich, who suffered death that ye might live—here must your desire be turned from the creature to the Creator—from the Son of man to the Son of God: this will bring your happiness to flow as a river, and your joys to endure for ever. Know, in Me there is fulness of joy, and at My right hand there are pleasures for evermore: here is the fountain of living waters, and the joy that fadeth not away, and which man cannot take from man. And now mark the parables in My Gospel—how I likened the Kingdom of Heaven to men upon earth. And now I shall liken the Kingdom of Heaven to the believers in Richard Brothers, whose hearts were fixed on his kingdom, to have him reign over them. Perfectly so, must men’s hearts be fixed to Mine for Me to reign over them before their happiness can be completed. But how could all these likenesses appear if I had not visited a man of his spirit to judge he should be above them all? Without them these likenesses could not appear. But deeply will all men discern the end of his books and thine—and deeply they will discern the shadow of his believers turning to be thine—turning from what they thought an earthly prince endowed with all power—but who now begin to turn their thoughts to see it must be a heavenly one to complete their happiness.

“Here is a type standing deep for all nations, and then the DESIRE of all Nations will come. But this type could not appear if no eyes had been blinded to believe in Brothers, to show you plainly the type of nations, in what manner men’s hearts will change from the power of men, seeing it vain to complete their happiness, and be longing for the power of God.

“Earthly princes, all must leave,
 And to the heavenly all must cleave,
 And wish My Kingdom to appear
 Ere man is crowned with glory here.
 It is the victory of your God
 Must gain the Kingdom as I’ve said,
 Then to My saints I’ll give it free
 When their desires are all for Me,
 And see the folly they have done
 To fix their happiness in man,
 Who has no power to fix his own,
 When I begin to unthrone

The thoughts of men that swell so high,
To think in them all power doth lie.
But I shall show them that they've none:
The type goes deep for every land,
Because this way I shall appear
To change the minds of mortals here,
That they may all look unto Me
Who once was fastened on the Tree,
And shed My blood to sprinkle all,
For so the nations I shall call,
And then they'll know the Lamb of God
Has bought their ransom with His blood,
This is the way the whole must turn,
And all discern the power of man
Could ne'er create the world at first,
Or save his life when death is cast,
No happiness he can procure,
No, 'tis in Me your anchor's sure.
I tell you all 'tis not in man,
Though different ways they've laid their plan,
In every age to judge them great,
But in the end you'll find deceit
Where'er your trust is put in man,
Like Solomon you'll find it vain,
For all his wisdom here was lost,
Though he so much of it could boast,
But mark his end and see his fall.
And so I tell you 'tis of all
That trust for happiness in man.
But to the Heavenly Builder come
A Paradise I made at first,
Wherein My likeness it was placed,
As I have told you here below,
Till Satan sought their overthrow.
But then for those who trust in Me,
A Paradise for them you'll see,
I had prepared enthroned above
Where they might taste My perfect Love,
And there for ever to remain.
I ask what man can ever gain
These blessings for his friends below?
It is from Me all joys must flow,
And so in Me you all must trust,
'Tis I shall raise you from the dust
In realms of glory there to shine.

I tell you all the work's divine.
 If happiness you wish to gain,
 It ne'er can be procured by men,
 No! I'm the Maker of you all,
 And 'tis from Me your joys must fall.
 If happiness you will possess,
 'Tis I can give you peace and rest.
 Another day I'll tell you more,
 For deep's the parable that's here,
 Where in a glass you all may see
 What errors in mankind there be,
 To place their happiness in man,
 Where all are fallen, alike you stand."

Here ended Saturday night.

Joanna writes: Since this letter was begun we have heard Mr. Brothers still goes on to cast the blame on the Lord, saying, that it is the Lord who has deceived him.

Mr. Sharp receiving no answer to his first letter sent him another last Monday, which Mr. Brothers returned unopened in the evening, and in his own hand-writing directed to Mr. Sharp, but sent no answer. We heard that Mr. Halhed has fallen out with him, as he persists it is the Lord who has deceived him. Since this I have had the following Communication from the Spirit:—

"Now I shall answer thee of Turner. I permitted him to be deceived concerning Brothers to show the difference there is in mankind. Brothers here cast the whole blame upon Me, saying, that it was I, the Lord, who had deceived him. But now let Turner answer for himself, by what spirit he judges he was deceived in the things that were not true concerning Brothers? Because, I tell thee, I, the Lord, have not spoken to either on the things wherein they were deceived. Therefore I told thee in the Communication, to that man I should look that is of a meek and contrite spirit, who trembles at My word and humbly acknowledges he cannot judge of invisible spirits, but by the truths that follow the words. This I ordered thee to send to Turner, and let his answer be sent to thee."

Mr. Brothers' fall came in placing the Scriptures to himself that did not belong to man. But the Lord has wise ends in view in permitting Mr. Turner to be deceived in many things concerning him, to show the difference in the men.

[Extracted from *Two Witnesses*, No. 28. See also *Small Still Voice*, No. 43.]

Spiritual and Temporal Builders Compared.

May 26, 1806.

I had been meditating how all the writers varied in their Ideas upon religion, and thought how different they were in Spiritual knowledge, to what the mechanics are in temporal. I was answered by the Spirit in the following manner.

THE SPIRIT OF TRUTH.

“Deep they will find are thy pondering thoughts, that thou hast been meditating of the building of a Church how every different trade unite together in their place to complete the Natural building, and beautify the whole; but when they come to build from the Scriptures, and lay their foundation, then they go on like Babel builders contradicting one the other, and Spoiling the whole, that nothing stand uniformly together in Spiritual Buildings as the Wisdom of men do in things that are Temporal. This hath been thy pondering thoughts, which I have worked in thee to answer, and now I shall begin to answer. All the temporal things on Earth belong to the wisdom of men, which wisdom I have given them to improve, that they may complete the Beauties of the Earth, and make it a Paradise as I designed it at first. And this I shall give more and more to man, but every Spiritual Building and every Knowledge, they will find must come from me, to make a Union with God and man. But these things are in My Power to accomplish, and it is my wisdom to reveal, therefore it is out of the Power of man to Explain the Beauties of the Scriptures, or their true Meaning. For these are Heavenly Buildings, Heavenly Knowledge, and Heavenly wisdom, which no man can ever aspire to, to point out clear to mankind the way Heavenly union will come in, than they could aspire to build the Heavens above; Earthly wisdom belongs to Earthly men, but Spiritual Knowledge belongs to God, which is impossible for man to accomplish, without a Visitation of My Spirit, and more than they can accomplish, to bring in my Kingdom of peace, without my aid and assistance, this I tell thee will never be, before I come in Power to complete the whole. Let all men know it is my Spirit must Visit to warn of the whole; and where is the Man that can answer for himself to say the Scriptures can be fulfilled, and My Kingdom of Peace brought in, before I come to Visit in the Spirit? Let them all discern from the folly of Brothers, in what manner he pointed out to the Jews the time was come of their fulfilment to have the Prophecies fulfilled for their deliverance. But what change hath it wrought in them? hath it brought them to look to My Gospel, to look for ME whom they have crucified and pierced? Has he not caused them to look to him as being slain in the Prison? This appeared madness to thee how any one could so simply believe; but if thou hadst discerned my Bible through, of my Visitation at the end, in what manner My Kingdom would be established, thou wilt see as much madness in Mankind, who look to the teaching of men for this knowledge, as there was in Brothers’ believers: for a Spiritual Kingdom can never be brought in by any power or wisdom of fallen man, and he that denieth a Spiritual Visitation, must deny My Kingdom of peace; without

the Visitation of My Spirit no more Kingdom of peace will ever be Established, and all men will find thy wisdom was given by me, by the inspiration of my Spirit to explain the Meaning of My Visitation when the end will come, as in the Book thou hast now printed.²³

“Could men discern the way I warn,
 Or how my Bible stands,
 They’d know that I must all perform
 As I created Man.
 You know at first NO MAN was placed
 To give directions there;
 And when my Kingdom it doth burst,
 There’s no man can appear
 To shew the way, to thee I say,
 They’re Scattered every one.
 When the foundation I did lay,
 My Wisdom none discerned,
 How at the first the whole was placed
 And to the builders come,
 When the foundation they had laid;
 For to complete the whole,
 On the foundation he goeth on;
 Then now discern your fall.
 If I begin like fallen man,
 Who sheweth their wisdom here,
 To build upon the Corner stone
 As their foundations are,
 Then I must come, be it known to man,
 As I laid it at first,
 And like the builders to go on,
 This way the whole is placed.
 In beauty here thou seest it clear
 The way it’s laid by man;
 Then can the Heavenly Builder err
 The way I’ve laid my plan?
 Can you discern the way I warn,
 The building for to see,
 How the foundation first is laid,
 And man goes on like ME;
 Or I like man must still go on
 To make My church complete,
 And build upon the Corner stone
 I say to finish it.

²³ Book 46, *The Long Wished for Revolution*.

Therefore thy pondering I brought forth
To shew the ways of man,
From the foundation they have laid
Their buildings still goeth on,
In order here to make it clear
And make the church complete,
And perfect so I must appear,
I say the work is great.
Discern My Plan, how I began
To lay the line at first;
Discern the way I still went on,
And how My Bible's placed.
Then all discern the way I warn,
The buildings to go through,
And then I shall complete my church,
Like man I now shall do.
But Mark—for man he lays his plan
In wisdom here to shine,
But Babel Builders they go on
When once they [clinch] to MINE;
My wisdom here they cannot clear,
Nor can they it go through,
For the foundation all do err
The Plan that's in my View.
As I began they don't discern
'Tis here the whole do stray,
And to the Earthly builders come,
They discern the way.
Let men begin to build a thing
And then to leave it here,
And say he'll change another way
To build it in the air;
I tell thee so no man can go
To rise his Building up,
Who hath no footing here to stand,
And Vain he'll find his hope.
So now discern the way I warn,
The Building here of MAN,
To shew you they could ne'er perform
This way for to go on;
And yet as fair they do appear,
To build the Church for ME,
Like Castle building in the air
Men's wisdom you must see,

That truth to shine in things divine
 They have the work at first,
 When the foundation first was laid,
 And in the air 'tis placed.
 The Ways of Man they've laid their plan
 To build the church for me,
 For so my members all must stand,
 No footing you can see,
 That they have placed for me to erect
 And make my church complete.
 I do not mean the earthly walls;
 In them there's no deceit,
 When the foundation it is laid,
 And men go through the whole;
 No, here's the building I have said,
 How knowledge fails in all,
 Not to discern my every plan
 When I laid it at first.
 From the foundation all are gone,
 And so their wisdom's cast,
 Like Castles here built in the air
 And down I say they'll fall.
 I ask thee how men will appear
 When I in power do call,
 To tell them here for to appear
 And all their buildings see?
 For the foundation standing here,
 Yet will not build for ME,
 That every way, to thee I say,
 And here they miss the whole,
 Like castle building in the air²⁴
 The fabric down must fall.

“Now I shall answer thee from what hath been written: If men have understanding to know the meaning, [they] will clearly discern the wisdom of thy pondering thoughts, the plans of their own wisdom, in things that are temporal, and how they are so much at a loss in things that are Spiritual. In temporal things they build upon the foundation they have laid for their building, but in things that are Spiritual they go off from the foundation that I laid at first, therefore I told thee it was called in the air, having no foundation to fix on. Therefore their building cannot stand on the Scriptures of truth, to complete my church Militant here upon Earth any more than a Builder's work could stand, if he forsook the foundation he was to lay it upon and aim to build his Castle in the air, resting upon a few Pillars, that have not strength to bear its weight. Judge how soon the fabric would fall the same; you discern from all earthly

²⁴ See Book 46, p. 93.

things, a Tree that is planted to grow, is placed in the Earth, and see how long it will remain. Here let your thoughts go deep, from every thing that the Earth produces, how all things will wither and die without its Natural soil to bring it to perfection; the same I have shewed thee of the wisdom of men, how they lay the foundation for their buildings to stand upon. And now mark from Pharaoh, when I took off the Chariot wheels, which were placed by the wisdom of men to carry their plans into execution; know when his foundation was gone they could not hasty pursue, neither could return or flee to shun the danger in the great deep. Perfect so I tell thee of all men, if they take away the foundation I laid at first, and thereby make my wisdom Null and Void, then all the building for your redemption must fall down if my chariot wheels are taken off. Here is a line of things temporal, for men to Judge of things Spiritual; and how all their wisdom cometh to nothing by taking away the foundation at first. And now thou dost clearly discern from thy own pondering thoughts that the wisdom of men shone much brighter in things that are temporal than the wisest divine in things that are Spiritual; these were thy pondering thoughts, and thy thoughts I have answered in things that are temporal, they rely upon the foundation of their Plans, and build upon it, But in things that are Spiritual they take off the foundation, wherein my plan was laid.”

Taken from Joanna Southcott.

[Printed from a MS. copy. See also *Small Still Voice*, No. 22.]

Satan as an Angel of Light

Also a Remarkable Prophecy respecting France.

Letter from Joanna Southcott to Mr. Turner on his being deceived by Satan.

June 1, 1806.

Dear Friend,

I was happy in receiving your letter to hear that you did not cast on the Lord any blame wherein you were deceived; and yet for wise ends the Lord permitted you should put it in print to convince mankind if any visitation came from Satan by subtle arts as an Angel of Light, that no truth followeth his words, that man may be better able to judge of the Spirits by the truth that followeth to know the Spirit of Truth from the Spirit of error. There are some in your Communications which are explained to me to be from the Lord, amongst those that were printed about Brothers: the one dated April 12th; another August 8th, 1799, particularly. In these Visitations it is explained to me you were shown the end, when the Kingdom of God and His Throne will be established on the Earth. But in the Communication, you did not understand what was meant by the Descendant of David sitting on the Throne by the power of God. Many of your

Communications you did not understand: but as your faith was firmly fixed what Brothers had said in his book, that he was the exalted Character that all nations should worship, and you simply believed it, Satan had an opportunity to come and deceive you there; which the Lord permitted to show you all, that no more than the truth followed of his wondrous deliverance in 1795, no more will he, or any earthly man, be set up particularly for all the earth to worship. Therefore the Lord permitted Satan to deceive you concerning him, that you may be convinced of his error in exalting himself to be more than man. But you were permitted to see Satan's lying wonders by the vision he showed me; which you will see in the 30th page of the 1st Book (*Strange Effects of Faith*). I shall give you the Communications:—

THE SPIRIT OF TRUTH.

“Now I shall answer thee of Turner, and lay before him in what manner I permitted Satan to deceive thee; and yet as far as thou didst it to obey Me, of Me thou hadst thy reward. Satan's coming as an Angel of Light to deceive a Christian in My Name, brings the guilt on his own head. And now discern in what manner Satan came to thee to deceive thee. Let the words be penned that thou hast omitted. ‘When I was going to arise in the morning,’ as mentioned p. 30; ‘as I was jealous it was not from the Lord; but I was very strongly answered—It was from the Lord, and Satan is working strong with thee that thou mayest not obey. In this manner Satan continued for a long time, before I went to sleep, and was convinced from my dream it was from Satan.’ Now let men discern I never condemned thee, only said, I permitted it to show thee how Satan deceives the people. But as far as thou didst it in thy heart to obey me, no guilt can come to thee. Satan's arts are known to Me, and as thou hast often pleaded in prayer—ye cannot be judges of invisible spirits when they come in My Name—I shall not lay it to the charge of any, their being deceived by the subtilty of Satan, but reward the intent of their heart, when it is done in honour to Me. And Satan is caught in a net by his own feet when he goes to deceive a good heart, and tell him it is from the Lord: he must know that it is the Lord he meant to obey. Now as I have showed thee what his miracles were to deceive mankind by permitting him to deceive thee; so I have showed you all that his lies were permitted him to deceive Turner: and as far as Turner had it in his heart to do the thing in honour to My Name, so far shall I reward him; and Satan's guilt must rest on his own head. But let these things open the eyes of your understanding to see in what manner he leads you on, that no truth followeth his words. Then let all men judge for themselves, hadst thou been led on by Satan, as the world have said, judge what lies he would have ordered thee to put into the hands of ministers, and how soon he would have been discovered: thou couldst not go on by Satan's direction to have the truth appear. So let not Turner be grieved or cast down, that I permitted him to be deceived: it is to make his standing the more secure, and to open the eyes of his understanding the clearer, that he may be a better judge of Satan's working and Mine. But how could he be a clear judge if he had never experienced the both, and the different working laid before him? Judge for thyself: when Satan came to

deceive thee with lying wonders that were soon discovered, how I opened the eyes of thy understanding to show thee plainly there was no truth in him. But are not the hearts of all men known to Me? Do not I know beforehand how Satan will work in every mind and heart to make men believe all My working is from him? And now come to the world at large; how all cry out thy foreknowledge is from the devil: but how could I convince mankind that there was no truth in him, if I had never suffered his working to appear, to show mankind plainly, that all his working is deceit; that there is no truth in the Author of Lies? Now, then let Turner deeply discern, as thou hast done, what Satan's working is—that NO TRUTH FOLLOWS his words: and let him discern if no truth followeth his words, where truth cometh, it must be from the God of Truth. And now I shall come to his observation of Jeremiah's saying that I deceived him. But here, discern from the chapter, and judge for yourselves, how all the threatenings that stand pronounced by the mouth of Jeremiah were afterwards fulfilled. Then how could I deceive the man? It was his own judgment deceived himself, expecting the things more hasty than I had decreed to come on and take place. And this observation of Turner's was wisely made by him, to judge if anything was spoken by Me, I should fulfil it in My appointed time, though not as hasty as he might expect. Therefore I do not blame him in this. But I tell thee, I deceive no man in the end; yet in many things I conceal from man things I know they are not able to bear."

After I had read a Communication of Mr. Turner's dated August 8th, 1799, I was ordered to open my Bible—*Ezekiel*, xxxiv. 23. Spoken to the same sense of the words in Mr. Turner's Communication.

THE SPIRIT OF TRUTH.

"Now I shall answer thee from Turner's Communication, and the place where thou hast opened. As ye have all discerned there is a likeness in both; and to show the likeness, I directed thy hand to open the Scriptures that confirmed his words; because I tell thee all will find them true in the end, in the page thou hast discerned.

"And now come to the former Communication I gave thee concerning Brothers, of seeing the Sun in the firmament, and another Sun arising. Know, I told thee, like the Sun in the firmament stood all the Scriptures that he hath brought forward to be fulfilled; but not in the manner he hath placed them to himself; *but I should come with HEALING in MY wings*. Now to fulfil the Scriptures throughout, as I said in My Gospel, I came not to destroy the Law of God or the Prophets, but to fulfil them; and now, I have told thee, I shall go on till I have fulfilled the whole.

"But in Turner's Communication, he did not understand any more than thou understandest the words I gave thee concerning Brothers being in prison, and breaking the Ground all through, whom they have set up as an Earthly Prince. And now I know thy pondering thoughts—are truth and error blended together in Turner as well as in Brothers?—is thy inquiry now within. To thy inquiry I shall answer: Brothers brought forward the Scriptures that I am going to fulfil, and placed himself

in My stead. This gave Satan the advantage over him to go on with lying wonders deceiving, and he was deceived.

“But how could I show the difference to mankind if I had never permitted Satan to go to Turner with the same lying wonders to exalt a man as Brothers exalted himself? In this thou hast nothing to marvel at Satan’s coming as an Angel of Light, if he can swell the pride of the creature to judge he shall be empowered like his Creator. For in this manner he drew the Angels astray to swell their pride that they should be great, and in power like gods. And others he will try, to swell man, that he may make Me appear contemptible—levelled with that I created. But now I shall come to the chapters before thee. When I come to bring in My Kingdom, and establish the Earth in righteousness, I MUST BE THE LEADER OF MY PEOPLE *to lead them by MY SPIRIT and guide them by My directions*. Mark from the verse before thee: ‘I will set up one Shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd.’ *Ezekiel*, xxxiv. 23. Now I bid thee to mark when this prophecy was given, and discern when David died—1015 years before Christ. Now I shall answer thee from the prophecy, to open the eyes of men’s understanding, that in seeing, they may see aright, and in hearing, they may understand aright, *according to the PETITION*²⁵ *thou hast made for all*. And let them discern from the words before thee—If they allude this to a man, they must allude it to David himself, that I should bring him back to the throne, and raise him up from the Earth. Discern the words how they are spoken:—‘I the Lord will be their God, and My servant David a Prince among them.’ *Ezekiel*, xxxiv. 24. Here it is spoken plainly as the man—not his seed that I should raise up, but My servant David himself. Then let men answer how they will prove this Scripture to allude to man, and be any other than David himself?

“But now I come to what I said of David himself:—‘I had chosen a man after My own heart’—and David in spirit called Me Lord. And know what was written of Me on the Cross, and what I said of Myself:—‘I am the root and offspring of David, and the bright and morning star.’ And now remember what I said of David, and how I compared Myself to him; and how in the form of man, I came into this world to do the Will of God as a Son or a Servant. Therefore, I tell thee when My Kingdom is established, I AM THE SHEPHERD *that must appear. Who is the man can be a Shepherd over all, but HE that is in POWER to rule over all?* Now I tell thee from the Prophets—they never understood what they wrote; neither could mankind look into the mystery or believe, if I had spoken it plain to have told the meaning of the words. But know, I have told thee, It is a *spiritual Kingdom* I shall bring in to be established *to reign and rule in every heart; and as an Earthly Prince giveth his decrees and commands to guide and govern his people, so shall I give Mine*. But how could all men be taught of the Lord, from the greatest to the least, for the knowledge of the Lord to cover the Earth as the waters cover the great deep if I left man to be taught of man? then the knowledge could not be from Me. And now go back to the Psalms and see what David prayed for. There you will discern what Kingdom he prayed to be established: *Psalms* xxix. ‘The LORD sitteth

²⁵ *Sound an Alarm in My Holy Mountain*, p. 46.

upon the flood; yea, the Lord sitteth King for ever. The LORD will give strength unto his people; the LORD will bless his people with peace.' *Psalm xxiv*. 'The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory.' *Psalm xxv*. 'The secret of the LORD is with them that fear him; and he will show them his covenant.' *Psalm ii*. 'Yet have I set my King upon my holy hill of Zion. I will declare the decrees: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' *Psalm xlv*. 'Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' Now mark from the words of David, what Throne he spoke of to be established; and discern the words before thee: 'Thy throne, O God, is for ever and ever.' And discern how the words are found together: then you must discern that David was not speaking of man. 'For all nations whom thou hast made, shall come and worship before thee, the LORD, and shall glorify thy name.' *Psalm lxxxix*. 'Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. The LORD is our defence; and the Holy One of Israel is our King. Thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for ever more, and my covenant shall stand fast with him.' Now here, I tell thee, from the Psalms of David, men must discern of whom he was speaking, and what Throne he said should be established: this they must first discern from the Psalms, before they can understand the words of the Prophets. And know what David says in that vision—'*Thou hast laid help upon ONE that is MIGHTY.*' But will they say, this is *man* that is MIGHTY in POWER, WISDOM and TRUTH? This, I tell thee, doth NOT allude to MAN. Can their thrones endure for ever? Let men discern the Psalmist through, and then they will discern what King, David speaks of, that all people are to come to worship; and who it is that is My first-born, that I should make higher than the kings of the Earth, according to the words of My servant David. These things ye must weigh together, and then discern it is MY SPIRITUAL KINGDOM *must be brought in for* ME TO REIGN amongst My people in the SPIRIT, as David reigned in the body. But if they place it to man, as they have done, they must place it to David himself. Here I have showed thee from the Psalms and the words of the Prophets together, that ye may understand what ye read.

"Now here I have showed thee from Turner's Communications how he prophesied of the end: but no more understood what he wrote, than the Prophets understood the chapter that is penned. The meaning of the Scriptures no man can understand before I come to fulfil them, and point out one thing with another, that ye may discern the meaning. But they that will not discern it spiritually, can never prove it temporally,

that David be thus placed upon the throne here upon Earth, *neither can they prove it a man in his room to be a shepherd over the whole; as ONE MAN cannot teach the whole.*

“And now I shall come to another observation from Turner’s Communication, as I have told thee they should be fulfilled in the end to the glory of God, and the good of mankind. And here, I tell thee, from Turner’s Communication he did not understand in what manner it will be fulfilled, nor when these awful afflictions and judgments will be so great, before I bring in My Kingdom of Peace; neither understood he in what manner your redemption must come in, before this happiness can take place; neither understood he who was the descendant of David to sit upon the throne, nor what throne it meant, any more than he could explain the chapter before thee, which I have explained to thee from the Psalms. But NO DESCENDANT of *David as a fallen man*, can ever bring in this happiness to mankind. And let them mark what I have said before—*‘It is I AM your PRINCE your Nation must CROWN.’*

“And now come to another Communication which I shall explain to thee, and tell thee wherein Satan came as an Angel of Light:—(A Communication given to George Turner, dated April 26, 1795.) Now I shall answer thee from this Communication. It came from the same Spirit that told thee that on Swithin’s day, there would be rain, hail and thunder; and that day thy Father would die; which was soon discovered to thee from what lying Spirit the whole came. And now it is known to thee what made him come with the lie, from what I said to thee before—*‘If thy Father died that day, the harvest would be good.’* So I set the sign before thee, from thy Father: then Satan came with a lie to tell thee what would happen, when I had set the sign on conditions. Now I tell thee, the same of Brothers, who first said he should be freed, and wondrous works would be that year: then Satan went to Turner to confirm the lies the other had said. But no more than the truth followed in three weeks, or if they put the weeks to years thou seest none of this hath followed. And no more than it hath followed will the power be given to Brothers that he hath mentioned: neither will he stand up for the people, but sooner provoke My anger against him, and those that join with him. But let not Turner grieve that I permitted him thus to be deceived: it is to show them all, from a lying Spirit Brothers was puffed up to be more than man, and by that Spirit Turner was deceived.

“And now I shall answer thee further concerning Turner. Let him not grieve he was deceived; but if ye confess the lying wonders are from Satan, on him the guilt must fall: but if you cast the blame on your Maker, and say the lying wonders are from Him; then ye bring the guilt on your own heads. And now I shall speak to thee in a Parable, as I have told thee, after the manner of men, is My dealing with men. Suppose a man were to go to forge a bond in Turner’s name, and give that bond to another that was innocent of the forgery, who received the bond as good, thinking he could demand payment. I ask thee if Turner could blame the man that received the bond? Would he not condemn the man that forged the bond? In thy heart thou answerest, yes, it was he that forged the bond in Turner’s name, must suffer for the crime: he that received it in innocence could not. This is your dealings one with another, and this is My dealing

with mankind; when Satan cometh as an Angel of light to forge things in My Name to deceive the innocent, on him the guilt must fall. But then let the innocent acknowledge when they see the deceit, they were imposed upon by a lying Spirit, and not by the God of truth. For now I shall come further to the bond: suppose the man drew the draft in Turner's name for the sum of money, and gave it to another: if that man, that had received the bond, should go to Turner, and tell him it was his handwriting, and insist on payment, and would not acknowledge the draft was forged, but contend with Turner that he gave the draft: then, I ask thee, whom Turner could blame? Would he not blame him that received the draft, as he would him that gave it; both together must be complicated in the guilt. Here is the manner of men with men; and this is the manner of My dealings with man. They see they are imposed upon by lying wonders, one after another, and see the truth does not appear: let them be assured it is not from Me, the living LORD, for I deceive no man, though I often threaten a long while before I punish; and begin with a few stripes, that they may fear the rod and Him that hath appointed it. Yet if men go on to mock My warnings and laugh at My threatenings; they will come upon them unaware; for I shall not always bear with man. But was I hasty to enter into strict judgment with man, to threaten today, and to strike tomorrow, My threatenings could be of no use, if I gave no space for repentance, and did not bring on My judgments one after the other, that they may fear the end—My warning otherwise could be of no use to mankind. But now, I tell thee, men have no excuse for themselves in My visitation to thee; no lying wonders can they point out; no hasty destruction to this nation was threatened, if they look to the beginning of thy visitation. I said, I should go from nation to nation; and know what I told thee of the nations abroad; that My severe judgments would there begin from what I ordered thee to put in Pomeroy's hand,²⁶ of the fall of many nations; which I showed thee abroad from the Vision, carrying thee through the air; and told thee all were distant nations, where My severe judgments would begin. But know what I showed thee of this nation: England was the Mad Riders; and like Mad Riders they are going on; seeing the fate of other nations, and the fatal judgments they have felt; and knowing how they were warned before, in all My Visitation to thee, that those things would first happen abroad to try this nation and awaken them before the severe shock should be felt at home; which I told thee this nation should *never* feel, if they feared the Rod and Him that appointed it; and they received the warning from other nations; such, I told thee, was My love to this. And now, I tell thee, so far from the nation having any excuse from the lying wonders Satan told, when Brothers' pride was swelled too high, which gave Satan the advantage over him—these lying wonders do but condemn them, to show them when a thing is from the Devil, in what manner he goeth on to deceive. Then now, I ask them, how they can place thy Visitation and his together? Did Satan come with lies to him and truth to thee? Is he the spirit of truth, whom I condemned for a liar from the beginning? And from the manner he went to deceive Brothers, after he had swelled his pride, showeth what his lying wonders are. And now consider with thyself, when Pomeroy made his

²⁶ Rev. J. Pomeroy of Bodmin, Cornwall, England.

enquiry; if thy Visitation had been from the Devil, he would have come to thee with the same lying wonders of the hasty destruction of this nation, as he went to all the others, which thou hast discerned from reading through the different prophecies of man, how he told them all, a sudden destruction was coming to this land.

“But how different were the words of the Vision that I showed thee to put into the hands of Pomeroy. And now let them discern how the nations are beginning to fall; and how all is going on as I told thee.

“But now I know thy pondering thoughts—the French nation, that I said should be desolate of most of the inhabitants, thou sayest in thy heart, is now prosperous and victorious.²⁷ But thou hast not seen the end of the French nation. Did I tell thee at what time I should bring destruction upon them? Did I not tell thee, that year they would be victorious? But did I tell thee any time that the change would take place? And now I shall answer thee from the simple dream (but thou sayest an awful one) from the man in America. He dreamed of the destruction of his family, but did not hastily go to prevent it, and yet he went soon enough to destroy the destroyers. And this will be the end of the French nation; after they have gone through the destruction and plunder, they will fall in *their own works*, as the men fell in theirs. But had they escaped and been found out afterwards, I could not have shown the likeness of the end of these men, to compare with the Nation. So let the dream be kept, whether true or false, all men will find in the end, it shows the end of the French Nation.”

The dream alluded to is an account, in the newspapers, of a man in America, who, having a sum of money to make up, went a little distance from home, to borrow £15, which he had been promised. He stayed the night, and after he was in bed, he dreamed that his house was on fire, and his wife and family in the flames. He awaked and told his bedfellow of it, who tried to pacify him. But at last, he said he would go. The man said he would go with him. They took firearms with them, and when they came near the house, they saw lights, and three men counting money. They shot two of the villains, and despatched the other. But when the poor man went upstairs, he found his wife and children weltering in their blood.

[Extracted from *Express Leaflet*, No. 39.]

Why God Visited the Vainglorious

A Communication given to Joanna Southcott on June 8th, 1806, in answer to Mr. Harding's Letter, and her pondering thoughts about Joseph Prescott.

After pondering about Joseph Prescott yesterday, of his visions being allowed to be of the Lord, and how he fell away afterwards, it appeared marvellous in my eyes, and I was ordered to open my Bible, it was in the 6th chapter of *Hosea*, 3rd and 4th verses, and I am ordered to have them penned. “Then shall we know if we follow on to know

²⁷ 1806. France flush with Buonaparte's great victory at Austerlitz.

the Lord, his going forth is prepared as the morning and he shall come unto us as the rain—as the latter and former rain upon the earth. O! Ephraim what shall I do unto thee! O! Judah what shall I do unto thee, for your goodness is as the morning cloud, and as the early dew it goeth away!”

THE SPIRIT OF TRUTH.

“Now I shall answer thy pondering thoughts from the place I directed thy hand: ‘Ye shall know Me if ye follow on to know Me, but what shall I do unto them that turn back?’ Here are the words plain before thee; as a morning cloud, and as the early dew is all their goodness gone from Me; and now I shall come close to thy own thoughts, pondering of Joseph Prescott being shown visions: How could I bring all to My Bible, as I told thee the likeness should appear, to bring the past and the present to your view, if I had chosen a religious youth—that would walk before Me as Samuel walked, then he would have went on to have been a prophet as Samuel was. But know I have already told thee and I now tell thee again, it is not My wisdom at such a time as this, to bring forth all the prophecies by man, therefore I have sent My angels to those whose hearts were not lifted up to Me, like Joseph and Dowland, that men may see the Scriptures plain before them, that men may discern why I left man after I had visited them. For as thou hast pondered in thy heart concerning Joseph, Dowland and Carpenter, why they were allowed to be visited at first and Carpenter allowed to be a teacher of the people, approved of by Me, through thee, but now thou seest the whole is cut off from being joined with thee, and these things appeared marvellous in thy eyes, because thou judgest in thy heart, I knew the hearts of all, before any were called, or any were visited, and perfect so were the hearts of men concerning the Scriptures: thousands have judged the same, and pondered in their hearts from the beginning, when I first created man and pronounced him good, they judge like thee, *I knew he would fall*. The same they judge of the Children of Israel, when I delivered them from the hand of Pharaoh, their hearts were known to Me, they would murmur in the Wilderness. The same of Balaam and others, have been judged by mankind and pondered in their hearts, as thou didst of Carpenter and Joseph. But how could I lay the whole before you, to show you My just dealings in Ages past, if I had never visited man to show the likeness in the present—how men depart from Me before I depart from them, and how I have visited sinful men to try their hearts and prove them. And now I shall come to the prophets of Old, if I had never visited any but good men, would they not have pondered in their hearts the other way, if all the Prophets had been religious good men fearing the Lord, would not others say they should be the same if I had visited them? But now from Balaam and others all men must discern it is not My Visitation will change the heart where it be bad, and the same you see by Joseph, by Dowland and by Carpenter. Joseph was visited by visions shown to him of what was at hand, yet these things did not alter the youth; and now let men deeply discern from him and others, how vain it would be for Me to attempt to bring in My Kingdom to establish it in Righteousness and Peace, before the Author of evil is destroyed, seeing

that a Visitation from Signs and Visions from Heaven, if they appeared visible to all mankind, have not any more effect on the heart of thousands, than Joseph's visions have on him! Therefore I called it a faithless and adulterous generation to be looking after Signs from Heaven, as I well know they would no more be regarded by man, than Joseph's visions are regarded by him. So marvel not in thy heart, that such a youth should be shown visions till he provoked Me to anger. And now I shall come to Carpenter, how could My Gospel be fulfilled to say they would begin in the Spirit and end in the flesh—That he that exalteth himself should be abased—if I had not chosen a man to prove the truth of My words? For in these men stands the truth of My Gospel and a likeness of Ages past, to bring the whole to your remembrance, that ye may see the justice of My ways, and why My anger was kindled against My chosen people the Jews, when they began to turn from Me, and followed after other Gods to their hurt. And this thou sayest thou seest in Carpenter, how pride swelled his heart to depart from My Visitation to thee, and to follow after other Gods to his hurt. But I know thy pondering thoughts, thou sayest in thy heart, he still professes to go on in the same faith and visitation to thee as before, and from that calling is his boasting. This I tell thee is like Jehu—See my zeal for the Lord of Hosts,—while his eye was to the kingdom. Perfect so is Carpenter's boasting, and his eye is to his own honour to be exalted above mankind, which he could not do to boast of his calling, if he denied every visitation to thee. Who will believe him from Joseph's words? And now I shall answer thee further from Carpenter's profession: was his heart right with his God, he would tremble at all My words; jealousy would alarm his fears, seeing how time has rolled on and thy faith and words stand sure, but Joseph's words have all deceived him. In this the heart of the man is discovered, and like the chapter I directed thy hand to, 'As the morning cloud and early dew, all his goodness is gone from Me,' and from My prophet Hosea he is condemned; neither could he answer for himself, or any man answer for him, should I demand a strict answer from him: I ask what answer he could give to say he believed in My Visitation to thee, when true obedience is required in thee? Then how can he say he is a believer and tempt thee strong to disobey? Where is the man can answer a word that trieth to vindicate his cause? And now come to the letter that Harding sent to thee; for though thou hast not answered it to him, and I left thee to thyself to see what thou would'st do, and thou wast afraid to give an answer, because I told thee the controversy should stop with them. But I did not tell thee that I should not answer any letter to thee that was sent by Carpenter's friends, because the hearts of all are known to Me in what manner they are contending; therefore I shall answer to thee from the letter he hath sent, that ye may discern the folly of mankind, the inconsistency there is in man, and the foolish judgment drawn by man, which they themselves do not discern: and now read his letter. And now discern the beginning of Harding's letter—of beginning 'Dear and Spiritual Parent'! further on in his letter he says: 'I continued with Carpenter seeing you were in an error—all this is a trial of faith to Carpenter by the Spirit that condescends to answer his petitions; then if so, and that Spirit is the Lord's, how shall we reconcile the opposition manifest in the

Books of Controversy? I could not see from yours, Carpenter was wrong, nor could I be satisfied you were right. Your pondering thoughts in that, I am convinced are incorrect, for I was an eye-witness to the attendance you had coming from the field, which caused me to join with Carpenter the right of questioning your communications,—it behoveth every one to be *watchful over you.*'

"Now to his words I shall answer and show thee the folly there is in mankind, which thou thyself hath deeply discerned the folly of this man in calling thee 'Spiritual Mother' which is the sense of a Spiritual parent to enlighten the people, and yet he condemns thee with falsehood and lies—these things thou thyself hast discerned, and the inconsistency there is in mankind; but thou hast not deeply discerned his saying: 'The believers ought to be jealous of thy communications,' then they ought to be jealous of thy Visitation, if they doubt the truth of the Spirit, or My power to keep thee. Now I tell thee, if men judge according to their own wisdom, or their own inclination, to believe what suits them, all may be jealous of things that do not suit them; and then I ask thee, where is the man that would rely on My Visitation to thee at all? Had not Sharp and Foley more room to be jealous than Carpenter, when their faith was tried concerning the parables? But what faith can man have in My Visitation to thee, who judge I shall let thee go on in a wrong Spirit, to publish to the world? Can they tell what is wrong, or what is right by their judgment? Therefore if the believers ought to be jealous, and their judgment is true, ought not all the believers to be jealous of Carpenter's ever being called at all? Have they as much foundation and truth to prove his calling, as they can prove the truth that followed of what I said to thee concerning him, and concerning Joseph and thee? Let them observe how every thing followed, and he acted according to My words. So if they are jealous of thee, let them grow jealous of Carpenter's calling and say it was from a wrong Spirit, to choose a man so full of pride and vain glory.

"For now I tell thee and all men, it is pride that blinds his eyes, and hardens his heart, or he would now grow jealous of himself, seeing he hath failed in every thing that he expected from Joseph, and no truth hath followed his words; he hath failed in his expectations concerning thee, and his fall came by pride, and this caution I give to all men—to beware of pride and vain glory, thinking who shall be the greatest. Know I reproved it in My Disciples of old, and set a child amongst them to show them what they should become like; and so I placed a child amongst them when I placed them together, and told thee like the child they had all to learn. But what have men to learn from My teaching to thee, if they become teachers themselves and watchmen over thee? Then thy teaching must be of man and not of God! and thou canst be no spiritual parent amongst them, neither canst thou enlighten them to any knowledge of Me, if thy directions must be from man for them to watch over thee; then My care and protection must be gone. And now I shall come to the places he hath pointed out in thy writings, which thou thyself must tell the reason and the cause from whence it sprung, that caused a jealousy in thy mind and heart, and then I'll answer thee again."

Joanna's Answer.

This was concerning my father in the year 1800, when I was ordered to go to his house and stay there a month; his life was placed as a sign to me, if he died in that month the Harvest would be good, if not, the Harvest would be bad. After I had been there a few days, Satan told me that on St. Swithin's Day it would rain, thunder, lightning and hail, and my father would die that day; and though I did not believe it came from the Lord, yet I penned the words, and when the day came it was a very fine day, and my father was better than usual. When I saw these lies, I grew jealous of other things fearing Satan might have deceived me the same, and determined in my heart to burn all my Writings, before I was answered the Lord had permitted him to come and tell me lies, as Satan had said "If I was told lies alone by myself and no one knew it, I should never own it, for I would not deal faithfully with God and man." Therefore it was said to me—

"I bid him go the truth to know,
And tell thee nought but lies."

Then I was answered I should know the truth of the Lord from the harvest that followed, and Satan was confounded by my being determined to go home and tell the truth; but though the truth followed in the Harvest, yet Satan being permitted to tell me the lies, made me jealous he might deceive me another time, and from this I had the Communication given me in the 229th page of my 5th Book (*Strange Effects of Faith*) from the ponderings of my own heart, which Harding hath mentioned.

THE SPIRIT OF TRUTH.

"Now thou hast answered for thyself, I shall answer for thee, and let them discern the Communication through—*Book 5, page 225.*

"For if I suffer Satan to appear
To tell one lie you all can see it clear;
But if a thousand truths together come
You feel them all—but cannot them discern."

"And now let men discern deep what I said in the Communication, that thy burden could not so strong appear, if I had never permitted Satan to deceive thee, to fill thee with fear and jealousy. But let them discern when Satan came, it was with lying wonders soon discovered; no truth followed his words, but My truth followed in every word. And now let them discern from what is said, they may clearly observe, I said I permitted thee to be deceived to show you Satan's working. But let them discern I never permitted this to go out in the world as a prophecy from Me; neither did I permit thee to put it in the hands of Ministers, any lies from him. Then now I ask them how they can believe that I permitted thee to be deceived by Satan's arts to separate Carpenter and thee? and let them discern in the Communication I gave thee

concerning Carpenter, the truth followed. But let them observe what lying wonders Satan told thee, and not one truth followed his words. But here they have drawn their judgments without knowledge, because they knew not the reason why these words were spoken in answer to thy pondering heart which was filled with jealousy on being deceived. And here stands the folly in mankind not knowing the sense of the beginning, or the grounds from whence it sprang; they go on with wrong judgment and place things to their own imagination. I have already told thee from the Scriptures, for want of looking to the foundation how all was placed in the beginning, they go on to draw a wrong judgment, as they have drawn from My words, saying I had permitted Satan to stumble thee, which worked a jealousy in thy mind and heart. But they have placed it as a continuation, and as a thing that I should let go on. But then I ask thee how I could require any one to obey a command given through thee, if I suffer Satan to deceive thee. But these things showeth you all, the wrong judgment there is in mankind, as I have already told thee, going from the foundation that I laid at first. Men err in the Scriptures, as these have erred going from the foundation of what caused these ponderings in thy heart, that I answered in such a manner of Satan's deceiving thee. But thou sayest in thy heart they did not know from whence thy jealousies and ponderings arose, and perfect so I have told thee of the Creation: men do not know the reason why I caused the sleep on man and took his bone to form the woman: this is as much concealed from the knowledge of man, as the reason of thy pondering thoughts was concealed from man; they might judge there was some reason why they were spoken; and so they may judge there is some reason why I made the woman at first from the bone of man, which they could no more tell, before I began to throw open the Mysteries to thee, *why it was done*. This could no more be understood by man, than they could understand why these jealousies were in thy heart, that I answered in such a manner, before thou hast told them from whence it sprang; thy pondering thoughts were all concealed from man, therefore they understood not the answer. And so is My wisdom concealed from man, therefore they understand not the Scriptures. And now come to the other places he hath pointed out in thy Books and explain the truth, and then I'll answer thee again: for the sign mentioned by Harding (in the 84th page, 8th Book., *Strange Effects of Faith.*) as thou sayest was fulfilled by Townley when thou enquired to know My will."

The places pointed out by Harding are as follows: 5th part *Strange Effects of Faith*, page 229 and 1st *Book Sealed Prophecies*, page 23—

"But when the stars together come,
And they do all agree;
I say the mystery will be known,
Why I have stumbled thee."

8th part *Strange Effects of Faith*, page 84—

“So ask a sign and thou shalt find
The sign it shall be given,
And all shall see it so shall be,
When I the lump have leavened.”

Answer of the Lord to the Powers of Darkness, page 104 and the *Book of the Trial*, page 107, he says:—

‘These references support me in opinion that the trial Carpenter at present undergoes is to fit him for the office the Lord intends for him.’

THE SPIRIT OF TRUTH.

“For want of knowledge they have drawn their judgment wrong, as men have drawn it from the Scriptures, not knowing what was in My heart when I came to die for man: they have drawn their judgment that all I died for was finished at that time, because I said it was finished. But they knew not what was in My heart, when man had finished My death, for Me to come again in the Spirit and fulfil the promise I made at first. Death had no power over Me; all the power of men and devils was then finished, but what I had in My heart to come and finish for man was unknown to them. Perfect like thy pondering thoughts that were full of jealousy concealed from man, when I gave thee these Communications that they have drawn a wrong judgment from, so was My heart and thoughts concealed from man, and as I stumbled thee concerning the ministers, that I first ordered thee to write unto—so I stumbled thee concerning the others, for had I told thee concerning Carpenter and them that were joined with him, how they would act in the end to fulfil My Gospel—thou couldst never had went on with them. But how could I say I had brought it to My Gospel, to be like the Woman’s leavening the whole, to show the Parables plain to mankind, what I likened the Kingdom of Heaven to, if these likenesses in man did not appear?”

N.B. A letter was sent to Joanna Southcott from Mr. Robert Harding, which she did not intend to take any notice of, as she saw them determined to persist in lies; but as the letter is answered to Joanna, she is ordered for wise ends to make it public among the people; or she would not have done it herself.

[Extracted from *Southcott Despatch*, No. 40.]

Answer to Turner's Letter

July 2nd, 1806.

THE SPIRIT OF TRUTH.

“Now I shall answer thee of Turner's letter. Discern the difference in the hearts of men; but how could this difference appear, if trials alike did not come to both? If Turner had not been deceived by the powers of darkness, and I had never suffered Satan to go as an angel of light to him, where is the man could confound Brothers to say he would own it was a wrong Spirit, that had deceived him, when he found he was deceived? This thing could not be proved by mankind, that he would do it, if the truth did not appear. But now from Turner's conduct in returning thanks to the Lord for letting him know wherein he was deceived, shews the different hearts there are in man; how one is willing to turn from being led by an evil Spirit, by coming with lying wonders as an angel of light; but the other through pride and vain-glory would sooner go on deceiving and being deceived, than he would acknowledge the Truth; to cast the deceit on the author of Evil. And here is the two different states, that plainly appears in the hearts of men, from what appeareth in these two: both alike have been deceived; but now discern the difference in the men, the one is thankful and praises his God for giving him the knowledge wherein he was deceived, while the other is stubborn and hardened: then now mark the words I said unto thee:—Unto that man will I look that is of a meek and contrite Spirit and trembleth at My Word. By trembling at My Word, is fearing to be confident, and fearing to say, the Lord hath deceived him; but sooner say with an humble fear, the Lord hath convinced him wherein as an angel of Light, Satan deceived him. And now I tell thee, from the likeness of these two, stands the whole race of mankind, for though not in Communications, coming with words as an Angel of Light; Satan hath worked on the hearts of men to lead them into blind errors, and a wrong belief of the Scriptures; but where the hearts are good like Turner's, the eyes of their understanding will be opened, and they will be convinced of their wrong belief, and how their understandings were darkened concerning the Scriptures, led on by the influence of a wrong spirit, as Turner is convinced from his wrong communications: for as time convinced him with the Communications I gave to thee, that it was not I, the Lord, that had deceived him, but a lying Spirit, as an Angel of Light, so will time convince thousands, where the hearts are good, that an Evil Spirit has had power to influence their minds to lead them on in a wrong Spirit: and here stands the likeness of thousands, that will be discerned in the End, where the hearts are good. But on the other hand where the hearts are evil, filled up with pride and vain-glory, as the heart of Brothers appears; all such will sooner die in the Evil of their ways, though every truth may come before them, as the truth is before Brothers, to shew him plain a wrong spirit led him on; as none of the things took place in the manner he foretold. And this ought to open his eyes, it was a wrong spirit that deceived him, but this like Turner he will not acknowledge, and like him are the hearts

of thousands: when they see the truth plain before them of the words I have spoken to thee, and he see his words before him to prove the Spirit never came from ME the LIVING LORD; which every eye must be convinced of that do not blind their eyes against the Truth; and yet thou knowest how they blind their eyes, that in seeing they will not see, nor in hearing they will not consider, neither will they lay it to heart, to acknowledge how they are deceived, trusting to a lying spirit, when they see it plain before them. And perfect like Brothers and his believers thousands will be when they see the Truth of My words plain before them and how wrong is the Imagination of their own hearts; they will not repent and turn and acknowledge they have been wrong and misled by the Evils of others. Here stands the type before mankind in Turner and Brothers, which I shall place to the Leaders, how some will lead them on still in errors, and how some will remain with them to the last; while others will be like Turner and own they were going on wrong by the influence of a wrong Spirit, that influenced their minds, as he was influenced by words. And now I shall come to the purpose with all men, as their hearts and thoughts are known to ME; how many there are like the man that said I dealt ungenerous with past ages not to take the Power of Satan from them, if I meant to destroy it in the End.

“Now I shall answer thee from his words, and from the type I have shewn thee from Turner and Brothers: Both alike you see were deceived, as Satan had power to deceive them both; but now discern the difference in the men; then where is My unjust dealing with them, if I look in love upon him, who doth by no means condemn his God, to come and deceive him; but acknowledge it was a wrong spirit, that did deceive him, and do not charge his God foolishly, while the other is condemning his God wrongfully: now mark these two stand together while Satan’s power reigns; but see the difference in the men. Then is not My Anger just, to be kindled against the One, while I look in love and Pity to the other? Now the same I say to the world at large: My Offers and invitations are publicly held out to all men alike; but do all men act alike? Am I not just to condemn the one, and justify the other? Have not all ages stood together with like temptations and like afflictions? And yet see the difference there have been in mankind, while justice alike were offered to all. But now I am coming to the End to say My Spirit shall not always strive with man; but My Delight shall be with the sons of men, and here are the offers freely held out to all, which will be publicly made known amongst all before the End cometh for me to destroy the works of the Devil; and know My promises are great to all them that turn to me, and this offer and invitation is alike held out to all. Then where is My unjust dealings with man, when My offers are alike to all, if they refuse to hear them and receive them, and refuse to turn unto me, when I have told them alike, the End is at hand, that I shall destroy the root of Evil, and the branches must perish with him, if they choose to remain with him, and do not wish to be freed from his bands? Now when these offers are to all, and one part gladly receive the offer of promised Mercies, and promised blessings, wishing to be redeemed from the evil of sin, and freed from all his powers and temptations that they may rejoice in the God of their salvation and delight themselves in the Lord, that My

Delight may be with them; while the others stand out to mock and despise all My mercies and all My goodness, all My love and invitations, wishing for things to remain as they are, and My name for ever dishonoured amongst mankind, where is My just dealings with them, to cut off all the seed of evil doers, that have no delight for the Glory of their God, nor for the good of mankind, when I have shewn them in ages past My dealings were alike, and the reward of the Just was in Worlds of Glory where the wicked could not come. And now I have told them My coming is like the day of Judgment unto all that despise My Name; then where is My unjust dealings more to cut off all such from the face of the Earth, when I bring My Kingdom of Peace to man, than it is to refuse them the Kingdom of Heaven? So now discern deep from the shadow of the beginning, what I have placed the type to, from the different conduct of two men, whose temptations had been alike; but see the different conduct in them, and this likeness I have told thee are in all ages; the past and the present. But now it is come to the End, here I have compared it with the Kingdom of Heaven in ages past, but with the Kingdom of heaven upon earth for ages to come. Then will men say I am unjust to cut off those who have no desire for My Kingdom, when I have told thee it is like the day of Judgment to mankind that are enemies to me and My Kingdom? But where is My unjust dealings to the ages past when they have all stood alike in Temptations, all alike in invitations, all alike in threatenings and Judgments and now alike I have warned them of the End; that the seed of Evil doers shall be cut off root and branch, and the evil doers are those that have no desire for My Honour and Glory. And now I shall come deep to reason with man, look back to the Creation and discern from disobedience how soon the man came against his Creator, and let men meditate deep in their hearts from the ages that are past from what stands on the records of the Scriptures how rebellious man has been against his God. And now look deep to My Gospel, trace My love to man, My sufferings for man, and all the shame and reproach that I bore for them. And know to this day, the same reproach is cast on me by the unbelief of mankind; how I am mocked by the Jews, and by thousands [of] professed Christians, besides the Roman Catholics who profess to believe in me and trust in man. Then where is My Honour amongst mankind, or where is their love in return for Mine? But do men vainly imagine I suffered such shame and reproach, never to reclaim My Honour amongst mankind, to be worshipped in a world where I suffered thus for man? So here if men look deep, they will clearly discern, it is for My Honour and Glory, and the good of mankind, that bounds were set for the Powers of Darkness, that when My appointed time was come, his Power should be destroyed; and that man that has not love enough for ME, to wish to see My name run and be glorified, and discern the depth of My Love in shedding My blood for them, that they in return should shew to ME: these that have not such hearts or desires placed within them, I ask them how I am any more ungenerous, or unjust to turn them out of My Kingdom when it [is] established here on Earth than to refuse them to enter with me in Glory? Or whether I injured the past ages, because I said My Spirit should not always strive with man, that I would not always bear with them; but I had fixed bounds for the End,

as I fixed the Deluge at first? And will they say this is unjust dealings that I will not suffer mankind always to go on to blaspheme My name? Now here let men discern deeply from the words I spoke in thee, and then they will discern the truth of My words that I said of Eli—'Tis they that honour ME that I shall honour, and they that despise ME shall be lightly esteemed. Here I have shewn thee how men's hearts must be, to wish for My honour, when I come to make them happy; and know for what I cut off Eli, for being regardless of My honour concerning My sons: And so in the End I shall cut off all that do not wish for My honour and Glory. For I ask them what delight I can have with the sons of men, that have no delight for the honour of their God? So here I have shewn thee who are the people to possess My kingdom. But what happiness could I enjoy with these people, either in Heaven or on Earth, that have no desire for My Honour, only for their own happiness; but he that hath a desire for My Honour will long for the time, to see all the Power that is at enmity against God destroyed, and these are the people I have destroyed."

This taken from Joanna Southcott's mouth by me, Ann Underwood and copied by me, Jane Townley.

[Printed from a MS. copy.]

Mr. Beet's Dream

A letter and Communication sent from Joanna Southcott to Mr. William Beet in answer to a dream of his having a serpent in his pocket; and to clergymen, one of whom told him, that the Second Coming of Christ did not concern them; the other said, that Satan was already chained.

July 5th, 1806.

Dear Friend,

I received your letter wherein you say you applied to the Clergy by way of introducing my visitation; but from the answers you received from them concerning the Scriptures and the wrong judgment they drew there, they could be no judges of my visitation at all. You say that one of the ministers told you that the Second Coming of Christ neither concerned you nor him. Then he must say, that the Gospel does not concern you nor him, because our Saviour strictly commands us to be watchful and ready for the Coming of the Lord: and all the Parables that our Saviour brought forward, that He likened the Kingdom to, were for the Second Coming, when the Wise would be ready, looking for the Bridegroom, and would enter in, while the foolish would be shut out. And these are the foolish, who judge the Coming of Christ does not concern them, when our Saviour expressly told them of His coming again in Might, Majesty and Glory, and that we should lift up our heads for our Redemption drew nigh, when we saw the things begin to come to pass that our Saviour told us of prior to His coming. And he spake a parable from the fig-tree, and all the trees; when they shoot

forth, ye see and know for yourselves that Summer is nigh at hand: so likewise ye, when ye see these things come to pass, know ye, that the Kingdom of God is nigh at hand. So if His Second Coming does not concern us, then to what purpose were the cautions and commands given in the Gospel that it should concern us? And know what our Saviour said in *St. Matthew*: “Blessed is that servant whom his Lord when he cometh shall find so doing,” which is to be watching and ready for the Coming of the Lord. But mark the curse pronounced upon the evil servant that should say in his heart: “My Lord delayeth his coming”—his portion is with the hypocrites. Then what hypocrites must men be, possessing the Gospel, to say that the Coming of Christ does not concern us, when He shall come in His Glory, and all the Holy Angels with Him, and say: “Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.” Now if ye mark this chapter through and discern the parable in what manner it is spoken of the talents when the Lord cometh to reckon with his servants, you will clearly see that it deeply concerns us to be watchful and to be ready like the wise virgins and the faithful servants that entered into the joy of their Lord. But where will he find in the Gospel, that our Saviour taught His followers that His Second Coming did not concern them? But how strictly did He exhort them to be watchful and to look for His Coming: and all these cautions stand on record for the End, which from the Scriptures of truth, and all the signs being fulfilled in such a manner together, it concerns every Christian to judge for themselves, if they have not reason to think that the End is at hand, and that the time draweth near to the Coming of our Lord. And should the Lord come suddenly as a thief in the night, to such as say—It doth not concern them—I ask them how they will then appear? The Gospel telleth them their awful end. But no Scriptures tell us the end will be awful to those that look for their Coming Lord, and for the Redemption of man, and the Kingdom of Christ to be established.

We do not read that our Saviour condemned His disciples when they said unto Him: “Lord wilt thou at this time restore the Kingdom of Israel?” He only told them that it was not for them to know the times and the seasons, which the Father had put in His own power, which He told them before should be made known by the Visitation of His Spirit: for the Spirit of Truth should come from the Father, which you will discern, *John xv., xvi.* You may discern how the Spirit is to come to guide us into all truths. Now if this Spirit does not concern us, how can we say the Gospel concerns us; and to what purpose were all these things spoken of by our Saviour, and afterwards affirmed by His disciples, that He should come again and destroy the works of the Devil, and put all things under Himself, which the Apostle observes was not then done. But as to his observation that the ministers knew no more of the mysterious parts of the Scriptures than you did, I grant he answered wisely, because no man by learning can search out the mysteries of the Scriptures what they mean, or in what manner they will be fulfilled, because it is expressly said that this revelation must come from the Spirit of God, which the world by wisdom cannot find out. But as the Apostle observes, they had the first fruits of the Spirit, being enlightened by the Gospel, visited by the

Holy Ghost, led by the Spirit—these were the first fruits unto them: and yet, as he observed, they were groaning within, because the redemption was not come, to redeem them from the power of death, hell and sin. But they were saved by hope, if they did not enjoy it in the body, they should enjoy the glorious Kingdom of God in the spirit. And yet he told his hearers to hope to the end; but had none of these things stood on record that were spoken by our Saviour and his Apostles, and foretold by the Prophets of old, then the minister might say, that it did not concern us. But when they stand throughout the Scriptures, that death shall be swallowed up in victory, and men shall say they have been waiting for the Lord, as you will see in *Isaiah* xxv., and many other Prophets that I could point out, as well as what is said in the Gospel: so that if it did not concern some to be looking for and hastening to the Coming of the Lord Jesus Christ, then the Scriptures throughout must be entirely false, and the Bible such a mysterious Book that no one can understand any meaning of what it contains. And now I shall come to the Dissenting minister who said that Satan was chained; and that the sinful state that man is in, was the depravity of nature. At this I am surprised, how any man that had ever read the Scriptures could ever say that Satan was chained, and his power destroyed. Then all the Apostles must be false: for if you discern the Epistles of St. Paul—he tells them how Satan works with *him*, as well as pointing out to his hearers all Satan's devices against mankind; and he says that our Saviour took part of flesh and blood, that through death He might destroy him that had the power of death, that is the Devil. But he did not say that Christ had done it, for he writes of the fiery darts of the Devil, which he himself felt by experience. And St. John says, for this purpose the Son of God was manifested that He might destroy the works of the Devil: but he did not tell them they were *then destroyed*, because he said that the Devil was remaining, and that the children of the Devil did his works. Now was I to converse with those worldly wise men that pretend to say that Satan's power was destroyed and his head bruised, I should ask them at what time this was done. I know their answer—they would say, when our Saviour was crucified on the Cross, and said it was finished. But I would ask them what He meant by that word, saying, it was *finished*? Did He say that Satan's power was finished, and that he should have no more power over man? They must answer, No. So they have not drawn their judgment from the words that were spoken by our Saviour to prove He said it; but they have drawn their judgment from their own wisdom to judge that was His meaning; and so I should ask them how they could prove their judgment clear, that all was finished of Satan's power over man at the time that our Saviour expired on the Cross, when we find in the Acts of the Apostles that Paul cast out the evil spirits from man after our Saviour was crucified? And we find that the vagabond Jews (*Acts* xix.) strove to cast out evil spirits in the name of the Lord Jesus; and that the evil spirits answered and said: "Jesus I know and Paul I know, but who are ye?" So they could not cast out the evil spirits as Paul did, but were wounded in their attempt, as they did it in their own strength, and in mockery of the name of the Lord. So here should be your inquiry—how these evil spirits came in men after our Saviour's saying, it was finished; and how all the

Apostles warned their hearers of Satan's devices, that the Devil, your Adversary, is like a roaring lion going about seeking whom he may devour? Therefore they cautioned them to be careful lest Satan should get an advantage over them that were ignorant of his devices. And the Apostles themselves said: "We wrestle not against flesh and blood; but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places." "Therefore take the whole armour of God that ye may be able to quench all the fiery darts of the wicked." So if you trace the Apostles through you will find that Satan was not destroyed in their days; so my inquiry would be, at what period was he destroyed, as this minister by no means can prove that his power was destroyed in the days of the Apostles, which continued so many years after our Saviour said, it was finished. From the birth of Christ to His expiring on the Cross was thirty-three years, and we find the Apostles go on to ninety-six years when John was banished to the Island of Patmos, where he was shown in vision how Satan should be destroyed and bound for a thousand years. St. John in the Revelation so many years after the death of Christ, was shown in vision of Satan's end; but he did not say that it would be then accomplished when he saw the vision, for the Kingdom of God and His Christ must then come to man, and the kingdoms of this world must have become the Kingdoms of the living God, for all that had breath to praise the Lord, if then the Revelation had been fulfilled.

So I am surprised to see how men that profess to be preachers to the people, to instruct them and direct them, can turn the Scriptures in this manner to contradict the truths they contain, and bring forward arguments they cannot prove; because it is out of the power of man to prove from the Gospel that Satan's power to tempt men was finished when our dear Redeemer expired on the Cross. All that was finished of Satan's power was concerning the Son of God: he could go no further than he had gone; for the malice of men and devils had gone as far as they could go; for the Lord permitted their malice to go so far as to take His life; yet their malice was forced to stop there; for with all their guard of soldiers that they placed to secure the sepulchre, they could not prevent His rising on the third day, and therefore our Saviour truly spoke—their power was then finished; they could have no more power over Him. But if we discern the Gospel, we shall see it was at His Second Coming that He would destroy the works of the Devil, and bring in the Redemption of man, and take out of His Kingdom all that offend and did wickedly, and make a final end of sin. So if you dispute with ministers or with men, you must dispute from the Scriptures, and ask them how they can prove their words that Satan's power was ever destroyed? It is no use to plead from my prophecies, that they do not profess to believe—you must plead from the Scriptures that they do profess to believe; and yet there are many who profess to say there is no Devil, nor power of evil spirits, and yet they have said my writings came from the Devil. And this is the inconsistency and contradiction that is in mankind. Many have contradicted their own words out of a spirit of contention; and this minister contradicted the Scriptures out of a spirit of contention with you; for I cannot believe that any man can be so ignorant that reads the Scriptures and believes

them, as to think that Satan's power was destroyed at the death of Christ, or at the time John saw the Vision; for if we discern from the Vision of St. John, *Rev.* xx.—when Satan is chained down that he shall deceive the nations no more for a thousand years, we find none but the worshippers of Christ and His Gospel hath any part to reign at all with Christ in this peaceable Kingdom; all others are said to be dead; and these are the only blessed that have part in the first resurrection; for over them the second death hath no power. And this is the Redemption that our Saviour said should be brought in to man, when He comes to claim the Kingdom for His own. And in *Rev.* v. you will find it written: "Thou wast slain and hast redeemed us to God by thy blood, and we shall reign on the Earth." So if you discern from this chapter, and what is in the xii., and weigh them with the xx.; also with the last chapter of *Malachi*, *Daniel* vii. and *Isaiah* xxv.; you will find there is none to reign upon this Earth in the thousand years that Satan is chained down, but the worshippers of God and the Lamb. And where is the minister that will come forward and prove such a period ever took place as is mentioned in the Scriptures I have pointed out to you. It is marvellous in my eyes how men professing the Gospel, can be so ignorant, and wrest the Scriptures in this manner.

And now I shall come to your dream, which is answered in the following manner. But I must first mention that Mr. Beet went to two Clergymen to ask their opinion about the Second Coming of Christ. The first told him that it did not concern either of them, and that if he led a good life, and lived up to the Scriptures, he would be safe. Beet then asked him if he thought that man was redeemed according to the Scriptures? To which he answered—The Atonement which Christ had made; the Baptism; and the Sacrament, were sufficient. Beet then told him that he perceived a further Redemption than what he spoke of; and asked him, what St. Paul meant in *Romans* viii. 22, 23? And he answered—About such mysteries, the clergy knew no more than he did. The other a Dissenting minister told him that Satan was chained. Beet then asked him how came the ten persecutions, and how came man to be in the state that he is in? The minister answered—It was the depravity of nature. Beet asked him, who was the author, if Satan was chained according to his word? To which he made no answer.

Mr. Beet's Dream of the Snake in his Pocket.

I had a dream concerning Mr. Brothers, about the time of his release. I thought I had a snake in my pocket, and it got out I knew not how, and came in again, I knew not how. I was walking on the high road, and thought of the snake in my pocket, that it would sting my leg. I took hold of my coat lap, to keep it from my leg, and it came out and went over the road unto the hedge bottom, without doing me any harm.

THE SPIRIT OF TRUTH.

"And now I shall answer thee from the man's dream of having the serpent in his pocket, which he judged alluded to Brothers: but here, I tell thee, his judgment was

wrong: it had nothing to do with Brothers: it alluded to the clergy that he had applied to, and the wrong advice they gave him, to say that Satan's power was destroyed, which is now as close to follow mankind as the man dreamed that the serpent was close to him. So this dream is only to assure him of the wrong advice that they gave him, to say Satan's head was already bruised, and his power already destroyed. So let him judge from his dream how the suggestion of Satan creepeth into men's minds to persuade them that the power of Satan is destroyed, that they may not long for his destruction. But let them all know that he is as close to their hearts to blind their eyes in this belief, as the man dreamed the serpent was close to him, which he had wisdom to see and discern. And this I tell thee, he will discern if he weigheth deep all the chapters thou hast pointed out to him. And let them discern further who have been the sufferers since My death, and who have borne persecution for My sake. Then will men presumptuously say that I cut off the Root of Evil when I expired on the Cross, and let these branches remain to go on and bruise My heel by such persecution to My friends and followers? O ye simple sons of men!—Is it for this that My blood was shed? Is it for this that My love was shown for man—to come upon Earth and to suffer for man, that I might destroy the works of the Devil, if all the works of the Devil remain in man, when Satan's power is destroyed? Then tell Me how I took away the sin of the World, or how the sin of the World is to be taken away, if it be so deeply rooted and grounded in the heart of man when they have no Devil to tempt? How could I see the travail of My soul to be satisfied in the end, to reconcile the World unto God, and have My delight with the sons of men, if their whole natures be thus perverse to be at enmity against their God when the Author of Evil is destroyed? Then man must be destroyed likewise if this enmity is in the heart of man, and Satan's power is destroyed from tempting. So now discern what blind guides these professors of religion are to mankind! Did I not say let them grow together unto the harvest—that the Wicked One that sowed the tares amongst the Wheat, would remain till the end—that I come in Might, Majesty and Glory to bring in the Redemption of man, and then to take out of My Kingdom all that offend and do wickedly? But let them answer when these were taken out? And here I have given thee a rule for men to walk by that they may bring forward their arguments from the Scriptures to confound these blind guides: therefore I said, if the Blind lead the Blind, they would fall into the ditch together. And now let this be men's inquiry—how can I be the DESIRE of NATIONS, and men can be longing for their coming LORD, if they judge that I have come already and have destroyed the power of your Adversary the Devil, to increase the sorrow and suffering of My friends and followers? Look to My Disciples—look to the Martyrs, and to all their persecution that hath followed since My death. Then to what purpose was Satan's power destroyed, if men judge that it was then destroyed? O vain and simple men! When ye are redeemed from Satan's power, that death and hell is swallowed up in victory, what have ye further to be redeemed from, but to enter into the joy of your Lord? And know, that when the root is cut off, then the branches must wither and die.

"So now discern how I do warn
 And how My Gospel's placed;
 'Tis at My Coming I'll perform
 The Words I said at first:
 Six thousand years let all see clear
 Of labour first for man,
 But when the Seventh doth appear
 The Day of Rest must come.
 But shortened here it must appear
 The Six I said before:
 Men in My Gospel greatly err
 The way I shall appear:
 To shorten then I shall begin,
 And prove My Bible true,
 And then My Gospel will be seen
 What men did little know.
 But I'll end here and say no more
 The serpent's close to all
 If men could see as clear as he
 They'd judge it from the Fall,
 The time too soon when I did come
 To cut off Satan's power;
 Because his reign it must be seen
 Was not so near the hour
 To change the day to man I say
 And bring the Day for rest,
 Wherein the Branches that are in Me,
 Should Peace and Joy possess."

[Extracted from *Express Leaflet*, No. 41.]

Concerning Mr. Brothers' Picture.

July 8th, 1806.

Tuesday Evening the 8th, Mr. Sharp came and said he would destroy all the Prints that he had of Mr. Brothers, as he thought it wrong in printing his name as Prince of the Hebrews: I desired him to send me one of the prints, and thinking in my mind I could blot out his name and write over it, the Victory must be in Christ; after my pondering thoughts I was ordered to put them in Execution, and then I should be answered. On Wednesday morning the 9th, I sent for one of the Prints, and I printed his name over in three red streaks, and completely blotted out his name, with the red paint, knowing it was the Blood of Christ that must cleanse us from all sin, and bring in the Redemption to man. I had written upon the red streaks the following lines:—

“In streams of blood the victim stood,
 That did man’s likeness bear:
 He said a *Jonah* was the sign,
 And now the sign is here.
 So Christ must come our Prince and King;
 Our Saviour and our God;
 Though once man’s likeness he did bear;
 The gloomy path he trod.
 Then how dare man assume his name
 To be our conquering Lord?
 He said a *Jonah* was the Sign,
 For to fulfil his word:
 So Jonah see, the sign to be.
 He can’t a Prince appear,
 Because the name is blotted out:
 The Crimson dye see clear.”

Over the Picture was written:—“And God said unto Jonah, doest thou well to be angry for the Gourd?”—

I was ordered to open the Bible, and it should be answered me. I opened to the 34th Chapter of *Ecclesiasticus*, the 6th verse—‘If they be not sent from the most High in thy visitation, set not thy heart upon them.’—The 27th *Ezek.* 2nd verse—‘Now thou son of man take up a Lamentation.’ 5th Chap. *Job* the 2nd verse:—‘For wrath killeth the foolish man, and envy slayeth the silly one.’

THE ANSWER OF THE SPIRIT.

“Now I shall answer from what thou hast done, and begin from Sharp’s wisdom and prudence, which is well pleasing to me; that he should sooner wish to suffer loss than have a Print go out with the engraving of a man, to assume my name and Character; then Pilate wrote my destiny in vain.²⁸ But now discern the pondering of thy heart to blot out the name of man by red paint; and ponder in thy heart the words thereon: That my Blood must cleanse man from all sin, and bring in their Redemption, as I stood a victim for the transgression. And now discern deeply from the Creation, what I created man for: To be the Lord of the Universe: in our Image and likeness was man created; but know how soon he fell by disobedience through the woman’s hand, as he was partaker with her. So here his honour was blotted out in the Creation; and know his blame was cast on me, then discern in the Volume of the Book, in what manner I came to bear the transgression, and how I was born of the woman. Then now let all men discern, it is the woman’s hand must blot out the honour of men, and bring in the honour of her Lord, whose blood was shed for the transgression of man, as he wrongly cast his blame: and now let all men observe what the woman here hath done, when man had assumed to himself the power of a God, to be equal with him; that power

²⁸ Jesus of Nazareth, King of the Jews.

should be given into his hand to be the Prince in my stead; simply believed by man, who engraved the likeness of the man, and by faith engraved the words of what he said he was;²⁹ but now being convinced of his errors, thought it prudent to burn the whole; but I worked in thy heart to act a different way—to blot out the name of the man and what he had assumed by Red paint; to shew them all, it is the man Christ Jesus, that was born of the woman, for the transgression of man, that he might avenge her of her adversary, that was her betrayer, and then to bring in the Redemption of man. And here is the prophet Jonah, that I told them all, when they asked for a sign, should be the sign that was given them at My Second Coming: and so let this Sign remain as *a Sign* to all the Believers, and let the names be blotted out in the manner I worked in thy heart to blot out his name, with the red paint on it, that all men might know, it was him, that shed his blood for the transgression of man must come again in Might, Majesty and Glory to bring in the Redemption of man, and triumph over death, Hell and the Grave. So let not Sharp destroy his prints, though his love was well pleasing to me; but let him know the sign goes deep of the prophet Jonah, from what thou hast done: and this is a Sign may be kept by all; to see the sign of the Prophet Jonah, and how he first appeared in the Pride of man; but when the woman appeared, she blotted out the honour of men, to shew them all, it was the blood of her dying Lord, that must bring in the victory to man; and here is a sign stands deep for all men, and this sign may EVER remain, to shew the woman's hand to man. And now I shall come to the Chapters.

“But now I shall answer thee from Townley's words: How could Sharp's name stand as a Believer, when his faith and belief is gone? then his belief must be blotted out, as the name of the other is blotted out; and Sharp's belief must come like thine: If ever he will enjoy the kingdom of his God he must join thee, hand and heart, with the words thou hast penned from thy pondering thoughts, worked by me; that it was I that took man's nature upon me, and stood the Victim on the Cross, and shed my blood for man; and when they asked for a sign, I told them the prophet Jonah: and as the Prophet Jonah, the sign stands before you, with the paint appearing like the Colour of blood, that I shed for lost man. So now let all men discern the SIGN; but how could this sign so singular appear, in the manner it is, before thee; if Sharp had not foolishly engraved the name of the man, to give the Honour to him, that is blotted out, by the hand of the woman; knowing none but the power of a God, can ever free her from the Fall.

“So from her hand let all command
 The way the whole must come,
 It was the Lord the victim stood
 When he resembled man:
 So Jonah see, the pride of he,
 See how his pride did fall,
 At first he thought to flee from me;
 Discern his wisdom all,

²⁹ That is: “Prince of the Hebrews.”

To judge no God would find the Rod,
 His folly to pursue.
 Mark every footstep that he trod,
 Bring all before your view,
 What anger here in him appeared
 To see his Gourd was gone;
 He wished the City to destroy,
 This was the pride of man.
 So Anger there did strong appear,
 And Anger do remain,
 A perfect Jonah do appear
 To shew you all the Sign,
 That I shall come your Prince and King,
 Your Saviour in the End;
 The woman's fall I shall redeem
 And stand her every friend.
 This way my blood, the victim stood,
 As I worked thoughts in thee,
 And to thy hand let men allude,
 And so united be
 In heart and mind, then they shall find
 Their Saviour to appear;
 And know no man on Earth can stand,
 To bring deliverance here.

“And now come to the Chapters where I directed thy hand:—‘If they be not sent from the Most High in thy Visitation set not thy heart upon them.’

“These things were answered to dreams that come not from the Lord; as I have told thee of Brothers, he had many that came not from me; and therefore he has erred from want of understanding; that all dreams do not come from me, as thou thyself have found by experience; and now discern the Chapter deep, where I directed thy hand. (*Ecclesiasticus* xxxiv. 15, 16.) ‘Blessed is the Soul of him that feareth the Lord: to whom doth he look? and who is his strength? the eyes of the Lord are upon them that love him.’ But how can a man say, he loves his God, who wish to rob him of honour and power, and ascribe it to himself? Here are the different characters in the chapters, and different answers for them both; which I have already told thee of Brothers, that his hope is like a man void of understanding, following after shadows and wind, that he sees fly from him; therefore a lamentation may be taken up against him to lament the folly he hath done, because in his folly he continues; and wrath killeth the foolish man. When his anger and wrath is unjust, he letteth it go on to his own destruction; and this is the folly that is in him: he hath seen years roll on to convince him, that no spirit of mine hath lifted him up to be exalted above his brethren, and yet in his folly, he goeth on to his own destruction, which must prove in the End, if he do not repent; for no more than his name appears in the Print that is covered over by thy hand, no

more will he appear a Prince among the People; when I come to bring in My Kingdom they will see his name vanished and gone, yet the Prophet Jonah is a sign to them all; for a deep sign he stands to mankind. So let his prints remain; as I have told thee it is not my will to have them destroyed; but let not his name appear as the Prince of the Hebrews, but mark the sign is done by thee, and this sign may be continued to blot out his name or cut it off.

“And now I shall answer thee from what thou hast done. If his answer be like Jonah’s who said:—I do well to be angry even unto death; because my name is destroyed as being the Prince to stand in the place of the Son of God: if this cause his anger, as losing the Gourd caused Jonah’s, then anger will slay the wicked man; for if he be ambitious for his honour, and grieved to have his honour lost, thinking I should shew pity to him to exalt him above mankind who hath blasphemed my Name; how much more shall I shew pity to them, who in an humble confidence are looking to me for their salvation and Redemption. This is an evil generation: they seek a sign, and there shall be no sign given it, but the sign of Jonas the Prophet; for as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. 11th Ch. of *Luke*. And now mark the words that follow—The Queen of the South shall rise up in judgment with the men in this generation. Now I shall answer thy thoughts, as thou sayest, the men there were not asking a sign, or mentioned my Coming again; but are not the thoughts of all men known to me, what the generation of unbelievers would be at my second Coming, wanting to see signs and wonders, to have a knowledge of the time? but as I have already told thee, signs and wonders do not open the eyes of men’s understanding; therefore I said no sign should be given to it, only the sign of the Prophet Jonah, to be a sign to this generation as the Prophet Jonah was to Nineveh. And now mark from the Queen of the South, how she came to admire the wisdom of Solomon, and how the two was placed together; then know to bring the likeness, a woman like her must appear to see the wisdom of a greater than Solomon as I told them I was, and she must clearly discern that a greater than Jonah must appear, before your redemption can take place; and a greater than Jonah is discerned by thee, whose Kingdom is at hand. Therefore thou hast blotted out the name of the man; being the Prince, and placed mine in his stead; to prove to all men, like the Queen of the South, discerning the wisdom of Solomon, thou hast discerned, that a greater must appear. And now discern from the three streaks thou hast made and the words that are written thereon, that it is your conquering Lord must come at last, as promised at first, according to the promise made in the fall; that my Heel should be bruised stands the first, and when it was bruised on the Cross, stands the second; then now let all men discern the third, from what is written in thy heart; that a greater than Jonah must appear. And now I shall tell thee from Sharp’s engraving a thing he believed at first, thinking a man would have that power; here he acted according to his belief, which I tell thee I do not blame; but now consider, Sharp was ignorant of Satan’s devices, not considering he was under the fall, and that ye all stand under the fall, that your redemption cannot come in by man, it must come in by the Prince of Peace,

who has power to deliver you from Evil. And yet as wrong as his belief was, to think Brothers would be what he said, full as wrong is the belief of the Jews; to think I shall raise up any Prophet for their deliverance, before they look unto me whom they have crucified; and this they must be as clearly convinced of as Sharp is convinced how wrong was his faith to believe what he engraved, that a happy deliverance could come in by a man, which he has now submitted to the woman. Perfect so I tell thee of the Jews, they must all submit to the Truth of my Mother, and then they will know from the manner of my birth I came to be their Prince and Saviour, and the Redeemer of mankind in the End: so here is a shadow stands deep for man, to have the engraving of his name blotted out; but the Picture remains whole, that man might not be destroyed; but be preserved in the End, and throw down all their grandeur and pride they have boasted themselves with. For here I tell thee, is the fall of Princes, when I appear to bring in the Victory, that I died to accomplish in the end. And this type goeth deep for all men, that will be discerned in the End, how the Engraving of Kings and Princes must be done away, and all Kings must cast their crowns before me, when I come to accomplish what I died for; then my name will stand on the top as it is stood by thee, after I had worked in thy heart to cover over the name of the Prince, standing in a man, and over that to have written it must stand in ME. And then the Jonahs of the day may be angry as well as he; for greater than thy anger was kindled this day, would his anger appear if he saw what was done by thy hand, and the words composed by thee; and this would be the anger of Princes did they know the time was at hand that their grandeur would be blotted out, and I should come as a Prince and a King to rule over my people, and reign in them to guide and direct them.

“So here is a type stands deep for them all,
 And deep’s the sign to shew the call,
 The way the Jonah do appear.
 And now the woman’s hand see here,
 How to a greater she is come;
 To say a Jonah must be known
 Only a Prophet as foretold:
 A greater Prince must all behold
 That wish a Paradise to see.
 They’ll find the power is all in me
 For to redeem them from the fall,
 And bring a Paradise to all:
 So men like Sharp must all submit
 To lay their wisdom at my feet;
 And so this way give up the whole.
 The sign is deep I say for all;
 Because one part I’ve said should stand
 What he engraved: the form of man
 I do not mean for to destroy;
 Because that man I will enjoy.

But for their *Pride* it all must fall.
The sign is deep I tell you all,
If you could see the way I warn,
And from the man, let all discern
How soon Sharp's anger I prevent'd,
He should not burn it as he said;
And though his love I do approve,
Yet soon in thee my Spirit moved,
To ask the Picture from his hand;
To shew him how the End must stand.
For every way I've shewed thee here
The way the *Ending* will appear,
To every Prophet, Prince and King,
When I your victory strong do bring:
They'll see their titles to be gone.
And then discern the single man
The way he's drawn to stand alone;
Without a name that can be shewn;
But as Sharp's prudence I did see,
I left his name in faith with thee;
And where 'twas wrong not to appear;
So now discern what sign is here,
And what I told thee at the first,
And how to Jonah he is placed,
And so a Jonah all may see;
He now stands by the hands of thee
To say a greater must appear,
And bring your great deliverance here;
And then your joys will fast abound
When I the whole for man have crowned;
To keep them from the flames below:
The type goes deep—I worked it so;
As from the heart of Sharp you see
The way the thing condemned to be;
But when his love did so appear
Mistaken as it was before:
Yet these mistakes I will not blame,
When hearts are right, if judgment's wrong;
But know how soon I worked in thee
For to prevent the thoughts of he:
So here's a type goes deep for all;
You'll see the ending so to fall—
That all men's honour I'll blot out,
Where they do swell too high;

And earthly princes now may doubt,
 If I the truth should say;
 That all like he will blotted be:
 These princes cannot stand,
 When I destroy your enemy
 And conquer every land.
 So I'll end here and say no more,
 Let men their wisdom try;
 See how the Picture doth appear
 Worked by the hand of thee."

Mr. Sharp came on Thursday, July 10th, 1806, and was highly delighted at what I had done, and said he would follow my example; he took away the Print I had done and sent me six more, which I immediately blotted out the name like the former in one of the prints, and Mr. Tozer came, and was deeply struck with it, wishing to have it; as he had on Sunday after administering the sacrament, and went to prayer, his eyes were closed but he saw distinctly, streaks like crimson form itself in a Cross, and seeing the three streaks of red, upon Mr. B.'s picture, it struck very forcibly upon him. It was said to me, no one knew the depth of what I had done: the time Mr. Tozer was here, he was telling of a Vision a Woman had. I put my hands before my eyes, as I felt a dimness in my sight, that I could not see to read. I then saw a beautiful vision with burning Lights like Candles, and rims round the Candles, with various colours: altogether looked very beautiful: in the evening we saw Lightning break out in the Clouds which had a very beautiful appearance: On the Friday morning July 11th it began to thunder before 8 o'clock, and continued till near Twelve: We kept one of the Shutters close to keep out the Lightning, and could not see to write: very strong the words came to me, it was him that had power to cause the Thunder must be the Prince and Saviour. Between Eleven and Twelve, I went into another room, musing to myself of the wondrous works of the Lord in the Thunder. I then was ordered to go in, and mark the words in my first Book.³⁰

"As she so boldly for her Master stand,
 Then now in Thunder I will answer Man.
 For if the Woman stand so much my friend,
 You all shall find I'll stand hers in the end.
 If from herself this Love and Courage came,
 I tell you plain she is the head of Man:
 So if Men mock her now, I'll tell them plain,
 I'll gain my Honour to destroy such Men."

³⁰ *Strange Effects of Faith*, p. 36, published in 1801.

THE SPIRIT OF TRUTH.

“Now I shall answer thee, and mark the Chapter I worked in thy heart to wish to see: *1st Book of Kings*, 19th Chapter. ‘A great strong Wind rent the Mountains, and broke in pieces the Rocks before the Lord; but the Lord was not in the Wind; and after the Wind an Earthquake; but the Lord was not in the Earthquake; and after the Earthquake a Fire; but the Lord was not in the Fire: and after the Fire a small still Voice: and it was so, when Elijah heard it, and behold there came a Voice unto him, and said—what doest thou here Elijah?’ And now I shall answer thee first from the Chapter; and know how these things came one after the other, before the Voice of the Lord was heard to the Prophet. Now perfect so I tell thee, in like manner stands all things; and now come to my Gospel what I said of Wars and tumults, distresses and perplexities of nations, to shew my Kingdom was at hand. But know, there have been many Wars, many Earthquakes, many distresses and perplexities of Nations, but My Voice was not in them, to say My Kingdom was at hand; but now mark, and judge for yourselves: After the destruction of Jerusalem as I foretold, and the death of my disciples, and years rolled on to bring the Army of Martyrs, and Wars and Tumults rolled on, but My Voice was not in them; but now mark the small still voice that came to warn thee My Kingdom was at hand; and then discern what followed. So here ye must discern times and seasons; as I told thee before, Wars were common, and all things were common; but now mark all things come together, as foretold in My Gospel at a time I had warned thee of the end; therefore ye must discern times and seasons, when things happen, and how they happen. The same I tell thee of the Thunder; it hath been in all ages, the past and the present: My Thunder has rolled on, as I have told thee of Wars and Tumults; but now mark at what time this Thunder came after thou hast blotted out the name of a Man that had assumed my name and character, as is known by thee in his writings, which is a much greater evil than calling himself the Prince of the Hebrews; for in that he styles himself as a Man to be their Prince when I have redeemed them, but in his writings it is known to thee, he hath made himself more than Man as placing himself the Son of God, singularly pointed out above his fellow brethren, which do not belong to any mere man. Therefore his Honour was blotted out by thee, to shew them plain, that it was *I, the Man Christ Jesus, that shed my Blood for Man, must come to be your Prince and King*; and this is the Honour thou hast given to ME and will not suffer it to another. So let them all mark what thou hast done, to blot out the Honour of Man, and mark the words thou hast said on the top: Doest thou well to be angry? Then now discern [the] words I have said before: if Man was angry to see the Love of the Woman give Honour to her Lord, who suffered for the transgression committed in the fall, that I might come again to avenge her of her Adversary, and so unto me, she hath given the Honour, Glory and Power, that is not in Man; so if this Love is despised, I said in Thunder I should answer Man. And let them discern, this went out in the first Book I ordered thee to publish to the World, and as soon as thou hadst shewn thy Love and courage to reprove as an angry Jonah, let them

mark my Thunder came to shew the mystery I said was behind, and in Thunder let them be answered that now despise the Woman's Love; and let the whole be observed at the time the Thunder came, and weigh it with the words I said before. But as I know the thoughts of Men that they are vain; and so they will vainly say, this Thunder is common; but let them consider the length of time thou hast been with thy friends; and a thing like this was not proposed to be done till such a time that one thought was worked by Man, which was for the destruction of the Prints of the Man's head in Love and Honour to me, because he had thought to destroy the Print; and then the thought was worked in thy head to save the print, and blot out the Honour of the Man, and give it to thy Lord at the time my Thunder was near, unknown to thee and all Men; to fulfil the words I spoke before, if Man was angry I should answer in Thunder. And here is a shadow stands deep for all Men: and now I ask mankind if they judge my eye is every where present, and every event is known to me? Let them answer if they judge I would permit a thing to happen in this manner, to compare with the words spoken before if I, the Lord had not spoken them, and worked in a way to bring round the sign at the time my Thunder should appear, to shew the likeness of the sign that the Prophet Jonah doth appear whose Pride is to be angry with his God; and here is a sign stands deep for the end. And mark, in Thunder I have told thee the end will be great, when I come to shake the Fabric of the Earth, and destroy the works of the Devil; so let the sign of the words be written on the Print that thou hast done the day before the Thunder came; and let the Thunder stand at the top, and I shall direct thee how the words must stand on both sides of the Print; but this instruction I do not give for all, only a command for thee of the last Print done by thy hand.

“And let them know it is the third,
 And on the print discern my word,
 And how the Thunder did appear;
 And then let Men discern it here:
 If they the mystery can discern
 The way and manner I do warn;
 And how the Shadows do come round
 To prove my word in every sound;
 That in the small still voice I'm here;
 And in the end they'll see it clear,
 It is the Woman honoureth me,
 And I shall come and set her free:
 So now discern the Woman's hand,
 How all is placed by my command;
 To shew the sign to every one,
 The way the ending it shall come.
 And let men mark the every word
 That thou hast wrote to shew my blood;
 The way the Victory must appear,
 And on the top let all see here

That I must come, the head of all,
 When your redemption I do call;
 Like Jacob's Sons I say to free.
 The sign is deep, the end you'll see,
 How I with Jonah did compare;
 But said a greater then was there:
 And so a greater it must come
 To bring the lines to every Man,
 That in thy pages doth appear;
 The greater Prince I have told thee here,
 Greater than Jonah he must be;
 The Woman's prophesied of me,
 And from the Woman see the sign,
 What is the end to all mankind."

[Printed from a MS. copy.]

To Some Methodist Leaders

Who considered that the Visitation of Joanna Southcott
 was not absolutely necessary.

Joanna writes on July 12th, 1806.

We received a letter from Mr. Henry Wm. Baylee, of Limerick, Ireland; in which he says: "I yesterday had a conversation about you with one of the oldest and most simple of the Methodist Leaders. He spoke mildly and rationally, and said: he and the serious part of their Society, believed from the Scriptures, that the latter days are at hand; and seemed to infer from that, that your Mission was not absolutely necessary."

THE SPIRIT OF TRUTH.

"Now I shall answer thee from his observation, and begin with this inquiry. Was it necessary that My heel should be bruised for the transgressions of the Fall? If men say it was not, then they must say, I died in vain, and did a thing that was not necessary to prove the honour and justice of a God, to bear and suffer for the transgression of man, when he fell and cast the blame on his Creator. And this is known to thee is judged by the Arians, and by thousands, that it was not necessary that the Son of God should come and suffer for the transgression of man: therefore they do not believe I was the Son of God. So if they are like the Arians (*or Unitarians*) that do not believe it was necessary for Me to suffer the one; then they cannot believe that it is necessary for the Promise to be pleaded for Satan to suffer the other. But if they believe it was necessary, and consistent with the honour and justice of a God to fulfil the promise

that was made in the Fall,³¹ to have My heel bruised, and for men to clamour for My life, to have Me put to death, and given up to the malice of men, who were influenced by the arts of Hell—if it were necessary for Me to submit to their malice and to die a shameful death upon the Cross, given up to the petitions of men—then let them all know, that it is necessary for the Woman to plead the Promise made in the Fall, that Satan’s power must be destroyed and his head bruised by the desire of the Woman, as My heel was bruised by the desire of men. So if it was necessary that the Son of God consented to hear the petitions of men, and resigned to their will, when they clamoured for My blood, and said “Away with him, crucify him,” so I gave up My life to the will of man: let them all know it is NECESSARY to fulfil the Promise that was made in the Fall; that the Woman should clamour for Satan’s destruction, who was her betrayer; and to that will and petition I shall come in power to fulfil the one, as I at first submitted to the other. So here let men discern deep, how I gave up My life to the petitions of men; then will they discern that it is by petitions I shall destroy their adversary; or how could I consistently with the honour of a God, submit My life to the petitions of men, if I had not designed at last to give up to their petitions to destroy their enemy, and to My honour and glory? If I suffered the one to My dishonour to die the shameful death on the Cross, let them be assured, it is for My honour and glory to give up to the petitions of men, to come again in MIGHT, MAJESTY and GLORY, and bruise the Serpent’s head that betrayed the Woman at first, and worked in Judas to betray Me at last. But here is a mystery no man discerns, that My heel was bruised by man’s request, and they that dispute, let them answer, how the Serpent’s head is to be bruised without the request of man? For if the first promise was fulfilled of My heel being bruised by man’s request, let them all know, that the Serpent’s head must be bruised by request the same; or how could I be a God in whom is no variableness nor the shadow of turning—the same to-day, yesterday, and for ever?

“But let them know it is man that hath sought out many inventions; and this is an invention of man to think that My Kingdom will ever come to establish Man in peace and happiness, and to destroy the works of the Devil, before they clamour for his destruction, as they clamoured for My blood.

“So here let these disputers draw their judgment, and answer from the words that I have said; then he will see what wisdom there is in man to discern the footsteps of the Lord. For here I have put it plain before them, that in seeing they may see, and in hearing they may understand how men clamoured for My blood, before My heel was bruised, and then they would judge of the other. And know it was necessary for the Woman³² to appear, to have the Promise³² revealed to her, that was made in the Fall, how it was to be pleaded before Satan’s head was bruised.

“And now I tell thee of professors of religion: they trust too much to their own goodness, thinking they shall be saved by their own merit, that they do not think there is any necessity for a visitation of My Spirit to give them more light and knowledge

³¹ *Gen.* 3:15 — *Rev.* 7:3.

³² JOSHUA, JESUS, JOANNA signifieth JEHOVAH sent.

than they themselves have received; and this was the state of the self-righteous when I came in the body. For though My death was foretold by the Prophets, that I should be wounded for the transgression of man; yet they could not see a necessity for this to be done; and therefore the Jews stand out in unbelief to this day. And perfectly so I tell thee of thousands; they will not see the necessity of the Promise being pleaded before it is fulfilled: therefore, like the Jews they will perish in unbelief; and many religious men will perish from the right way; though I do not tell thee they will perish everlastingly, where the hearts are right with God; yet they will depart from the true and living way that brings in your Redemption, when My Kingdom is at hand. And now I shall leave thee.”

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

What God Taught Adam.

The following Communication was given to Joanna Southcott on July 15th, 1806. It begins with valuable counsel on the Discerning of Spirits in answer to the Visions of a youth, named John Box.

I was wounded to hear the dream he had concerning me, as it appeared in such a singular manner, happening while he was at the Meeting. He said he felt himself in a kind of slumber, when he dreamt that he was in a churchyard, where the grass appeared high and seedy, and quite ripe. He then saw a grave, and six coffins standing on one side, and Joanna Southcott on the other in dark apparel. She said something which he cannot recollect, but he heard somebody answer, that they had brought them there to prove her, whether she was a true Prophet or not, that proved her to be a liar, for there was nothing in them. Joanna then seemed to turn away, and he found himself in the room again.

THE SPIRIT OF TRUTH.

“Now I shall answer the folly of thy heart, and now discern thy folly, deeply to be wounded with a simple dream, relying on the words of the youth, when thou thyself hast had so many dreams and hast seen the truth to follow. And yet in all these, jealousy hath alarmed thy breast whether these be true Visitations come from Me or not, though I have answered thy dreams, and explained them to thee; and it was in a dream I showed thee the War, by sea and land, in 1792. And in dreams I have showed thee the events of nations which thou knowest have followed; and yet reflect, thyself, how often jealousy has arisen in thy heart whether thy Visitation is from the Lord or not. But when thou heardst this simple dream told from a youth where no truth was proved, only from a dream that had not been proved to be true, thy fears began to be alarmed, whether there was a possibility it might be true. And this is the folly in thee, and this is the folly of the world at large; and the great folly that is in mankind, which

like the words I said in My Gospel to 'strain at a gnat and swallow a camel.' But all these workings I permit in thee to point out the true state of mankind and the great folly there is in them. They rely on shadows and trust in things that are trifling and vain, but great things they pass over and do not discern. And now I shall point out thy folly further and then I shall bring it to the world at large, for perfect like thy foolish heart concerning this simple dream of the youth, and forgetting all thy wondrous Visitation, are the follies in mankind. But how could their folly so plain appear if I did not leave thee to thy own feelings and thy own follies, that I might point out the follies of men, I have permitted thee in dreams to see Satan's working, and in dreams I have showed thee Mine. Both have been explained to thee, and if thou now discernest deeply, thou mayest see the truth of the explanations I gave thee, in what manner Satan deceives man. And on the other hand, if thou callest all things to thy remembrance thou mayest see the truth of the dreams and visions that I have shown thee. And yet all these things together seemed in thy heart to be thrown aside, wounded with jealousy from the boy's dream, if there was a possibility of thy being deceived in the end. So now discern what substance thou hast left, to be frightened with a shadow of fear from the youth's dream, because he said a voice told him thou wast proved a liar, there was nothing in them when the coffins were brought forward to prove thee. And now I ask thee from what spirit thou judgest that dream proceeded that so much alarmed thy fears."

JOANNA: *Now* I believe it came from the Devil.

"And now I shall answer thee further, discern their Meetings together, and how he said he was lulled asleep and shown a dream wherein he was told thy Visitation was not from Me, which was to be proved by the empty coffins. Here I tell thee is Satan's working like his working with thee when he came in disguise in My name to lull thee asleep and show thee dreams to foil thee, and deceive thee. In like manner is his working with the youth, and in like manner he is trying to work with all to lull them asleep and then deceive them. For as sleep taketh away the understanding of a man, that he can neither hear nor understand in his sleep, perfect so Satan lulls mankind that they can neither see nor understand what they hear or what they see, and in this sleep he tells them all as he told the youth the Prophecies are not from Me; and on this delusion thousands rest and are lulled asleep by them, as he was lulled asleep, and then he could not hear the words. But in this sleep he was told they were wrong, and on this foolish dream thou wast alarmed. But thy being alarmed is to show the true state of mankind, for by Satan's arts came this dream, and by Satan's arts thy fears were alarmed, and by Satan's arts men go on to rely on shadows and despise the substance. For as thy mind was confused to forget all the great things that had happened to thee, and being filled with jealousy to rely on a dream thou hadst no grounds to trust on, just so is the state of thousands, they rely on words that are of no truth, only a shadow of dreams, while the substance is all forgot.

"And now I know thy pondering heart. 'Is the whole Satan's working with them as it was with thee, to blind their eyes and darken their understanding?' To thy thoughts I

answer: Satan's working is strong with all as his working was with thee, but here is the difference between mankind and thee, they let his working go on, trusting to their own wisdom without inquiring to know if they are right or wrong. But here is a pattern from thee for all men to learn wisdom from, because thy jealousy was My permission, My Wisdom and My Will, to have thy fears alarmed to prove to mankind in this likeness they ought to follow, for if thou wast alarmed at a simple dream, fearing thou mightest be deceived, not discerning in what manner it came, or knowing from whom it came, how much more ought the world at large to be alarmed, when they see the manner of My Visitation to thee, and how I showed thee in Dreams and Visions what should come upon the Earth, and these things they see before them. Now if their fears begin like thine, and their jealousies be alarmed like thine, then like thee they will begin to inquire to know of the Lord if thy Dreams and Visions are true; and like thee they will not rest content before I have opened the eyes of their understanding, as I now shall open thine, and call all things to thy remembrance. Know these visions were sent to thee many of them before; neither of them was answered from whence they came, neither didst thou inquire to know before the thing concerned thyself; and then thy jealousy began to be alarmed. And now let all men begin to be awakened, and discern the things that concern themselves of what they have pointed out to thee; and the things I have shown to thee from Dreams and Visions that concern all men, if they discern the Dreams that I showed thee of the happy state of the sheep being in the air, and the manner I explained it to thee, the happy state of Christ and His flock, when I come to establish My Kingdom in peace. This I tell thee concerns all men, if they wish for happiness, it greatly concerns them to make an inquiry to know whether thy Visitation is from the Lord, that they may be some of those happy sheep, as it concerned thee to know from what spirit came his dream. And perfect so on the other hand where I shewed thee in dreams how Satan would deceive mankind to bring on their own destruction. And thus it concerns every man to inquire, as much as the dream concerned thee to inquire from what spirit it came. So if men go on with thy wisdom to inquire deeply from whence the whole came, all their self-confidence will be done away, and the eyes of their understanding will be opened plainly to discern in what manner Satan lulls them asleep, and in that sleep he deceives them all. And now I shall tell thee from the Visions: can you vainly suppose all his Visions came from the Lord? I ask thee what knowledge or what understanding could men learn from his Vision? Dost thou think if I had sent Mine Angel to show him Visions, I should have shown him such Visions as no man could understand, and not have given thee an explanation what the Vision meant when they were first sent to thee? For thy observation is just to say all things are known to Me, and if it be My Will to explain or answer them, I should do it without thy inquiry, and this I tell thee I should do, had the Visions been from Me. But every way is Satan's working to frighten and alarm.

“And now I ask thee what sword I should be pointing over their heads that were meeting together in My Name wishing for My Kingdom to come? No sword could be pointing over them. But now I know thy thoughts—the sword might appear to show

them I am coming to destroy Mine enemies. But thou dost not discern—the sword appeared over them, which is the sword of the Spirit from the evil powers that is against them; AND THERE IS NOT A THING DONE BY ME BUT SATAN STRONGLY TRIETH TO IMITATE IN EVERY WAY HE CAN INVENT. And now I know thy thoughts further: a vision was shown to him of a letter that it should be answered, as their desire was to know from whence it came. To this I answer, the desire of all hearts is known to Me; and where the desire of the heart is right, wishing to know that they may not be deceived by Satan's working, I shall show them the truth. For whether the letter came by appearance from a spirit, good or bad, or whether My Angel was present to show them from a letter that Satan's Working should be made known, I shall not answer thee: but this I answer thee, if from an evil spirit came the whole, and the truth is followed of the letter, let these evil spirits fear the truth of the sword being turned upon their own heads, that are now come to mock the whole: because I tell thee, these Visions are not sent from Me, therefore I never answered them before thy inquiry was made, being alarmed concerning thyself. But had these Visions been from Me, I should have answered them without thy inquiry. So now let them all discern My answer; and let them discern the Vision deep, then they may judge for themselves they were not consistent to come from Me. Dost thou think My Angel showed them the tail of a cat to be joined to them, or the faces without eyes, or the woman's arm working to and fro? Are not these Satan's miracles that he showed thee? So let them discern the manner of the Visions, and then they will know from whence they came. So if their mockery showed the letter, let them know they are discovered, and it is brought back upon them by thy inquiry. And now like thee let the unbelieving world begin to inquire from whence thy Dreams came that concern all men, as thou inquired what concerned thyself. But let them know thy senses were confined by Me, or thy understanding could not be so darkened to be alarmed at such a dream, when I have so often showed thee in Dreams and Visions a glorious state. Here I shall leave thee to thy own ponderings and know from thy folly I have pointed out the follies of mankind. But though I said it was wisdom in thee to inquire from whence it came, yet if I had not confined thy understandings thy jealousy could not be alarmed, because thou hadst great things to rely upon, and must have discerned from his Visions how much it is like Satan's working; and so in like manner he showed him the dream. And now I shall answer thee from what thou hast pondered in thy heart of the words spoken by the Atheist, as these things thou hast pondered together of the invisible world what spirits there are of evil. But a jealousy rose strong in thy mind from the argument was brought forward that all thy pondering could not clear; and now I shall clear the whole to thee from the history of thy own life. When thou put it first in print, didst thou enumerate the whole? Does all the history appear regular in thy Fifth Book, or can any man know from the Explanation of the Parables how strong I kept thee from being married? By reading thy First Book does thy history there appear to make all things plain before them? And the same by Pomeroy, can men understand the whole, that have not the whole laid before them? Are not men left to draw their own judgment,

and in their judgment many may stumble where things stand in part and not the whole explained? And perfect so stands the beginning, account in part was kept by Adam, he knew the manner he was created to be a man standing alone, visited by Angels, who told him all the works of Creation, and for what ends he was created—to be in the likeness of his Creator; that he was not good alone, that I caused a deep sleep on him, and the woman was created; the way they were placed, and how they fell was ever kept by them, what could never be forgotten.

Cain's Wife.

“And the words I spoke in the Fall were like thy history, written in their heads and hearts that never could be forgotten. Perfect so was the death of Abel, and Cain's fleeing with his wife. These things were kept in memory by them, like thy history in part, but the whole particulars were not brought forward. So now discern the chapter, and I shall explain it further, and then let these Atheists answer it, Genesis, chapter 4, verses 16 and 17. “And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife ...” Now let them answer how Cain knew his wife, if he had no wife with him? Is it said he went there to take a wife? If men understand what they read the words are plain before them—that Cain had a wife when he fled from the presence of the Lord, and with her Cain fled, and she conceived and bore him a son, as is mentioned in the chapter. But who his wife was is not mentioned, only mentioned that Cain and his family built the city. So let them all discern, it was not a city inhabited by people as your cities are. Now it was to a place uninhabited that Cain and his wife fled, and his family are not mentioned, only the firstborn. And so you may discern throughout, it is but the firstborn that are mentioned, which were kept in memory by Adam. So like thy history brought forward in part stands the history of Adam and his generation, which was delivered to Noah, and kept on from one generation to another, but particulars not mentioned. Therefore you can draw no judgment from a thing written in part. And was I to tell thee the whole, men would not believe thee. But this I tell thee for thy own satisfaction, as Eve was taken from the rib of Adam to be his wife, so when the families increased in the beginning of Ages they had their sisters, which was Cain's wife, and they fled from the presence of their father into the land of Nod, uninhabited before they came there.

Giants in the Earth.

“And then increased a sinful race, and from that race came the giants, for men grew strong in sin, and these were called the children of men,³³ being of the seed of Cain, who had departed from his God. There increased the separate race from Adam, but these particulars are not mentioned because the whole was not kept. But it was the custom of the Jews to mark their firstborn, and so the firstborn was marked of all. Yet

³³ The SONS of GOD, *those who followed God, and his teaching to Adam.*

The SONS of MEN, *the descendants of Cain who were living in sin.*

these generations mixed together and corrupted themselves with Cain's seed till the whole earth was destroyed.

“And now I shall answer thee further of giants, which ye have nothing to marvel at, when ye see the different statures of men in the present age, have ye anything to marvel that in the First Ages of the world, when life and health were so strong they lived to such ages: what have ye to marvel that they grew in stature, and many became as giants among them. But now discern after their vices had increased so great by their long life, health and strength, that I cut short their day, and weakened their strength. (Chap. vi. 3). So if thou dost discern from things being given in part, ye cannot clear up the whole. But your disputes must be from the Bible, when ye come to contend with these men, and ask them, what nation or people was said to be where Cain fled, and how the city was built by him if it was a city inhabited before? And what became of all the posterity that is mentioned of Adam? Can they give any more account concerning them than they can of Cain's wife, when they see it is only mentioned who was the firstborn, to show their generations came one after another? And it is only said they had sons and daughters that were mentioned of the rest. And let them consider the age of Adam, living near a thousand years, and families increasing. But to contend with men of the world of what is said by an invisible spirit is no convincing proof to them: therefore ye must answer them from their own words—Who were the people made mention of in the land of Nod when Cain came there? Let them discern in all ages when men fled to a place or city, to a nation or country, the people are mentioned that lived there, how they are inhabited and by whom. So let them that dispute concerning his fleeing to the land of Nod, wresting the words to say he took a wife there, let them answer who were the people he took her from? And let them discern there is none made mention of, but Cain, his wife and family, who after increasing, built the city. And let them answer how it entered man's thoughts to say there was a God in the beginning to condemn himself for disobedience, when he had none to condemn him? Let them answer how such thoughts came into man to place the beginning in such likeness and such form as was not to his honour? Would it be done by the Atheist of this day? In thy heart thou answerest, No; then let them know man was not created to be an Atheist: he had a knowledge of God in the beginning, and he gave a knowledge of the truth not to his honour, by acknowledging his disobedience and fall. So let them that mock the beginning, because all mysteries are not explained, answer how man acknowledged a God from his first Creation, and handed it down from one to the other to make it publicly to appear to the World? And let them discern how the Scriptures stand throughout, united together to prove a God in every Age.

“And now let them discern this present Age, the Sons of God and the Sons of Men are now before you as it was in those days. The Sons of God believe in a God, who was the Creator of the Universe; but the Sons of Men believe in men that all things came by chance from themselves. Can men be called the children of God, that do not believe there is a God? Do they not make themselves children of men without a God? So let

them discern this present age, and they will see their own likeness in the chapter they mock and despise.

Man and a Toad.

“And now I shall answer thee of Jonah of whom the man said a Toad could not live in the belly of a fish,³⁴ and by that argument he said a man could not. Then now ask him how a man can have sense, understanding, hands and feet to walk and speak, to be in the world boasting of his knowledge, when a Toad can do neither. So if to compare Man with a Toad, thinking I would work no more miracles to preserve the life of a man than I would the life of a toad, let him answer how they differ, the one from the other? And let him see the greatness of the difference there is in the make of the one than the other; and let him answer by what power this difference came between a Man and a Toad, as he compared the likeness together, that the man could not live, because the toad could not. So here are arguments that ye must bring forward to such men, and let them know what they compare themselves to.”

[Extracted from *Southcott Despatch*, No. 20. See also *Express Leaflet*, No. 20.]

Concerning Mr. Brothers' Picture—Continued

(Friday, 11th July, Thunder, lightning and rain, from 8 to 12 o'clock.)

July 16th, 1806.

The first three Prints of Mr. Brothers that I had blotted out the name with red paint, and wrote the inscription over it,—that Christ must come to be the Prince, was the day before the Thunder came; and this day as I was blotting out the name to be covered over, thinking it quickest to be done with Ink first, that way I began to blot them out, just before our dinner hour. I was ordered not to blot out the Prince of the Hebrews with Ink before dinner: and as soon as I had done three, without blotting the Prince of the Hebrews, dinner was brought up. After dinner I began to ponder in my heart, whether I ought to blot out the Prince of the Hebrews any more with Ink, and I was ordered to try my Judgment from what had happened; but I thought to myself, if his likeness stood engraved as the Prince of the Hebrews, then he would not be blotted out as that character, though his name was blotted out as Richard Brothers: this was the Judgment I drew, which made me go on, and with meditation of words in my heart desiring the Lord to direct me what was right; then I was answered we should all pass our Judgment, and the Lord would direct me. Townley's judgment is that they are not to be blotted out with Ink, only with red paint: Underwood cannot draw any judgment which way it should be.

³⁴ It is said God *prepared* a fish.

THE SPIRIT OF TRUTH.

“Now I shall answer thee: Though I made the thing so plain before you, neither one have drawn their judgment clear, or for what reason the sign was done, that I set the sign to thee before dinner, when I knew it nigh at hand; and mark the dinner was brought up as soon as thou hadst blotted out three with Ink: the name of the man only, and left the Prince of the Hebrews alone, to be covered over with paint, to have the name appear the Prince of the Hebrews; as my destiny was wrote, and the man’s name blotted out that assumed it. And now I’ll tell thee why this direction was given; to shew you plain from the former sign, it was my Garments that were dyed in Blood, and my name must appear, as I told thee by the sign before: and now discern how these three unite together, which I tell thee is but for a sign; but hadst thou continued on to leave the name as before, and not pondered in thy heart thou left the man the Prince of the Hebrews, no sign could be set to compare with the other. But now discern from the number how the sign stands together for the Prophet Jonah to be the sign of the Prince of the Hebrews, that meaneth My Coming to be the Prince and the Saviour of Jews and Gentiles and all nations.”

Thursday, July 17th, 1806.

I was answered this morning, that when I had blotted out five hundred of the Prints I should be answered concerning those that the name had penetrated through. Between 12 and 1 o’clock, it Thundered and Lightened. In the afternoon Mr. Tozer came and said when he read to Mrs. Bertram, what was written on Brothers’ name after being blotted out, she turned pale as death, and said he would be the Prince; but the Lord was blamable; for it was said in Ezekiel, if a Prophet was deceived, it was the Lord that had deceived them; but Mr. Tozer said:—Mrs. Bertram, God is a just God, but look and see, whether the Prophet was deceived; for I tell you the Prophet was not deceived. So they could not agree together and parted; and she said—She would wash her hands of all of us. After I had finished the five hundred, I was ordered to take the three prints that was set as a mark the day before, and open my Bible with my eyes shut, and they should put one of the prints to each place I opened to: the place towards the print I was ordered to mark:

The 102nd *Psalms*, 15 and 16; but I am to mark the 11th verse to the 15th:—“So the Heathen shall fear the name of the Lord, and all the Kings of the Earth thy Glory. When the Lord shall build up Zion he shall appear in his Glory.”

The 2nd *Esdras*, 6th Chapter, 1 and 2 verses. “And he said unto me, In the beginning when the Earth was made, before the borders of the world stood, or ever the winds blew; before it thundered and lightened; or ever the foundation of Paradise was laid.”

The 3rd Chap. of *John*, 8th verse. “The Wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.”

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee; and mark the words I said before I gave thee directions, as it were but for a moment, and told thee, it was to bring the signs together, to make the following sign clearer before you: and now discern the likeness deep; how thou hast blotted out the name of man in three prints, and placed me as the Prince and the Saviour, the day before the Thunder came, which I told thee—It was him that had power to command the Thunder must come as the Prince of Peace to mankind. And mark the words I ordered to be put on the *Third* Print: That in Thunder I should answer those that spoke against the woman’s love; standing so strong for her Lord and Saviour. And now mark again, in what short space I set another sign; and in like manner the Thunder came the following day as before: and mark the words that Tozer told thee;—how thy love had been mocked and despised by the woman, who prefers the Creature before The Creator; preferring a man that hath no power, and whose pride is now discovered; yet she prefers him before the Lord; and this was spoken before the Thunder came, when I told thee I should place this sign with the other. And now come to the Scriptures where I directed thy hand: As ye hear the sound of the wind, the sound of My words are heard by thee, when My Spirit speaks within thee. And now mark the Chapter before thee: ‘For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish.’ And now I shall answer thee, from the following words: If God sent his Son into the World, that the world through him might be saved; let them answer, where is the man can come to be your Prince and Saviour? No; here I tell thee, the Power of man must be blotted out; and all men will find the Prince of the Hebrews is the Prince and Saviour of all mankind, when I come to save the world by the Blood I shed for man; and let them discern deeply what is said in the chapter: ‘He that hath the Bride is the Bridegroom; but the friend of the Bridegroom which standeth and heareth him rejoiceth greatly.’ Now I ask them, who is the Bridegroom here mentioned which is spoken of by St. John? In thy heart thou answerest, the Son of God that came into the World, that the world through him might be saved; then where are My friends to rejoice that I shall come again in Might, Majesty and Glory, to destroy the works of the Devil, that the world through me might be saved? Will they say they are My friends who prefer a man before ME? I ask them how they will appear in the awful day, when My Thunder loudly rolls to destroy mine enemies; as I said I should destroy Jerusalem which was destroyed according to My words? But let them know what I said in the End: how great should be the destruction when I come to destroy those that would not that I should rule over them; I ask them how they will stand My Thunder, when I shake the fabric of the Earth, and My Thunder rolls from pole to pole? I ask them how such ones shall stand, that despise their Lord, and put their trust in man? So from the Chapter that I directed thy hand to, let them discern who are My friends, that will rejoice when the Bridegroom cometh to bring everlasting life to man, when I come to save the world from the power of Evil and triumph over Death, Hell and the Grave, to bring in victory

to mankind. Let them discern who will be saved, and who trust in me for Salvation: I tell them all, it is these friends who rejoice to hear of the Bridegroom's coming, to redeem lost men; these are the friends that may rejoice IN THE ENDING, that rejoice to hear in the beginning. But let them discern on the other hand, he that believeth not in the Son of God is condemned already; and know the name of man I ordered thee to blot out, which thou knowest is done with Ink, twice blotted out; but where I ordered the thing for a sign, I ordered the Prince of the Hebrews to appear, and from the Gospel thou hast found the Print as directed by My hand: to let them know who is the Prince of the Hebrews that once appeared in the likeness of man.

“And now come to the other Chapter, and mark the words I said in My Gospel:— Before Abraham was, I am: perfect so I tell thee and all Men, before Thunder and Lightning was placed upon the foundation of the earth, or Paradise was laid, or Man created, I was from the beginning, so let them discern who must come to be the ending from the place I directed thy hand in the Psalms. And now discern the words I ordered thee to mark from the 11th verse: Man's days are but a shadow, and withereth like Grass, but the Lord endureth for ever, and thy remembrance unto all generations: so let them discern from the Psalms, it is not Man, whose breath is in his Nostrils, and withereth away like the grass that perish, can be a Prince and Saviour to Man. No! it is the Lord must arise and build up Zion; and have Mercy upon her, for the time to favour her, yea, the *set time* is come. And now I shall answer thee from these words of David: the *set time was not come in his days* for all the heathens to fear the name of the Lord, and all the Kings of the Earth my glory; but these things stand on record, spoken from shadows, to shew you the substance when the time is come. David's deliverance from his enemies when he was pursued by the Philistines, and many of the Heathens that he conquered, made him speak in Prophecy of the end; in a manner he did not understand; because his prophecies were not then fulfilled for all the Heathens to fear my name: neither did I *then* appear in glory; but now the time is at hand that this Psalm will be fulfilled. And mark in what manner I set the sign for thee, that the name of Man should be blotted out, and the Prince appear as though the name was dyed in blood; and now discern in the Psalm, where I directed thy hand, and the print was put; it is said, the Lord shall build up Zion; he shall appear in his glory: and mark the words before thee; This shall be written for the generation to come, and the people which shall be created, shall praise the Lord. Now discern from this Psalm, how the prophecies speak of the end; when all shall be changed to praise the Lord, and their seed be established before them, see who is the Prince that must appear in glory to have all the nations serve and obey him. And mark the words before, is it not written the Kingdoms [are] to serve the Lord, when the people are gathered together, and this change take place in Mankind? then it is the Lord must appear in his glory. And now I shall answer thee further from the Prophet, and discern the words of the chapter; how it speaks of the End like the Psalms (2 *Esdras*, 6:9):—‘Esau is the end of the world, and Jacob is the beginning of it that followeth.’ And know I have already told thee, how Esau stands a type of Satan; but as a man he was not the End of the world, but as

Satan, it is the end of the World of Sin and sorrow, when his power is destroyed: this is the End as I have told thee before. And Jacob wrestled with God and prevailed; and know what I have told thee already, ye must be wrestling Jacobs if ye will be prevailing Israels; that as I submitted to the petitions of men to give up My Life, when they clamoured for My Blood, so I have told thee, in the End I shall give up to the Petitions of men to come and be their conquering King, and destroy their adversary the Devil. So here are the words plain before thee, of what is said of Esau being the end of the world, and of Jacob's being the beginning of it that followeth. And now I answer thee of taking hold of Esau's Heel: it meaneth *ye must take hold of the Promise* that was made in the Fall, to bring in your redemption; and this is *the dividing of time*³⁵ that I shall now divide by Men's being as Jacob taking hold of the Promise will bring in the End of Satan's reign, and bring in the happy deliverance to Men; but then let them discern who are the Jacobs to wrestle and prevail, and to whom must they look to be their Prince and King? mark the words of the Prophet—*All things were through me, and through no other: by me also they shall be ended, and by no other.* Then now I ask them, how Man can assume the power of a God, when I have told them, it began by me? and the unity in the Creation I have already told thee how it stand, and this Unity must bring in your redemption, and by no other can it be accomplished: so now discern the sign deep, and the words that are written on the print, where I placed the first sign; and now discern the chapters where I directed thy hand to shew the second sign: then see who is the Prince of Glory that must appear as the Prince of all Men: the Scripture shews you it is not Man. But *the sign of the Prophet Jonah*, I said, should appear as a sign to the Sons of Men; and now from the sign of the Prophet Jonah, let all Men discern what is at hand. Mark, the Chapter telleth you of the end by whom all things was created in the beginning: All power of Evil will be destroyed, and my Kingdom established for all Nations, Kingdoms and people to give glory to my name; and know what is said in the Psalm: I will regard the prayers of the people, and their prayers I will not despise, and so I have told thee of the Chapter: the wrestling Jacobs shall be prevailing Israels, *who take hold of the Promise* made in the fall, to make an end of Sin. And now I shall answer thee further, and discern the words of the Prophets:—They were *Sealed* that have gathered faith for a treasure; the books shall be open before the Firmament, and they shall see it all together. And now discern from the Prophet's words, there was no sealing in his days; neither understood he the words; but know I said it was for the End: then now discern the Sealing is begun by them, that have faith to believe in the Lamb of God, that taketh away the Sin of the world, that the world through him might be saved; and for this end the Sealing is begun, and this I tell thee will go on, till I shall appear as the Prince and Saviour, as plain to mankind, as the Prince of the Hebrews is before thee, though it is blotted out by thy hand; because it first was placed for man; but know all men, I first came as man, and WAS BLOTTED OUT BY THEM, not to be their Prince and Saviour; but as the words appear through the whole, so shall I come in Might, Majesty

³⁵ See *Dan. 7:25* — *2 Esdras 6:7*.

and Glory to fulfil the whole—to fulfil the words in My Gospel, that ye must all be born again; born of My Spirit, when I bring in your redemption, and bring the Kingdom of God to man, and this is the end of Satan's reign, when the Lord appeareth in Glory: then they will see *the Prince of the Hebrews appear without any earthly Prince to Guide them*; because I tell thee, they will want none, when I appear to fulfil My Gospel; to have all men be born anew, and I come to be the Saviour of the world and fulfil the words spoken in the Psalms, and fulfil the words spoken by the Prophet: then they will see who is the Bridegroom they must rejoice in and who are the servants to enter into the Joy of their Lord, to be made rulers over many things: these are the people that I shall enjoy, who look for My Coming, and for My Kingdom knowing all Power is in ME to complete the happiness of man; but all will find the Power of man can appear no more to be his deliverer, than the name appeareth here, which is twice blotted out; but this know is but for a sign to shew you who the Prince of the Hebrews is; from the Scriptures of Truth; and how the Prophet Jonah appeareth in the Sign. And now discern deeply of what was printed in thy first book before any Thunder came, to shew thee the sign that I said: In thunder I should answer man. And mark the sign, and how the Thunder came, that in thy writings I had warned before.

“And mark the woman that despised thee here.
 Angry like Jonah she doth now appear—
 But let her know there is an angry God
 For to reprove—and to fulfil My Word.
 Did I come down to take man's nature here,
 And all men's scorn and mockery for to bear;
 To stain My Honour with My dying blood,
 And bear the mock of fools from what they said,
 And all the shame and sorrow to go through?
 Bring all My sufferings now before your view,
 And all the Scorn I then did bear of man,
 When that I told them, I again should come.
 And shall My Honour all be thrown aside,
 For to swell up an angry Jonah's pride?
 For more than Nineveh he'd now destroy,
 If his own will and pride he could enjoy.
 And all My Honour it must now be gone,
 If in this way I e'er should stoop to man;
 Then their petitions it must be in vain,
 That now do long My Kingdom to obtain,
 That they from Satan's Yoke may be set free;
 An Angry Jonah every soul may see,
 So much like Jonah that was named before.
 But did I say he e'er should come in Power?
 No! No! My Gospel they must give the lie,
 That judge their Prince will ever come this way,

When I have told them I'm *the Prince of Peace*
 To bring My Kingdom, and your sorrows cease
 When *I in Glory* do to all appear;
 But then I tell thee all My foes must fear,
 That *now before ME do prefer a man:*
 I tell them plain My Thunder will roll on,
 Until the Fabric of the Earth I'll shake,
 And trembling hearts in many I shall make,
 That do before ME so prefer a Man.
 And deep they'll find the type is for every land,
 Because I tell thee here the lines go deep,
For to all nations I these words do speak.
 Because like her *do thousands now appear,*
Preferring men before their Saviour here;
 For many like her now are in your land,
 That do prefer the wisdom great of man,
 And much more Honour to them they do bring;
 The type of Jonah deeply may be seen.—

“Now I shall answer thee of his name that is through the Paper; and mark the words I said to thee, not to blot out the Prince of the Hebrews with Ink; for though I set the sign before thee, as to make the sign clear to compare it with the other; yet I tell thee it is no difference of his name appearing on the other side if the Prince do not appear, that all men may know he is blotted out as the Prince of the Hebrews.”

I was ordered to put the Paper with the name of the Prince of the Hebrews into the Bible, and from the place where I opened it was said a verse should be pointed out to me to be written over the words where the name had gone through. I opened to the 34th Chap. of *Ezekiel*, ver. 35 and 36.

“Now I shall answer thee. I bid you all to try your judgment, that ye might discern what your judgment is, and to shew you how you must weigh things in your mind, and for what ends a thing is done: and know the sign I told thee of the Print, was set as the SIGN of MY COMING to establish My Kingdom on Earth. Then now I tell thee from the Chapter what verse thou must put down, the 26th verse of [the] 34th Chapter.

“And now I shall answer thee from the verse: Know the sign of the Prophet Jonah is placed for My Coming: and now discern from the verse I have ordered thee to mark, what My Coming will be to mankind, to make them and the places round about them a blessing unto them, and to make the Showers come down in their Season; showers of blessing to men: these are the blessings My Kingdom will bring in; and this is the verse must be written where the name appeareth; and go on from the verse that followeth, that they may discern from the sign of the Prophet Jonah now placed as a sign to man of My Coming, let them discern the blessings of My Coming. But now discern from what thou hast done, the Prince of the Hebrews being cut from man, that I ordered thee to put in the Bible for a sign, and now discern from the place I directed

thy hand, who is the one Shepherd to be set over them to feed them and cause My Blessings to come down among them.”

Friday morning, July 18th, 1806.

“Now I shall answer thee of Townley being alarmed at the print going out in his name: this is like thy folly being alarmed at the Dream; because I tell thee, the name of the man is no more than the name of another: it is his being the Prince of the Hebrews, and the wrong belief in Sharp, that is not to appear; but the likeness of any man with his name only is not wrong to appear; therefore his foolish fears were alarmed like thine, without considering the words I said before [of] his name appearing through the Paper was no difference if the Prince of the Hebrews did not appear with it; but know I said his name as a Prince must be blotted out, or *the Prince be cut off*. And now I shall make the thing plain before you, that you may no more stumble in the way; and know the words I told thee before—thou needest not blot out the whole. And now remember the people abroad: how they sent to thee from Ireland, hearing of Brothers, and wanted to see his books; and when all mysteries are made clear before thee concerning him, they will like some of these things go to Ireland, and all the Mysteries will be explained, and sent there. And now come to the disputers of the day: Do they not dispute the truth of a thing, if the truths do not appear? And therefore I tell thee, it is not right for his name to be blotted out in all; because the truths cannot appear if none are kept to prove the Truth. Would not the world say it was invention what thou hast done if every print was blotted out, and his name appear in none to prove who the Prophet Jonah was, and to prove the manner it first stood? I tell thee a few must be kept by Sharp, though not let go out in the world in the manner they were first printed; yet he must keep some to prove the truth of all the Communications; how it stood, and how it was explained; and let them know it is by Command, being convinced of his wrong belief at first, that he cut off the Prince of the Hebrews; and let the name appear to shew mankind who the Prophet was; and therefore I told thee, they should not all be blotted out. And now I have given thee a clear line to walk by: Let Sharp keep some in the perfect manner they were first printed, and let some be done as I have commanded thee, and let others be cut off—the Prince of the Hebrews, for those that wish to have them see Brothers’ name; and when they are sent to Ireland, which I tell thee will be the case, it will be necessary to send one with Brothers’ name at the bottom, that they may know who the prophet Jonah is, and know it was no invention of thine to forge a print, to have it appear in this manner; but they must discern from thy writings, how he was compared to the prophet Jonah; and from the date when the Picture was drawn, and when the Engraving was first done, all will see how many years ago this was done, before thou hadst any knowledge of the man: and then let them discern how long it stood, before it was blotted out by thy hand to make every truth plain to mankind. And now discern their disputes in Ireland, though thou hast told them in thy books what was put in Pomeroy’s hand, and though the witnesses appeareth in the Trial to make it plain

before them, yet thou knowest they want it plainer: perfect so I tell thee of Brothers, all must be plain before them, to prove the picture was drawn of the likeness of the man who had prophecies given him; but by swelling himself too high, and placing himself in My stead, calling himself a Prince and a Prophet, brought on his fall, therefore the Prince must be blotted out, or *cut off*. But all these things must be clearly proved before they will be believed; all will be looked upon [as] invention where the truth is not known, if the truth cannot appear. And now I ask thee of Nations abroad, when they begin to be awakened; how they will believe the whole, if the truths cannot be proved by some standing as they are; others appearing in his name, and others blotted out: this must be done to confound gainsayers. Now I shall answer thy pondering thoughts: thou sayest in thy heart, how can the truths plainly be proved abroad, in the manner they were first engraved, if Sharp is not permitted to let any go out of his hand, to send them abroad—they cannot come to his house to prove it—his keeping them by him for the people abroad thou judgest of no use. To thy thoughts I shall answer: How every truth may be clearly proved, when time hath rolled on to awaken the Nations; and the sign of the Prophet Jonah begins to be sought after: Sharp may tell them his command was not to suffer the Prince of the Hebrews to be standing in the Print as Richard Brothers; therefore he was ordered to cut it off; but if doubts arise in their minds of disputing the Truth, he may send them what was cut off: and know when it is parted in sunder, it cannot stand together. So let him cut the tops of the Letters in the manner thou hast done, for I worked thy hand to cut it in a manner, it could not be joined; but must plainly be proved it was cut off; but hadst thou cut it above the Letters, in a straight line between, they might join it as before.”

July 19th, 1806.

After we had finished blotting out one thousand of the Prints, I was ordered to open my Bible, and put in the piece that was cut off, of the Prince of the Hebrews; it was in the 14th Chapter *1st Maccabees*, 48th verse:—‘So they commanded that these writings should be put in tables of Brass, and that they should be set up, within the Compass of the Sanctuary in a conspicuous manner.’

“Now I shall answer thy folly as thou seest nothing in the Chapter where thou hast opened, and the thoughts of thy heart was well known to me: thou aimest at My Gospel; but I stayed thy hand. And now I shall answer thee from the Chapter, that I directed thy hand to; and discern the verse I ordered thee to point out: This was a Command given of a man that should be a Governor and High Priest amongst them: and now discern the manner of My working; how I first began with parables, and thou judgest in thy heart, the Parables thou openest to in My Gospel, is more clear to thy understanding; without discerning the manner of the Parable, and what I had designed these prints for; to stand as the sign of the Prophet Jonah, whom I said was a sign of My Coming, and should be a sign to this Generation; as the prophet Jonah was to Nineveh; and in this manner I have told thee the sign stands for the End; and I commanded these writings to appear. Then now discern the Parable in the Chapter,

that Simon should be a Governor and an High Priest until there should arise a faithful Prophet; and that all the writings should be made in his name, and the writings should be put in Tables of Brass, and they shall be laid up in the Treasury to the End: This was the Parable of the man, and what was commanded to be done by the Jews that relied on him. Then now discern deeply what parable I have brought before you—the Command given concerning a man till a faithful Prophet should arise; and the same command I have given to thee—to keep the writings and the Inscription that is written on the Prophet Jonah to be kept in remembrance before My Coming; because I have already told thee, it must be a greater to appear, to bring in the deliverance to man. And now discern how strict the Command was given concerning a man, and how strict they were to obey; then how much stricter judge ye, ought men now to obey this Command of the writings that I have given unto thee, to have them placed on the Print, as they commanded to be placed on Tables of brass, and set up in a conspicuous place where all might see it? This was the Honour done to a man; then how much more judge ye, ought this Honour to be done to ME in memory of the words I left on record to tell them all, of the Sign of My Coming, with all the other events of wars and tumults? I told them the sign of the Prophet Jonah, that the Son of man should be to this Generation: and now discern in what manner I have brought all things round to make the sign clear; and from the manner I worked in thy heart, to make it plain unto all men, that it is like a sign that is set up by man, and this is the sign worked round by ME. And now discern the Parable I have brought before thee, with the Commands I had given thee before, and weigh them both together, then they will discern from the Parable where I directed thy hand, when thou in thy heart, thought to have come to My Gospel; but let them discern where I stopped thee; then they must all discern, it was to confirm the words I had said before—that My Command was so strict to have the words written on the Print, to shew the Sign of My Coming, to deliver you from all your enemies, spiritual and temporal; which I died to accomplish, in the End. And this is as strictly My Command, to have it written on the Print for a sign of the End, as their Command was of the man whom they said had defended them. Here I have shewed the Parable to confirm My words; which I tell thee is more strong to prove the thing was My Command, than any words written in My Gospel, that thou wished to open to. But now I have shewed thee from the Parable how strict is My Command like the Command of the Jews. I shall come to the Gospel where thou promiscuously opened to next, and judged with thyself, how much clearer would be the Sign in My Gospel, than where I directed thy hand; but the Parable could not be so clear to prove it was My decrees, to have the writings on the Print, as it is from the Parable to see the Command, to have the writings on brass. And now mark the 9th verse of the 15th Chapter, and then I shall answer thee from the Gospel:—When we have obtained our Kingdom, we will honour thee and thy nation and thy temple with great honour; so that your honour shall be known throughout the world. And this was the thoughts of men; what honour they would bring to them, to gain victories for them; but this honour could not be brought by man throughout the world to be established; but now is

the time My Kingdom is at hand, that shall bring Honour throughout the world; for now I shall come in Glory, and all the Holy Angels with ME, and gather all nations together, and separate them, one from the other; As a Shepherd divideth his Sheep from the Goats; so shall I now divide the people; for now is the Time I shall fulfil My Gospel, and bring in the Kingdom to man, as it was prepared for them before the foundation of the world. It was prepared for man to be in innocence, and happiness, in a likeness of his Creator; and this likeness I shall bring in, when I have finished the work I have begun. And now let them discern from the Chapter all the Parables I likened the Kingdom of Heaven to, and how I am going on to prove them:—The foolish virgins and the wise could not appear as I foretold, if foolish believers did not come in to let their faith go out; which is the meaning of the Lamps having no oil in them; and so will the foolish virgins have no faith in them to stand the End; but this does not mean women *only*; because I tell thee it alludes to both men and women, and the likeness of this Parable appears already. And now mark the other parable what I compared the Kingdom of Heaven to, a man calling his servants and delivering unto them his goods; and some improved their talents, and gained other talents; but the one hid in the Earth his Lord's money: then different talents will be discerned in the End; how they are used, and how they are abused; but were all the servants alike that are called in this work, this Parable could not be proved to be true according to My Gospel; but know I have told thee, all will come according to My Gospel, as I am coming now to fulfil it. So let them discern this Chapter where thou opened to promiscuously without a Command, and weigh it with the other where I directed thy hand, and then they will see the Parable clear, of the Command given concerning Simon: it was a Parable to confirm My words of the Command given concerning thee, and from My Gospel let them discern how the foolish Virgins must appear with the wise to confirm My words. So marvel not in thy heart, neither let any marvel of the believers that fall back, and let their faith go out, and their lamps get dry; because they expect a present reward; but let them answer, for what do they expect this present reward before their Love is proved and tried? But I ask thee what Love of man can be proved and tried to shew their love to ME, if I begin to work miracles to free them from every distress, as I worked miracles by the loaves and fishes? But know what I said of them in My Gospel: Was the Love of such regarded? neither can I regard those who expect miracles to be wrought before their faith, love and patience hath been tried.”

[Printed from MS. copies.]

On the Subtleties of Satan

The Difference Between God and Man.

An important Communication given to Joanna Southcott, July 23rd, 1806.

Answer to a Letter from George Turner³⁶

We were happy in receiving your letter, which gives us great pleasure and satisfaction. The Communication that was given to me in answer to your letter has thrown a great light on the Wisdom of the Lord in permitting you to be deceived, which you will discern from the Communication which follows.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from Turner’s letter, and mark the Communication I gave thee at first. To that man will I look, that is of a meek and contrite Spirit, and that trembleth at My Word. Now let them discern the conduct of Turner, how humbly he submits, and how justly he owns that he was deceived by an evil spirit, and not by Me. But now from this observation to Turner, I shall turn the whole, thinking he could not be deceived. Let the words appear and I shall answer them.”

The Words of Turner to Joanna

‘My being deceived almost became a stumbling block to some, who, I fear, have in their hearts made too much of an idol of me, supposing I could not be deceived.’

THE SPIRIT OF TRUTH.

“Now I shall answer thee from his words, and so point out the follies of mankind. For as they made too much of an idol of him, judging he could not be deceived, perfectly so, I tell thee, stands the world at large, and every class of people. They make too much an idol of man: some look to men of wisdom, judging them too wise to be deceived in any thing, and so they make an idol of the Wisdom of Man.

“Now come to professed Christians; they make too much an idol of their teachers, thinking they cannot be deceived; therefore they rely wholly on them, just as the people relied upon Turner, thinking he was *too good a man to be deceived*. But here I tell thee, was My Wisdom to permit an upright man like him to be deceived, that I might point out the follies of mankind in their teaching in man, thinking they are too good to be deceived. Let every man act in that noble spirit of uprightness as Turner hath done—to *own* he was deceived, and was liable to be deceived by Satan’s arts, as well as others.

“If professors of religion and teachers of the people would act as faithfully as Turner, and tell their hearers there was a possibility for them to be deceived in their judgment and in their knowledge of the Scriptures, and that they might be deceived in their

³⁶ George Turner of Leeds, a follower of Joanna Southcott.

judgment concerning My Visitation to thee—that, though they could not see it clear, they might err in judgment and stumble in visions, and therefore they wished every man to read and judge for himself—this, I tell thee, would be the conduct of every man, if their hearts were as upright as Turner’s. This was My Wisdom in permitting Turner to be deceived, knowing the sincerity of his heart, to set an example before all men; because I tell thee, there are thousands that make a great profession of religion, and are made idols of for their profession. Yet they will find in the end, Satan hath as great an influence over their hearts to deceive them, and lead them aside, as ever he had with words to Turner, to deceive him concerning Brothers.³⁷ For Satan’s working is as strong upon the mind, as it can be to the hearing of the ear; but his arts are more quickly discovered when he cometh by words, than when he works upon the mind and heart. So let them know, as Turner was deceived by words, so are these others deceived by the influence of Satan’s working, to set up the creature above his Creator.

“However great they see the error to be in the setting up of Brothers to be more than man, yet more than man do thousands make of their teachers, not considering that the same spirit that deceived Turner by words, deceives them by influencing their minds that they may judge themselves as gods—that all knowledge is in them. Then My Gospel must be null and void, or to what purpose did I say the Spirit of Truth should come from the Father, if the Spirit of Truth was in man? To what purpose did I say I should send the Spirit of Truth and the Holy Ghost to lead them into all truths, to teach you all things, if all truths and all knowledge were in man? Then I need not say all this knowledge must come from God. But to resist the Holy Ghost and the visitation of My Spirit, to despise prophecies, is Satan’s working to fill men up with wisdom of their own, in opposition to all My Gospel.

“As clearly as Turner saw, and will more clearly see it in the end, that he was deceived by Satan’s arts, so will thousands of great professors of religion surely find that concerning the Scriptures, they have been deceived by Satan’s arts.

“Let men seek not the praise of man but the glory of God, and faithfully own they themselves might be deceived: *let them advise their people to search the Scriptures and judge for themselves, and weigh the whole together with the times.* Now mark the words I said to thee four years ago:—

“If e’er a Christian was deceived
By Satan’s artful hand,
It was to shew wherein he strayed
That he might stronger stand.”

“Know that in all the temptations of Satan I shall make a way for your escape if your hearts are open to Me.

³⁷ Richard Brothers, a lieutenant in the Navy, who claimed to be a prophet and had a large following in Joanna’s time. He foretold correctly some things about the Napoleonic wars, but subsequently made presumptuous claims that he was the Prince of the Hebrews to lead the people to the Holy Land where he would reign over them at Jerusalem.

“Let not men be self-confident, judging it is not of Satan’s power to deceive them, either in thought, word, or deed; for I tell thee this is man’s exalting himself, who, in an imperfect state under the Fall, yet thinks he has come to the perfection of a God. Such was the pride of the righteous Scribes and Pharisees, that I condemned in My Gospel, and this too, is the pride of the great professors now, judging they have so much wisdom of their own that they want no more; when I tell thee, they have not wisdom to convince one the other of the different judgments they draw of the Scriptures, neither have they wisdom to clear Mr. Honour when they hear My ways condemned by mankind.

“Therefore I tell thee, the World by Wisdom knows not Me; neither do they know the weakness of their own judgment, of which they boast so much: and great writers prove that there is no true judgment in man. But had they wisdom this to discern and humble their hearts before the Lord, they would all confess they might be deceived. Let them faithfully search and judge for themselves, and then I tell thee I shall turn the whole, and bring in a happy deliverance to your land in a way and manner ye know not. Let the teachers of the people acknowledge that they may be deceived in the judgment they have drawn upon the Scriptures of the manner of My Second Coming and for what I died—that these things may be in part concealed from them.

“So let the people not marvel that I permitted Turner to be deceived, but let them answer why I permitted Peter to deny Me, *after* I had made him the great promise: —“*Blessed art thou, Simon, Bar-jona, for flesh and blood hath not revealed it unto thee, but the Spirit of the Living God, and on that Rock will I build My Church:*” yet *after that I said he would deny Me*. Will they answer why this was done to My faithful disciple and follower? It was to reprove the self-confidence in man, that I permitted it to happen to Peter. After his boasting in his own strength, I permitted him to deny Me: to show you that men cannot stand in their own strength. For the sake of all men this was done, and as a caution to all men, to show how Satan will deceive. But men are self-confident in their own wisdom, and will be deceived by Satan’s arts as Peter was.”

Continuation of George Turner’s letter

‘When they came to me to know the truth, if I believed I was deceived, my answer was that I did fully believe that these things were revealed and opened to you by the Spirit, and I could only praise the Lord for his mercy. I would rather lose the good opinion of men, than keep back the truth given you by the Spirit, for God is all in all to me.’

THE SPIRIT OF TRUTH.

“Now I shall answer thee further of Turner; as I compared him with Peter, so I shall compare him with Paul. Let all discern what was the heart of Paul, for My Honour and Glory; and yet how long I let him go on in his own zeal persecuting Me and My followers. This I permitted for wise ends, to shew mankind that they cannot depend on their religion to teach them a true judgment in all things. It was not through a sinful

spirit of enmity against his God that Paul's persecution arose because his heart was good. I permitted Paul to go on, before I convinced him in a marvellous manner, *and then he fully owned how much he was deceived in his own judgment and knowledge of the Scriptures.*

"I have permitted these things to happen to good men, that they may be as a *looking-glass for all mankind.* Know what is written in the Scriptures, God is clear when He judgeth and just when He condemneth; and by the knowledge of the truth men ought to judge, and not judge from their righteousness that they can judge of things they know nothing about. That they must judge aright, because they are religious men, is the mistaken judgment of thousands. The spirit that was in Paul led him to suffer all the malice and scorn of the Jews, and to lose the reputation he had before among them. Although Paul is so much praised by the great professors of the age, yet where is the man who discerns deeply from Paul, how wrongly he went on in a great profession of religion, and vainly thought he was doing God service. This ought to be a caution to all religious men; for Paul's mistaken zeal in the beginning brought him more sorrow in the end, for he suffered more persecution than all the Disciples. This stands on record, that men may not act presumptuously, but be careful to weigh all matters. But as Paul, in repenting and acknowledging his faults, lost his honour among the men who were his friends before, so he gained that honour that will never end; that his friends cannot give him nor take from him—a life immortal and full of glory.

"And now as I have said of Paul, I say of Turner; however he may lose his honour amongst mankind, because he hath acknowledged, like Paul, that he was deceived by Satan's arts, when he was zealous for the honour and glory of man, now his zeal is turned for the Honour and Glory of God, which will bring him a Crown of Glory, that no man can take from him, nor give to him. For they that honour Me, I will honour; and they that despise Me, shall be lightly esteemed, and though Turner may suffer persecution among his friends as Paul did; yet I tell thee, like Paul, he will gain his honour with Me.

"I tell thee again, I have permitted these things for wise ends, to shew mankind how Satan will come as an *Angel of Light* to deceive good and religious men, even in a matter where their faith is fixed, as Turner's faith was fixed in Brothers, believing all he hath said, because he had some truths appear. I permitted Satan to deceive him to shew man how Satan works where the eyes of their understanding are not opened to discern what they believe, no more than Brothers' followers and his believers had the eyes of their understanding opened to see how wrongly he had placed the Scriptures, and discern wherein he came to his fall; no more is man's understanding opened to discern from the Scriptures, in what manner stands the Fall in the Beginning, or in what manner I came, that in the end I might redeem man from the Fall.

"But as I have already told thee, I tell thee again, where the hearts are good among Brothers' believers, and they are now convinced their faith was wrong to believe I should give such power to a man, they have turned unto Me.

“As for the wrong judgment men have drawn of My Gospel—to believe I came to fulfil one part of the promise³⁸ and never meant to come again to fulfil the other—know I commanded them in My Gospel to ask that they might receive, to ask and be not wavering, neither doubting, but believe, for all things are possible to them that believe. But how can men ask for what is not revealed to them—that they might ask that the promises be fulfilled, that their joys may be full? So I now tell thee of Brothers’ believers; it is to shew mankind how they must be convinced, and acknowledge where their faith was wrong as these have done, before they can become as little children, according to the words I said in My Gospel. Let all men discern deeply, how his believers began in honour to God, judging the man was visited by Me; but when I revealed unto them that a greater than Jonah was near to bring in a happy deliverance to mankind, then they turned from the shadow and looked to the substance; so is it with all whose hearts are good. So now I tell thee of all men, when their hearts are right with their God, they will turn from man, from the wisdom of man, and from the judgment of man, and begin to judge for themselves, seeing that the evil days are before them. For no more is the power in Brothers to lead the people as he proposed, to think I should give all power into his hands—no more have I given the knowledge of the Scriptures into the hands of man—for then My Gospel must be null and void, and the Spirit of Truth of no use, as coming from God to guide you into all knowledge. I have confounded men’s judgment so that they cannot draw it alike, to prove that the judgment of man is not right as to the manner in which My Bible stands, or how it will be fulfilled; for it is no more in the power of man to explain these things than it was in Brothers to do the wonders he proposed. No more were his believers so simple-minded as to believe all the wonders he told them, than were the believers among the Methodists ready to believe that “Man is as holy as God Himself.” Now let the words appear:”

In a letter received from Mr. Manley, he informs me that a Methodist whose name is Clough, asked him, if it is not written:—“Be thou holy, for I am holy?” He answered, “Yes.” Then the other said, “I can find thousands among the Methodists as holy as God Himself.”

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee from his words. I told thee there was not one of Brothers’ believers more foolish in their belief, to judge that he would have power given him as a God, than are these other believers who judge man is as holy as God Himself. For, if man is come to that state of perfection to be equal with his Creator, let them not marvel that others should simply believe that a man should reach that perfection to be equal with God in power and strength, and to think of himself as a *representative of the Son of God*. Let them answer, if the one is not more inconsistent than the other. In thy heart thou answerest thou shouldst as soon have believed all that Brothers said

³⁸ See *Genesis* iii. 15.

that I should make him a representative of Myself and give him all the power of Moses—as believe on the other hand, that there were thousands in the land as holy as God Himself. To thy judgment I shall answer, and all men will find thy judgment just, that it is more consistent with the Scriptures to believe I shall come and work miracles by man, as I worked them by Moses, than to believe that Man is as holy as God Himself, because it is written, “Be ye holy, for I am holy.”³⁹

“Men do not understand the meaning of these words. God who is Holy, the Delight of all that is good, and the Giver of all that is good, hath taught men to follow holiness, because it is a likeness of their Creator, as a Shadow is a likeness of the Substance. But as the Shadow is no more *in power* like the Substance, or in feeling like the Substance, no more is man the substance in Holiness. He may bear a resemblance, as I tell thee the shadow resembles the substance, so let men go on to resemble their God in every good word and work as I have Commanded. Let them discern from the Creation that I said, “Let us make man in our likeness,” but did I create man in our own power, to say he was like his God in power, in wisdom, in knowledge and in strength? If so, he could not fall, for then I must have created My Equal in man; but My equal was not in man, neither was man created to be equal with His God in Might, Majesty, and Power, though created in the Image and Likeness; neither is man equal with His God in holiness, though he delight in the ways of the Lord, to obey His commandments, to reprove evil and do good, because His God is good and cannot look on iniquity, but is a hater of all sin. Neither can a man attain to the holiness of His God, or to the perfection of a God, than Adam could become perfect as His Creator, because he was created in His likeness.

“Now I shall come to the Gospel. Let men discern the difference between Me and My Disciples. They were My followers and in My likeness; they received the Holy Ghost that they might be filled with My Spirit; I was with them in flesh to set an example before them, and I taught that the servant must be like his Master, and like Me in many things they continued. Will men then say they were My equal in every likeness, every mercy, and every practice? If they can prove there was no difference between Me and My Disciples, then they may say there is no difference between God and man, and they may say the Creature is equal with His Creator. These are the errors, as was known to Me, that would prevail among mankind, judging they were come to the perfection of a God. Such are the thoughts of thousands to-day, judging they are perfect and equal with God; because, I tell thee, they wrest the Scriptures, as it is written,—“Be ye perfect, for your Heavenly Father is perfect,” without considering or understanding the meaning of the words, that, as all perfection was in God, and every perfect law given from Him, so in these perfect laws they were ordered to walk, and not to believe that if they walked in every law commanded them, they were therefore equal in perfection, equal in Holiness, with their God. If that were so, then they need no Saviour, no Mediator, no mercy from God to man. I tell thee such erroneous beliefs

³⁹ Lev. xi. 45.

from the Scriptures are held by thousands to-day, whom Satan swells with spiritual pride until they believe they are come to the perfection of a God.”

The above taken from Joanna Southcott’s mouth by me, Ann Underwood, and signed by Jane Townley.

[Extracted from *Southcott Express*, No. 1.]

Agrippa

(From the History of Josephus.)

A Communication given to Joanna Southcott on 23rd July, 1806.

THE SPIRIT OF TRUTH.

“I worked in thy heart to read the book that was brought to thee, which thou hadst never read or seen before; only heard of the title of the book; but now I directed thy hand to some of the contents, I shall explain the whole together.”

During the cruel reign of Tiberius, Agrippa had the care of Caius who succeeded Tiberius. Being one day in the carriage by themselves, the subject of their conversation turned on Tiberius. Agrippa unguardedly said to Caius, ‘I wish it would please God that Caius was in his place.’ These words were overheard by the man who drove them; to whom Agrippa had given his freedom. This man, void of gratitude, first robbed Agrippa, and afterwards informed Tiberius that his life was in danger from what he heard from his master. This so enraged Tiberius with fury, that Agrippa was put in chains—and while he was standing bound with chains, with other prisoners before his palace, leaning in a melancholy manner against a tree, an owl perched thereon—which being observed by a German prisoner, he asked a soldier, ‘Who was the person dressed in purple?’ and being told he was a Jew of the first distinction, he begged of the soldier, if he would let him approach the Jew, for he wished to know something respecting his country. This request being complied with, and an interpreter allowed, the German addressed Agrippa to the following effect:—

“I perceive, young gentleman, that you are dejected by this sudden and amazing change in your fortune. Yet it is not in your power to conceive—nor will you easily credit how very near deliverance approaches under the especial care and protection of Providence, which is your peculiar guard. I now invoke all the gods which are worshipped, either by your nation or ours—by whose permission we are imprisoned, to witness, that I say not this to flatter you with idle hopes by which you will be deceived—for I am not insensible that such prognostications if the events should not prove answerable to the prophecies, are productive of more injury than service. But I conceive it my duty, at whatever risk to myself, to inform you, that you will see such a

surprising turn of affairs, which will elevate you from this situation, and place you on such a summit of honour and power, that you will become the envy of those who have heretofore affected to despise or pity you. The remainder of your days will be prosperous, and your good fortune will be possessed by children whom you will leave behind you. I now entreat your particular attention to what I have further to say when you shall behold this bird, you then shall see at the end of five days from that time. Thus much I am commissioned by Heaven to give you to understand by this auspicious omen, what I declare is founded on facts; and I tell you the simple truth, that you may not be borne down by the weight of your present afflictions, but be happy in the prospect of future events. All I have further to desire of you is, that when you find these predictions verified by the events, you do not be unmindful of your fellow-prisoners, but procure the pardon of those you may leave in this place.”

When Agrippa heard this prophecy of the German, it appeared to him altogether ridiculous; but it did afterwards appear wonderful, when it came to be accomplished, at the expiration of about six months from the commencement of Agrippa’s imprisonment when Tiberius died, and Caius succeeded him, and liberated Agrippa, and created him King and Tetrarch over Israel.

In the third year of his reign over all Judea, Agrippa made a journey to Cæsarea, when a great number of the nobility and other persons of rank, assembled from all parts of the provinces to be present at the solemnity of games and shows he instituted to the honour of Cæsar. Early in the morning of the second day of his festival, Agrippa went to the theatre, habited in silver stuff of so rich a lustre, that the eyes of the people were dazzled by the reflection, as the beams of the rising sun struck on it the rays of light that emitted therefrom, appeared to the vulgar to have something divine in them, and inspired them equally with ideas of fear and veneration. And on the occasion, a fawning crew of contemptible flatterers, extolled him as a deity; and in a formal manner, entreated him to pardon the sins arising from their ignorance, when before they thought him a man—mortal like themselves but now convinced that he was a being of superior rank, and something more than human. Gratified in a high degree by this odious flattery, he sought not to suppress it. But while in this pride of his heart, he was contemplating on his superior dignity—lifting up his eye towards heaven, he beheld an owl over his head sitting on a rope, which he considered as the forerunner of mischief, as a similar circumstance had heretofore been of good fortune. Nor was he mistaken, for he instantly felt a pain at his heart, and convulsions in his bowels. In the extremity of his torments, he addressed his surrounding friends, saying: “Now behold your god is delivered to death by this inevitable fate. I shall prove the absurdity and impiety of flattery, and by my death convince the world that I am not immortal to the will of Heaven. I had no reason during my life to envy the happiness of any prince existing, but ambition has been my ruin!”

This extreme pain continued unabated from that time to the end of five days, when he died in the seventh year of his reign over all Judea, in the fifty-fourth year of his

age. Thus ended the life of Agrippa, whose surviving family consisted of a son of his own name, and three daughters.

THE SPIRIT OF TRUTH.

“Now I shall answer thee with the former—whether the tale be true or not, I shall not satisfy you—but answer it as though real; because it is the parable that I shall allude to, and come to the bird that is mentioned. An owl is a bird of the night and not of the day, therefore, from the shadow of the bird being the bird of darkness—so it was a shadow of the darkness, when a man is in distress, to hurry him into despair—and mark the despair that Agrippa was in at his first troubles. Let the words appear, and I shall answer thee.”

In the early part of his life Agrippa was extravagant, and lived in so expensive a manner, that he squandered away all his money. His creditors being anxious with him to discharge their demands, which it was not in his power to do—he restored to one a castle in Idumea, having conceived an intention that in that place he would put an end to his existence, which was no longer supportable.

THE SPIRIT OF TRUTH.

“Now I shall answer thee of his despair, for here a lesson stands deep for all. In man’s extremity is Satan’s opportunity to sink him in despair, and to bring on his destruction in his adversity; but to swell him in pride in his prosperity is Satan’s working with men; as I shall show thee plain from Agrippa in his distressful situation, Satan worked strong in his mind, to put an end to his existence—pointing out every misery before him without permitting him to reflect how awful would be the effects of such a rash deed if he was not in favour with his God, to change from a world of sorrow to a world of joy. He must change from this short scene of misery to go where sorrow would increase: but these thoughts and reflections, the powers of darkness worked strong upon the mind not to discern or meditate upon. Therefore in the midst of afflictions he is hastening to sink them in despair, and to take from the mind every thought, and every hope of trusting in the Lord—and this was his working with Agrippa. But now discern in what manner Providence delivered him out of all his afflictions, and raised him again to his former greatness and prosperity. But see how soon an unguarded word spoken by him, overheard by a malicious servant—and the fury and anger of Tiberius brought him back again to a more dangerous precipice than he was before, to lose the whole, and to be bound with chains with other prisoners. In this extremity the bird of the night showed him how strong the powers of darkness were ready to sink the same despair in him as before, had there not been a messenger present to give him some comfort in the midst of his afflictions, for though he did not wholly rely on the words, yet from the manner the whole was spoken, there appeared a glimmering hope from the greatness was told of his preferment; and knowing what a favourite he was with Caius, there was room to hope that Tiberius would die, and the other assume the crown. Then there was a possibility it might be true. So from the

words told him by the prisoner, filled his fears with faith, and his despair with hope, that a change might take place, and give him room to blunt all the arts of Satan's temptations which were as near invisible as the bird of night was visible to tempt him to despair. Yet in troubles he was promised deliverance, and that Heaven would protect him, and raise him up again to honour—this lifted him up so high as to swell with pride and vain glory—forgetting the hand that had delivered him—and that it would cause his death; for though the words were not spoken in that manner, or the sense of the bird explained, yet from the words that were spoken when he saw that bird again, he would die in five days. And now from the bird discern, he no more appeared to sink him in despair, neither did he appear to him in sorrow, but at a time when he was in the greatest prosperity, forgetting the power that had caused his deliverance and taken his enemies from him, who had before boasted of their greatness and grandeur, being more than man—forgetting that the hand of death would soon level them with the grave, and bring him to the dust like other men. He saw the pomp of birth before him—Tiberius and Caius, and yet how soon was he swelled with pride when the ignorant men applauded him. Here I tell thee is Satan's art to destroy by pride and vain glory, and swell their pride that they are more than men; and this he was working in Agrippa as strongly invisible, as the owl appeared visible, which I have told thee is a bird of night, which was a type of the powers of darkness. And here is a lesson that stands deep for all to show men plainly how strong Satan works their destruction by spiritual pride as it did in him to receive the flattery of the people that he was something more than human. And this was Satan's working at first when he boasted in Heaven, and this was his boasting with the fallen angels, and thus he boasted with mankind, to bring on their destruction; and thus he was ready with Agrippa, who gave way to flattery, and forgot his reason, from what hands and from what power, and by what deliverance, or from whom, he was brought to that greatness.

“This forgetfulness in himself brought the bird before him, that he might call the whole to his remembrance, that it was by the hand of Heaven he was freed, according to the predictions of the prisoner. And this did call to his remembrance when the hand of death was upon him, and violent pain seized his heart. This brought him to an humble acknowledgment that he was no more than a man. The bounties he had received were from Heaven; nothing immortal was in himself. Here he began to reprove the madness of the people who had so wrongfully swelled his pride. Their flattery he then condemned, as death was a mercy to him, not to go on in the errors of his ways, and forgetting the hand from whence his deliverance had come. But how dreadful must his end have been, after all the deliverance he had found, had he lived to go on in that pride of spirit that he began in, when the ignorance of the people had swelled him up.

“Now here I have shown thee from Agrippa and the manner the parable stands, what a looking-glass it is for all, because I have told thee, from the bird, seeing it appear in his distress, and seeing it appear to bring on his death. It is not the bird was

the omen of good, the bird was only to show all the different ways of Satan's working—as I have shown thee from his first despair; but when that missed of his taking advantage in adversity, he did not miss in prosperity to swell his heart too great with pride, which brought on his death at last.

“So here discern the parable deep, and now I shall come to the world at large, as Satan's working was with him, so is his working with thousands, I tell thee, of professed Christians. Many at first sink in despair, as he began, and afterwards swell with spiritual pride, as he is swelled, and judge they are something more than human, and to this state, I now tell thee, are thousands of professors in your land come. Some boasting of their abilities—some of their gifts and graces; and as they are flattered and worshipped by their hearers, so this I tell thee would be an error soon swelled up in My Visitation to thee, if I had come in all the languages, in all words, in all ways that suit the minds of the public, to be consistent with the dignity of a God, with the ways of a God—then the love I have expressed for mankind would give Satan room to swell their pride, that they were more than men, or I should never express such love to them to say, that ‘My delight should be with the sons of men.’ All the promises that are made to mankind in their Redemption, and all the love I have expressed for My faithful friends and followers, would give Satan room to swell them up with spiritual pride, that they were more than human, and to be chosen of the Lord in a work like this, to be workers with God, as My Disciples of old were workers with Me, to bring in My Kingdom: Satan would soon swell them up with spiritual pride, if all My Visitation to thee was in such a manner as dazzling rays of divine lustre, and appeared with that brightness to the eyes of mankind as the robes of Agrippa appeared to the people to make them say he was more than human—being dazzled with the brightness of his robes. And did all My Visitation appear in this dazzling brightness and splendour to thee, and in this dazzling brightness appear to mankind for all to begin to give praises to the lustre of My words, as they did to the lustre of his clothing, then the last error would be worse than the first. And now come to the first error in unbelief, not discerning My words and ways in what manner My footsteps are, and how I am going on. There is no one knows, neither do they understand how the Scriptures are placed, or how they must be fulfilled. For this is the way the powers of darkness work in man, to judge things will always remain as they are, and no more believe in My Visitation to thee, than Agrippa relied on the words of the prisoner. And yet I tell thee, there are many who discern a glimmering light mixed with faith, that these things will come that I have spoken by thee, and My Gospel will be fulfilled. Yet this light and this faith are clouded by the unbelief of mankind, and the mockery of the world keeps them, as it were, on an even balance not to be swelled too high with spiritual pride: and in this manner I lead them on from sinking to despair—that meaneth, to keep their faith from sinking and dying away under the mockery of mankind. But was the whole to shine in its splendour to the world, like Agrippa's robes, and men begin to say like the chosen people, they were more than human, and fill them up with spiritual pride, the last error would be worse than the first, and more dangerous to mankind, because I tell

thee, in ways of religion, there are two extremes of Satan's working: first by despair, and next by presumption, as it was with Agrippa in his temporal affairs. If the lustre of My words shone bright in all things, and no clouds stood between to take off the dazzling brightness, I ask thee where is the man could stand to be chosen for so great a calling, if they saw it was greater than Agrippa's? And for greater glory in the end, and everything above bright and fair. Therefore I have put thy writing in such a manner, as to put a veil before their eyes, or a cloud before the rising sun, that all its splendour might not appear. But let them look to the Scriptures, and see what is said of the twelve stars, see what is said of the Sealed number! If all appeared in a straight line, that none could be called but what were chosen: that meaneth, none chosen but what would stand: none sealed but were faithful believers, and none fall back after they were sealed, but all stood in a straight line, and all My Visitation appeared to mankind like the sun in its brightest splendour, praised and applauded by the world, then I tell thee, Satan's power would be working strongly to fill up the chosen and the Sealed, that they were something more than human. But as death prevented him from going on in his pride, so I have put a death, or a likeness thereof, in thy writings, by the manner the whole is planned to keep back the pride of men, that Satan might not have the advantage over them. For deep, I tell thee, is the parable to all men, if they discern the manner of the bird, that I have told thee is a bird of the night, appearing to the man in his despair, and then in his presumption, which brought on his death, as he was foretold. And know what I have compared the bird to, and know I have told thee there is no greater sin that Satan can swell mankind with more like himself, than the height of spiritual pride, because it bringeth every sin and every evil with it, as I told thee of Herod—it bringeth envy and malice and cruelty which may be discerned in all men. Therefore let no one man marvel I have worked round in this manner to blunt the edge of pride, and from the manner of many who have been called in this work, and have fallen back again, is as a cloud to the others; because they know not who are the Sealed number who will stand to the end, and so I tell thee of the sealed number, seeing so many fall back, and so many wavering and doubting in their faith, they know not who are the Sealed number that will stand, as the Wise Virgins in the end, to keep men that they may not be high-minded but fear, and not be lifted up with spiritual pride to think themselves more than human, because they are Sealed, that they cannot fall—seeing many fall before them is a check to their pride; and so I tell thee of the others—seeing some of the Sealed appear likely to fall, while others have fallen.

“Pomeroy was called as great as Carpenter—and much greater had he stood: but see how they are fallen away, the one through pride, that he could not bear the contempt of the world, and the other through pride, being exalted by a false spirit, more than he was exalted by Me, and this pride caused his fall. And this is a caution to all: “He that thinketh he standeth, let him take heed lest he fall.” And just will all men find thy observation: let not him that putteth on a harness, boast like him that hath put it off. (1 *Kings* 20:11.) But let this be a caution to all, and let them discern the parable deeply, and let them discern My words to My Disciples: ‘I have many things to tell you,

but ye cannot bear them now.' And there are many great promises in thy writings which stand great for the believers, whose faith endureth to the end. And yet I tell thee, they cannot bear them now to know for themselves who will stand to enjoy them. This is more than man can bear, without being lifted up with pride: therefore I have put a veil between, and a cloud before the sun, that its dazzling brightness they may not see, because it is more than men can bear, while Satan's power strong remains to swell up with spiritual pride. So let no man marvel at the simple manner I have led thee on to lower the pride of man, and on the other hand, to confound the depth of Satan's arts, that he may not sink them in despair.

"I have put many things plain and clear. So here I have shown thee it is not My wisdom to act according to the wisdom of men; for were I to act according to their wisdom, to let all My works appear in their brightest splendour, and all to shine in a heavenly lustre, to prove to all the work is divine, then My Gospel must be null and void. It could not come according to My words, and Satan's arts would sink the pride of man, because I tell thee there are thousands whose hearts would swell with pride instead of love, if they knew the days were at hand that I should come and redeem mankind, and bring in a glorious peace to men. This I tell thee would swell their pride the more thou enflamest their hearts to love, when the heart is full of evil. Therefore, was My Visitation to appear in the brightest splendour, and clear to the wisdom of all men, it would not be of good to all men, because the world judge more highly of themselves than they judge of My love. And therefore it is My wisdom to go on in such a manner as men may go on in faith and fear. Therefore the best wine is reserved to the last; till the hearts of all men have been tried who are worthy of so great a Promise as is left on record for man's redemption. Know, it must be men tried and proved, and their love must be proved according to My Gospel, as I told them the Pearl of Great Price was hid in the earth, and man must dig deep to find it. But how could a man dig deep to find a thing that shone with all its brightest lustre, like the beams of royalty before his eyes? If the pearl appeared bright to man, and all mankind could see it clear—no earth to cover it, no wisdom to try to seek to find it—then it could not be the Pearl I mentioned to liken the Kingdom of Heaven to. So now if men discern deep from the parable I have ordered thee to bring forward concerning Agrippa, and how I have compared with the former, the self-righteous boasting Christians, who boast so much of their goodness, judging they are more than human, they judge they are holy, as God is holy Himself; and let them discern this spiritual pride brought on the fall of Agrippa.

"Now if men discern deeply what folly there is in mankind, they would discern My wisdom in My Visitation, to bring it forward in such a manner as to suppress the pride of men; and know it is the humble I said should be exalted. But how can men be humble believers, if I begin to swell them in pride? Then they could not be humble to bear the scorn and contempt of men at first: for now I tell thee, concerning professors of religion, that they boast of among the Methodists; when they began at first, and met with nothing but scorn and contempt and persecution from the world, there were many

humble good hearts amongst them; but since they began to be successful, praised and applauded one by the other, and all their persecution ceased, being judged popular in the world, as being caressed by many of the great; this hath filled them with pride and vainglory, which I now tell thee they are full of, and therefore they will find their understanding is not sure; like Agrippa, they will find their fall, if they do not humbly turn like men, and discern My footsteps through, in what manner My Disciples went on to suppress spiritual pride in man. And now discern from My Visitation to thee, how many simple things I have brought forward, and in what manner I have led thee on, that no man might swell thy pride to say thou art more than mortal. In like manner I have led on the whole, that no man may judge he is more than mortal; but that all their trust may be in Me, knowing all My promises are great to all those who endure to the end. A crown of glory I have promised for their reward, and an endless life! rejoicing with the Church Militant, or the Church Triumphant! My faithful friends will gain their reward. So now let all men discern deeply the parable of Agrippa, and how it is explained. Let no one dispute whether the parable be a true picture of mankind—first to sink into despair when afflictions are great. This is often in adversity; and too often in great prosperity, when the scenes are greatly changed, Satan’s workings are strong to swell them with pride. This is often in things temporal, and the same in things spiritual. First he tempts them to their destruction, that they cannot be saved, this it is known to them hath been his working amongst many, and after that swelled them equally with spiritual pride. Therefore the parable of Agrippa that I ordered thee to bring forward, is for all: and for men to discern My wisdom, to keep the believers in that manner Satan may not have the advantage over them, to swell them high with spiritual pride.”

Joanna Southcott.

(Witness) Ann Underwood.

Jane Townley.

[Extracted from *Southcott Despatch*, No. 29. See also *Small Still Voice*, No. 37.]

On the Sealing

From a Communication given on July 23rd, 1806.

THE SPIRIT OF TRUTH.

“Therefore let no man marvel that I have worked round in this manner to blunt the edge of pride, and from the manner of many that have been called in this work and have fallen back again, is as a cloud to the others, because they know not who are the Sealed number that will stand to the end. And so I tell thee of the Sealed number, seeing so many fall back, and so many wavering and doubting in their faith, they know

not who are the Sealed number who will stand as the wise virgins in the end, this is to keep men that they may not be high minded but fear, and be not lifted up with spiritual pride to think themselves more than human, and that because they are sealed they cannot fall, as seeing many fall before them is a check to their pride. And so I tell thee of the others, seeing some of the Sealed appear likely to fall, while others have fallen; Pomeroy was called as well as Carpenter, and a much greater calling had he stood—but see how these are fallen away—the one through pride that he could not bear the contempt of the world, and the other through pride, being exalted by a false spirit, more than he was exalted by Me, and this pride caused his fall. And this is a caution to all—he that thinketh he standeth, let him take heed lest he fall.”

In a letter to Mr. Field, dated August 2nd, 1806, Underwood writes for Joanna:—You and Brother Turner will make it known to those whom it may concern, and see it strictly obeyed yourselves, namely, that she is very jealous concerning the number of Seals that are demanded, therefore, she begs the whole of the chosen brethren will strictly scrutinize all persons who have, or may apply for Seals; for unless the hand and heart go together their signing is of no use, and not one person must have the Seal unless they can show they have the book, called *Sound an Alarm* for their own. If they had it and parted with it, still that would not do. One book will serve a man and his wife, but if there are twenty in one family, and they all want Seals, they must each produce their book or buy one at the time; and the Lord has again strictly commanded they must keep the book by them, and this order must on no account be departed from.

[Extracted from *Two Witnesses*, No. 17.]

The Sign of the Prophet Jonah

Jesus Christ to be seen Three Days and Three Nights in the
Centre of the Earth for Every Eye to See.

A Communication given to Joanna Southcott on August 4th, 1806.

A Gentleman's four Objections Answered.

1st OBJECTION.—The promise is made unto the seed of the woman. Joanna Southcott is the seed of the man.

THE ANSWER OF THE SPIRIT.

“Now put the words of the promise:—“I will put enmity between thee and the woman.” (*Gen.* iii. 15.)

“Here I tell thee, men do not understand what they read—because I said I would put enmity between the serpent and the woman—but added afterwards—“And

between thy seed and her seed; it shall bruise thy head.” And so I have said in all thy writings—it is the seed of the woman that was bruised for the transgression of man, that should bruise the serpent’s head. I have told thee it is the woman should do it, because I know it is not of thy power. And yet to fulfil the Scriptures, the enmity must be kindled between the woman and the serpent; and by her the promise must be pleaded, though it is revealed by Me that you may ask and receive that your joys may be full.

“So if men discern what they read, they will clearly discern there are two distinct words that are spoken in the Fall concerning the promise of bruising the serpent’s head. And though thou art the seed of man, as being born after the flesh—yet let them know it is the seed of the Spirit that was born of the woman, must visit the woman, to kindle that enmity between the woman and the serpent, and fulfil the promise that was made in the Fall. So here is the wisdom of man, who pretends to reprove without understanding what he reads.

“Was not the woman first visited by the Holy Ghost before her seed appeared, that should hereafter bruise the serpent’s head? Then must not the same spirit again visit the woman, to put enmity between her and the serpent? And let him who reproves answer it, how he will make the two to be but one.

“And was not Mary the seed of man as well as thee?

“Then let them know by what Spirit the promise must be fulfilled. Let them answer and I shall answer thee again.

“And now come to another of his objections:—”

2nd OBJECTION.—Respecting the work of Redemption on Earth, He truly declares it was finished.

“Now I shall answer thee from My own words:—“The powers of Heaven shall be shaken—and then shall they see the Son of man, coming in the clouds with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh; when you see these things come to pass, know ye the kingdom of God is nigh at hand.” Now I ask mankind where they will prove from the Scriptures that I have told them their redemption was then? But know the answer I gave My disciples after My resurrection, when they said, “Lord, wilt Thou at this time restore the kingdom of Israel?” Know My answer: “It is not for you to know the times or the seasons, which the Father hath put in His own power.”

“But know the words the angels said, when they appeared like men to My disciples: “This same Jesus, which is taken up from you into heaven, shall so come in like manner.” And this is what I told them before My coming in Might, Majesty and Glory, to take out of My kingdom all that offend and do wickedly, when I come to establish the kingdom I taught them to pray for. And will you say all this was finished when I expired on the Cross, because it was finished of My heel being bruised, and the power that men and devils had over Me was then finished?

“But will men argue from that, that all my power was finished, that I could not come again to bruise the serpent’s head, and destroy the works of the devil—to have

the prince of this world cast out? Then they must say My gospel is false, and My disciples were deceived, if they say all was finished, because I said My death was finished, that death and hell had no more power over Me; and this is all I meant was finished.”

3rd OBJECTION.—And the last Adam, he now reigns in heaven, the Spiritual head of those who are made partakers of a spiritual dispensation. And he sheds forth his spirit agreeably to his own wisdom.

“Then now I shall answer thee, and out of his own mouth condemn him, as he allows My Spirit to be shed forth according to My own wisdom.

“Then let him answer, Where is the man that I have employed as My counsellor to teach Me wisdom in what manner, or in what way I shall shed forth the visitation of My Spirit? Doth he not allow himself it is according to My wisdom? Then it cannot be according to the wisdom of man.

“Where is the man who was My counsellor in the beginning? And where is the man of whom I shall ask counsel in the ending, to give Me directions in what manner I shall shed forth My Spirit, or whom I shall visit by My Spirit to bring all things to your remembrance? For out of his own mouth I will condemn him, if he begins to be My counsellor, and to boast of his wisdom, when he hath allowed I shall visit in the Spirit, according to My own wisdom; and according to My own wisdom all men will find I have visited thee.

“So he must object against himself if he objects against My ways and wisdom. Now come to the end.”

4th OBJECTION.—As Moses said, respecting Christ, in his human nature,—“A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear.” So we are also told—“The days shall come,” saith the Lord, “when you shall no more be taught of your neighbour—but they shall all be taught of God,” as Moses said, “I AM” shall be the head: and, I think I may add, no more.

“Now from his folly I shall answer; and let the understanding of your eyes be opened to see the folly there is in mankind—a contradiction to their own words, saying, all was finished on the Cross,—and then to say, at the end of his letter “The greatest part of his work was left unfinished.” Were not these men taught of men after My resurrection, to go with malice and persecution against My disciples? And are not men taught of men to the present day, amongst every nation, kindred and people? And in this land where the Scriptures are open to your view, and many great boasters of religion, but do they not go on to be teachers of each other; men to be taught of men—different sects and parties, and many heresies brought in by mankind? And My Gospel is denied by many professors and many Atheists in your land.

“Sin abounds, of all kinds, with a high hand, and many trying to be men-pleasers! and relying wholly on the wisdom of men, denying the visitation of the great I AM,—not allowing that one shall be taught of God.

“Then how will he prove the whole is finished?—to say that all are taught of God, and no man need teach his neighbour when men are going on in their own wisdom,

boasting of their own knowledge to be teachers one of another, and mock that one should be taught of God—then how will he prove that the whole is finished or that the Scriptures are yet fulfilled? But this is the folly that is in mankind—no more discerning what they read than he hath discerned in what contradiction he has been proving his own objections to attempt to prove that not one shall be taught of God; and yet to allow in the end that all will—and to say all was finished on the Cross—when the whole work for man’s Redemption to be freed from the Fall, and taught of God, every man, and not taught of His neighbour, he must allow is not finished, but a work that I have told men I am coming to accomplish—the Great I AM—the Creator of the Universe, who laid the foundations at the first, and said, “Let us make man in our likeness,” this is what I have told thee I am coming to accomplish, that all the earth may know the Lord, and every man be taught of God. That old things may be done away, and all things become new and the rebuke of My people be taken from off the earth—this is the work I am coming to accomplish. But let him answer to what I have said, and see if he can prove his assertions, that all was finished when My death was finished.

“And now come to his remark of Jonah.”

[The following is corrected from another MS. copy.]

This gentleman said,—“The only sign that our Lord said he would give them that asked, was the sign of Jonah’s being in the fish’s belly three days and three nights—and that sign was shewn soon after when our Saviour was crucified, by his being put into the sepulchre for three days, then the meaning of the words were fulfilled, and that was the only sign he gave them—but he afterwards appeared to his disciples to further convince them, and strengthen them in their going on.’

THE ANSWER OF THE SPIRIT.

“Now put down the 12th Chapter of *St. Matthew*, the 40th verse: “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.”

“Now come to My death. (*Matt.* xxvii. 62.) “Now the next day that followed the day of preparation, the chief priests and the Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, ‘After three days will I rise again,’—and they commanded the sepulchre to be made sure. In the end of the Sabbath, as it began to dawn, toward the first day, came Mary Magdalene, with the other Mary, to the sepulchre, and the angel answered, and said unto the woman, Fear not ye—for I know that ye seek Jesus who was crucified; he is not here—for he is risen, as he said.”

“Now put down thy own judgment.”

Now we will suppose this to be the ninth hour in the day that our Saviour was crucified, then the ninth hour on the Saturday makes twenty-four hours: that was a day and a night—and this was the last day of the week, which was the Jew’s Sabbath.

But the first day in the week in the ending of their Sabbath, as it began to dawn towards the first day, they went to the sepulchre and our Saviour was risen from the dead. But had he remained until the ninth hour, he could not have been longer than two days and two nights in the sepulchre.

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee; and mark the words I told thee before, what I told thee⁴⁰ of being three days and three nights in the heart of the earth, alluded to My coming again in Might, Majesty, and Glory, when the pillars of heaven shall be shaken, and the foundations of the earth shall tremble; for as the Veil of the Temple was rent when I was crucified by man, and suffered for the transgressions of the Fall, so will the Veil be rent from all, and the foundation of the Earth shall tremble, when I come to destroy the works of the devil and bruise Satan’s head, as they bruised My heel. Then they will find I shall be *three days and three nights in the heart of the earth*.

“And now come to the Revelations, i. 7. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail, because of him. I am Alpha and Omega—the beginning and the ending, saith the Lord, which is, and which was, and which is to come.”

“Now let men mark this chapter, with My saying, in what manner I should come again, and with the 7th chapter of the Prophet Daniel, then they will know the meaning of the sign, that I said, As Jonah was THREE DAYS AND THREE NIGHTS in the fish’s belly, so shall I be THREE DAYS and THREE NIGHTS in the heart of the whole earth—IN A CENTRE, for EVERY EYE to SEE ME. For this I spake of My second Coming. And all men must discern, though I was crucified on the Friday, and rose again early on the morning of the third day, to fulfil the words I told My disciples, that I should rise again and go before them on the third day; but how could I tell them this if I meant to remain in the sepulchre the third day and the third night?

“But here I tell thee men do not discern what they read, but wrest the Scriptures, and turn them, according to their own purpose, without discerning whether it be true or false; neither do they discern what I told thee before, that from the vinegar being brought, all My sufferings were at an end, that the malice that man could inflict upon me, I said, was finished.

“But of the signs of My being the Son of God, at that time I worked many signs and miracles amongst them; and at My death by darkness being over the land, from the sixth hour to the ninth—the veil of the temple being rent—the graves being open and the dead arising, where is the man can say I only showed the sign of the prophet Jonah, at that time to be three days and three nights in the heart of the earth? Let them discern in what manner I arose the second night. “Behold there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. And the keepers shook, and became as dead men.” Now let men discern the sign that was given at My death and the manner I

⁴⁰ See also Book 10, *Second Book of Letters*, p. 95, and Book 27, p. 5.

arose the second night with signs and wonders from heaven. They must all know what I said of the prophet Jonah being three days and three nights in the heart of the Earth, did not allude to My death at that time, but to My SECOND COMING IN GLORY.

“And yet I know this wrong judgment hath been drawn by many without discerning what they read, or what advantage they give the adversary to work over the minds of men to prove the Gospel false from the wrong judgment they draw. So, instead of convincing mankind, who believe not the Gospel, they only bring forward such arguments to give unbelievers room to plead, that what is said of the Gospel, by believers in the Gospel, is not true.

“Therefore such men, out of a mistaken notion, explaining the Scriptures to be fulfilled when they are not, only strengthen the hands of those men who write against the Scriptures. For when men bring forward arguments they cannot prove, they only confound the Scriptures and themselves, and give room for the unbelieving world to condemn the believers of the Scriptures from their own mouths. And this folly hath been for a long time in your land, which strengthens the hands of evil doers, to prove to mankind that the prophecies of the Gospel [which they] bring forward assert what they cannot prove to be true; and as My words and meaning were not understood by man, and I well knew false constructions would be put upon them, therefore I plainly told them in the days of My flesh—that the *Spirit of Truth should come from the Father to bring all things to your remembrance, and lead you into all truths*. And let them observe from the chapter I have pointed out to thee how often I warned them of the Spirit’s coming—The Comforter and the Holy Ghost to be sent in the end, when the prince of this world should be *judged*.

“And now as I have explained to thee My meaning of the prophet Jonah—how I should be three days and three nights in the heart of the Earth when I come to fulfil the whole, as Jonah was three days and three nights in the fish’s belly—so now mark the other sign I said of Jonah. As Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation; they should have the sign of Jonah the prophet. And now discern the two ways I placed the prophet Jonah—the one to be in a fish’s belly—and the other as being a prophet to warn Nineveh. And these two signs I placed for the end.”

Joanna Southcott.

[Extracted from *Express Leaflet*, No. 1, with corrections from another MS. copy.]

A Strict Command Concerning the Seals

August 7th, 1806.

THE SPIRIT OF TRUTH.

“The Sealing of the people I have given as a strict command, and said they were thieves and robbers that do not come in by true faith, and bring on themselves a greater destruction than the unbelieving world, mocking and trifling with things that are serious, and with words taken from the Scriptures that I commanded to be given as a protection to those that wished for My Kingdom to be established, and Satan’s power to be destroyed; but when men can so presumptuously first sign their names for Satan’s destruction, and then mock My protection, let them know their sins are of the blackest dye. Therefore, I gave that strict command in the book to be published to the world, and read by all that were sealed, that they might know the danger if they came in as thieves and robbers without faith. But how could this so clearly be made known to thee, that many were going on in this manner, if I had worked in thy heart not to see the deceitful woman,⁴¹ then the deceit could not appear to be known and proved that many were going on in this manner, because, I tell thee, there are many like her whose hearts are known to Me, but concealed from mankind; yet, if I had told thee this before I had proved it all, these impostors would have said it was false, and I could not have laid My strict command to be enforced again on the people. But now My strict command is given, to be sent everywhere, that no more Seals shall be given but to such as can show they have the book, *Sound an Alarm*, to keep it in the house as a witness against them, or buy the book when they have their Seals, that they may be condemned from the book. And this, I tell thee further, they must affirm they have read the book, or heard it read, before they are permitted to be sealed, and then not to have the Seals before they have the book with it, such as cannot show and prove they have their own. And no more are to be sealed than such as will sign their names that they believe the calling to be of God; and let them all consider how strict was My command from this book. But do men vainly suppose this strict command would be given if the hearts of the people had not been known to Me, that thieves and robbers would come in? And now I have made it plain before thee, and know what I told thee in the book, the first Sealing went out one year without any strict commands, to try all men, like the net cast into the sea gathering in good and bad, and in like manner both came in, and the bad cast themselves away; so after those words had been fulfilled, I ordered that none should come in but by faith, for he that entered another way was a thief and a robber. And mark the words in My Gospel: and now let all discern the door is open for none but believers, and he that does not come in by faith cannot come in by the door of the sheepfold, but, coming in another way, either through mockery or enmity, they come in as thieves and robbers to mock their God and to deceive man.

⁴¹ One who by false pretences obtained a Seal.

Therefore the book *must go with the Seals*, as I told thee before, for a witness against them if they come in another way. And let them mark pages 52 and 53 in *Sound an Alarm*.⁴²

[Extracted from *Two Witnesses*, No. 17.]

[As it adds important information I shall include the opening remarks from a letter bearing the same date sent to another believer by Joanna Southcott.]

Dear Miss Eveleigh,

I had a communication given me in answer to an artful woman, who came to me with a wrong name, saying she had come from Bristol, and so clearly told me where my brother lived, and the place where the Rev. Mr. Eyre meets the people, and pretended herself to be a strong believer, and said she had brought in many, and came to me to get seals, and though I refused her, telling her she must have them of Mr. Eyre, yet she used such arts that I gave her liberty to enter the names at Field's, and she had five seals. She had been at Doncaster and got seals there. After this was done I was told of a woman of another name, who said she had been to me and got the seals, and boasted that people had seals to see what was in them, and then destroyed them. I then reflected with myself that I had ever permitted any stranger to come to the house, as I thought from this Mrs. Bennett's saying she had been to me, gave the other woman, who they called Mrs. Downs, the liberty of saying the same. But from the communication it was plainly told it was the deceitful woman who came to me, and that the Lord had permitted it, for me to be deceived, that I might find out the truth of what deceit was carried on through mockery to many that were sealed, therefore the following communication was given to me to prevent further abuse of the seals:—

[After the previous Communication, the letter continues:—]

After this communication was given, a friend came to me and told me, that woman who came to me by the name of Bennett, her name was Downs, that she was a great imposter and deceiver, and though she had professed herself so great a believer to me and Mr. Field, yet she went to others and mocked my visitation, and mocked the sealing. Although she went from place to place forging names to add to the list that she might get seals, but for what ends I know not that she is going on in this abominable practice, therefore see the necessity of the *Sound an Alarm*, when the sealing is so strongly expressed that no one should be sealed without reading the book. And now I see the necessity of buying the book to be kept as a witness against them, and I am fully convinced there is no serious believer, or serious Christian, that would

⁴² The page numbers may differ in some copies:—For the Book with 65 pages, refer pp. 45 and 46. For the Book with 72 pages, refer pp. 49 and 50.

wish to be sealed without knowing on what foundation, or for what ends, the sealing is, and the book is a guide to all in a future day to have it by them.

[Extracted from *Had They Had Knowledge*, p. 149]

On Proclaiming the Coming of the Lord

Letter and Communication sent to Mr. Wadman, of York, from Joanna Southcott.

August 8th, 1806.

Dear Friend,

I received your letter and was earnest in prayer that the Lord would be pleased to give me an Answer, if it was His will for you to proclaim the Coming of our Lord. To my petition I was answered—I should go in and open My Bible with my eyes shut; and as soon as I had shut my eyes, before I opened the Bible, your letter, and one from Mr. Turner, and one from Mr. Foley were to be placed together. Then Miss Townley was to take one in her hand, whichever she chose, and Underwood another, and to put them in the places where I opened to. Miss Townley was ordered to put in the first, and then it was said, you should be answered from the Scriptures where I found your letter. The first place I opened to was *Romans* xi., xii., where Miss Townley put Turner's letter. The second place I opened to was *Isaiah* xxxv., xxxvi. and xxxvii., where Underwood put your letter. The first words I cast my eyes on were the 3rd verse of the xxxv. chapter: "Strengthen the feeble hands and confirm the feeble knees." The 3rd was in *Zeph.* ii., iii., but it is verse 2, chapter ii., I am ordered to pen: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you—seek ye the Lord, all ye meek of the earth." *Romans* xi., xii., the 32 and 33 verses of chapter xi., I am ordered to pen. "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

THE SPIRIT OF TRUTH.

"Now I shall answer thee from these Scriptures, where I directed thy hand to open, and directed their hands to place the letters: but as I knew the intent of thy heart, wishing his letter to come to the Gospel, I spoiled the intentions by working in Townley's heart another way. And now discern from thy own wisdom, are the words so strong to answer his enquiry from the Gospel, as they are from the Prophets a plain answer from the Scriptures to his enquiry? And then as the chapters before thee, his enquiry was to know whether he should go as a labourer into the Vineyard, and warn the people of his coming Lord. And this was thy petition, and from the chapters where thou didst find his letter, let him see My answer—"to strengthen the weak hands, and

confirm the feeble knees. Say to them of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you: then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." So let him discern My answer to his enquiry, from where I directed thy hand in the Scriptures; then he will know his free-will offering is accepted. And now discern where every letter stands to warn you all of the end; and let them discern deep the three chapters in *Zephaniah* where thou didst find Foley's letter; then he will discern that these chapters speak of the end, when the Daughters of Zion shall shout forth with praises, and Israel shall rejoice in the God of their Salvation. But let them discern from these chapters, by what judgments, and what desolation My Kingdom will be brought in: then he will discern that unbelief must greatly abound that was foreknown to Me, or these judgments would not be threatened at a time I was coming to bring in My Kingdom of peace. So from these chapters he may observe that persecution and unbelief will abound; therefore he may tell them that are of a fearful make, to be strong, and so confirm the feeble knees, and strengthen the hands that hang down through the persecution of mankind: show them from the Prophet that all was foretold, and consider the word I said in My Gospel: "I come not to destroy the Law of God or the Prophets, but to fulfil them." And know I said they should all be fulfilled. So let them discern what is spoken by the Prophets, and in what manner I directed all your hands; and let him discern deeply upon the Gospel where Turner's letter was found—"How unsearchable are all his judgments." Let him discern how unsearchable are all My ways, and My paths past man's finding out. Then how can these things be found out by man, in what manner the Scriptures will be fulfilled, before I come to reveal the whole? Where is the man can be My counsellor? But let him discern from the chapter that it speaks of the end—the fulfilment of the Gentiles—the restoration of the Jews, and the danger of the Gentiles being cut off for the same unbelief for which the Jews at first were cut off—for the same unbelief for which the Jews at first were cast out, and their city totally destroyed. So let him weigh the chapter deep with the others, and then he will see in what likeness the whole is united together to show you all that My Kingdom is at hand. And now he must discern My ways in what manner these chapters were brought together by the answer to his enquiry and thine, and My directing thee in this manner. So let him discern in what manner I directed thy hand, and in what manner all their hands were directed, from the three letters, to the Scriptures that tell you of the end: and know it was in answer to his enquiry to warn the people of the end. So let the Scriptures be his answer. And let him mark deep the chapters, how in one sense stands the whole. And let him discern deep from the chapter, and the words of the Apostle, what he told them of the end, that as the natural branches were cut off through unbelief, the wild olive has room to fear. So here let man dispute of his calling, that it is wrong to warn the people that My Kingdom is at hand. But let them know

that My answer is sent him from the Scriptures, to join with his brethren; and let him know whose letters were put in the Bible, and where the whole is found.”

Joanna Southcott.

[Extracted from *Express Leaflet*, No. 42. See also *Small Still Voice*, No. 62.]

The Lord is Joanna's Guide, Director and Protector

Friday, August 22nd, 1806.

I was ordered to sign my Name to the writings, that have been taken from My Mouth, since I dropped my Pen in 1804, and those that had been put in Print, I was ordered to Seal up with our three Seals; and the four first of the Judges, as they came, [were] ordered to seal them likewise, as we sealed them. I was ordered to close my Eyes, and open my Bible, and they were ordered to put in their Seals, where I opened to, and the Verses to be marked, particularly each side where the Seal was found; but all was to be done promiscuously and in haste, that nothing might be done designedly. And no one was to fix what Seal was to go in first, before they saw my Eyes closed, and then to fix within themselves, who should put their Seals first, before they saw my hand placed to open the Bible, that every thing might be clear before them, it was the Lord directed the whole, that it was his Command it should be done. The first Seal they put in was mine, *St. Luke*, Ch. 22, ver. 59 on one Side the Seal, the other Side Ch. 23, ver. 2. “And they began to accuse him, saying, We found this fellow perverting the Nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.” Second in the Gospel was Charles Taylor's; the 11th Ch. of *St. John*, 11th ver. “These things said he and after that, he said unto them our Friend Lazarus Sleepeth, but I go that I may awake him out of Sleep.” The Third in the Gospel was Mr. Sharp's; 4th Ch. of *Acts*, latter Part of the 21st verse. “For all men Glorified God for that which was done.” The fourth was Mr. Tozer's; *Luke*, 21st Ch. 36th ver. “Watch ye therefore and Pray always that ye may be accounted worthy, to escape all these things, that shall come to Pass, and to stand before the Son of Man.” And the two first that came of the Jury, was to Seal another Parcel, which was Mr. Owen and Mr. Abbot. The fifth in the Gospel was Mr. Owen's; *Romans*, 15th Ch. 13th ver. “Now the God of hope fill you with all Joy and Peace in believing, that ye may abound in hope through the Power of the Holy Ghost.” The Sixth in the Gospel was Mr. Abbot's; *Acts*, 1st Ch. 11th ver. “Ye men of Galilee, why stand ye gazing up into Heaven? this Same Jesus which was taken up into Heaven shall so come in like manner, as ye have seen him go into Heaven.” Townley's Seal was in the Psalms, 57th *Psalms*, 5th ver. “Be thou Exalted O God above the Heavens, And thy glory be above all the Earth.” Mr. Wilson's seal was in *Ezekiel*, 11th Ch. 22nd ver. “Then did the Cherubims lift up their wings, and the wheels beside them, and the Glory of the God of Israel was over them above.” Underwood's Seal was in the 2nd of *Esdras*, 7th Ch. 21st ver. “For God hath given

Strict Commandment to such as come what they shall do to live, even as they come, and what they shall observe to avoid Punishment, for there be many that Perish in this life, because they despise the Law that is set before them.”

These Verses the Seal was on, in every Chapter, which I was ordered to Place one after the other, the Gospel first, and the Prophets after.

THE ANSWER OF THE SPIRIT.

“Now discern in what Manner the Seals are Placed, and in what Manner thou hast brought them together; and know for what I was accused, and what I told them of My Coming again; In Might, Majesty and Power. And then they will see all these things fulfilled, according to the Words where every Seal stood. And there will be Many that will Perish, because My Sayings will be despised, and the Law that is set before them. And now discern the Law that is set before them, from the Scriptures where every Seal was found; and know from the first Seal in the Gospel, how I was condemned by the Jews, by the Rulers and by the People. Yet know from the Second Seal in the Gospel, that is placed by Man, How I said I should go to awake Lazarus from his Sleep and bring the dead to life, which is to Redeem them from the death of Sin, and bring them to a Newness of life in ME. And mark the third Seal placed in the Gospel; they all Glorified God for that which was done. And so will the Living lay it to heart, and Glorify God when they have Seen the end, that all is fulfilled where the Seals were found. Therefore it is time for all to watch, and be like the Wise Virgins, that they may escape all these things, that come upon them that perish, because they despise the Law of their Lord; but those that are looking up and waiting for their Coming Lord to bring in their Redemption, let them rejoice in the God of their Salvation, and be filled with Joy in believing, that this Same Jesus who Suffered for the transgression of Man, and ascended up to Heaven; will so come again in Might Majesty and Power, to bring in My Kingdom of Peace, And destroy the Works of the devil. Then will the Psalmist be fulfilled, that God is Exalted above the Heavens and his Glory above all the Earth; and the whole Earth shall be filled with My Goodness, and the hearts of men shall be filled with My Praises; then will the Cherubims lift up their wings, and the Glory of the Lord will be over all, and the Law and the Gospel join together. For perfect as the Seals Stood, so they will find the end is at hand; therefore let the Disciples Strengthen the hand of each other, and rejoice in the God of their Salvation, when they are once more assembled together; as it was in the day of Pentecost, so I have told the end will be to My Disciples. And as the Shadow was there of the other side of the Seal, when the enquiry was made by My Disciple, what shall this man do, so is my answer NOW, If I will that they should tarry until I come, or whether not, let them follow me. And these that tarry, and these that go before the time, will be united together in Glory when I come to bring in the end; that meaneth the Saints that are gone before, and those that remain, will then rejoice in the God of their Salvation. So let no one enquire, whether they shall tarry till I come, or whether they shall go before my Kingdom is Established in Righteousness and Peace, but let them know My Reward is great to all

my faithful friends and followers, who discern the Commandments that I have given them. And let them discern in what manner, I directed every hand, to have the Seals placed in the Scriptures, according to the words I had told thee before; and discern how the whole is Joined together in one likeness, without any wisdom or any directions of man; all come by my directions, to shew you from the seals, where they were found, that what is sealed up, I am coming to fulfil, and to bruise Satan's head by My Power, and by MY MIGHT; and let them discern on what seal the Lion Stood, as a Tower of Strength, to bruise Satan under your feet. So let all these things be discerned together, and let the Eyes of your understanding be opened to discern the whole; and then discern from the Second Star being placed where I was condemned, and from the Manner the other Seals were placed, to Shew of my coming according to my words; let them deeply discern the whole, and then they will discern who is thy director, thy guide, and thy protector, to bring the Law and Gospel together, and the words I have Spoken to thee close to the Scriptures from every Seal; and these things let them discern."

Here I have given you part of a Communication that was Explained to me, from the Verses the Seals were on; but you will discern from the Communication how we were ordered to mark the Verses that stood opposite the Seal on the other side. Abbot's Seal was the 21st ver. of the last Ch. of *St. John*, and this was Abbot's Seal, that has the Lion upon a Tower of Strength. Joanna's, 22nd *St. Luke*, 59th ver. one side, 23rd Ch. 2nd ver. on the other. Taylor's, *St. John*, 11th Ch. 11th ver. on one side, 10th Ch. 34th and 35th ver. the other. Sharp's, 4th Ch. of *Acts*, 21st ver. one Side, 5th Ch. 16th ver. the other. Tozer, 21st *St. Luke*, 26th ver. one Side, 16th ver. the other. Owen's, 15 *Romans*, 13th ver. one side, 30th ver. the other. Townley's, 57th *Psalms*, 5th ver. one side, 59th *Psalms*, 1st ver. the other. Wilson's, 11th *Ezekiel*, 22nd ver., 12th Ch. 11th ver. Underwood's, 2nd *Esdras*, 7th Ch. 20th and 21st verses one side, 41st ver. on the other.

THE ABOVE FURTHER EXPLAINED.

"Now I shall answer thee from the Judgment thou hast drawn, and thy discernment from the Seals, the different Places where they were found. And the Manner thou hast compared them together, of My Coming in Might, Majesty and Glory, to fulfil the whole, and the manner thou hast discerned the likeness of the Prophecies I have given to thee, appeareth so clear before thee that thou judgest it wants no Explanation; as thou hast discerned the Manner of the Seals, how all stands, and the likeness of the Words in the different places. I will not condemn thee, and yet I blame thy Judgment, in fixing a day and hour for thyself, when I have always told thee, thy enemies coming, will be suddenly and unawares, at a time never pointed out by me; and as thy Enemies are led on by Satan's Malice, a fixed day and hour being made known, would only make him try to prevent it. Therefore I tell thee no day, nor hour or Particular time, will be made known of thy awful Trial; and yet from the Places where thou found thy Seal, after Sealing the Manuscripts by my command, thou mayest wisely Judge from that, in what manner thy Trial will be brought forward, to have every truth clearly

proved. And now discern from the first, when I ordered thee to Seal up thy own hand writings, I ordered a time it should be broke open, and I worked in the hearts of men to will and to do of My good Pleasure, to Judge of the writings and make them public; but now discern it is writings taken from thee by other hands, and published to the world, that I have ordered to be Sealed up; for ends thou wilt know hereafter, for a day and hour thou knowest not. Therefore Judge not with thyself, thou knowest the days thou hast to live, because I tell thee thou knowest not, neither can any man tell by the hour Standing on the Side of thy Seal; though they may judge from the words on the other side, that as I was condemned for bearing witness of MYSELF, thou wilt be condemned for bearing a Testimony of ME; and the truth will be demanded, that is Now Sealed up;⁴³ and other things thou wilt have to Seal hereafter, that will be Sealed together at the ending of the year. But what will be in the ensuing year,⁴⁴ the time and season when all will be fulfilled according to the Places of the Seals, is unknown to all, it will be suddenly and unawares; whether before or after the time is not for thee to know; but be thou ready and watch, for in a day thou thinkest not of, thy Trial will come to thee, to know by what authority thou hast Prophesied in my Name, to bear record of My Coming, to make the Kingdoms of this world become the Kingdoms of the Living God. And when they see the truth follow like the place where they found thy Seal, then let them begin to look forward, and be waiting for the fulfilment where the other Seal was found; for much deeper than thou hast drawn thy judgment is the mystery of the three Seals; although thou discerned clearly from the Dove, that Peace and Happiness will be in the Earth, when the Lord Reigneth over all; and from the other seals, thou hast discerned, that Satan's Power must be destroyed, before the evils are done away, and Peace and Happiness Established upon the Earth."

[Printed from a MS. copy.]

Concerning Mrs. Basil Bruce

Ms. August 31, 1806.

THE SPIRIT OF TRUTH.

"Now I shall answer thy pondering thoughts, as I knew thy heart was wounded to hear the communication read of Bruce, as she so soon fell back through unbelief, and changed from thee in heart and mind. Thou hast been pondering in thy heart how the likeness could agree of her, and then to make a comparison of Bruce and me, that he was ascended to the throne above, where his understanding was enlightened to have a clear knowledge of what he had heard, and of what he had believed, and the knowledge of the truth had made him join with the saints in glory, to make the

⁴³ See *Book of the Trial*, 98th page.

⁴⁴ See Book 60, p. 4.

petition in heaven as it was in earth, to be filled with my spirit, and longing to see my power, to destroy the works of the devil, and in mind like mine, united together for the glory and honour of their God, wishing to see the power of evil destroyed, for this, I tell thee, is the language of all the heavenly host that are seated with me in glory. And this, I told thee was the heart of Bruce, being convinced, in the realms of bliss, to join with the saints in that petition, that they may come with me in glory and see the adversary chained down.”

[Extracted from *Had They Had Knowledge*, p. 31.]

The Stone Cut Out Without Hands.

Daniel ii. & iii.

A Communication given to Joanna Southcott on Sept. 2nd, 1806, and left by her unpublished.

Joanna was grieved to hear that Mrs. Bruce, so soon after the death of her husband, Colonel Basil Bruce, had given up her faith in the visitation.

On the Monday afternoon Joanna was answered she should open her Bible three times, and the three books that were together should be placed therein, and the mystery of Mrs. Basil Bruce should be explained. The book where the Communication began was put into *Daniel* ii. to iii. Verses 21 and 22 I am ordered to have penned. “And he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.”

THE SPIRIT OF TRUTH.

“And now I shall answer thy folly in saying thou hast discerned nothing in the chapter where the book is found, that I had begun to answer thee of Bruce, although thou hast read through the dream which Nebuchadnezzar had got. Now, let the dream appear, and I shall answer thee.”

Verses 31–35, “Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them:

and the stone that smote the image became a great mountain, and filled the whole earth.”

“Now come to thy own dream⁴⁵ which was sent to Bruce.”

I thought I saw a cart running up a hill backwards, and it was dragging the horse after it, so the cart ran before the horse. The same night I dreamt I saw waggons so heavily laden that the weight of them broke down the wheels.

ANSWER OF THE SPIRIT.

“Now I shall answer thee, and know, from the dream I ordered thee to send her, the cart was come before the horse, and a cart has no life, and yet the cart drew the horse after it, and know, a horse has got life. And now discern thy other dream, in what manner the waggons were laden, and how they broke down the wheels, which, I told thee, alluded to thy pretended friends, and thy faithless friends. And now discern, from the image, whose head was gold, but his legs and feet iron and clay. And now, I ask thee, what iron and clay have they to stand on? Thou sayest in thy heart iron may stand, but feet of clay cannot stand. But now, I tell thee, like this image, whose head appeared like fine gold, was all Bruce’s appearance to thee. Thou judgest in thy heart the promises I had made thee of friends were then fulfilled in her from the gold that was sent. The presents and letters all appeared as fine gold, without knowing the iron and the clay were mixed together, that it would break in pieces like the wheels of the waggon I shewed thee in thy dream that were broken to pieces; therefore, I told thee the cart was come before the horse, when her presents came to thee; and from My ordering thee to pen the other dream of the waggon wheels being broken down, ye may easily discern the mystery how soon their faith would be broken down; and yet, from the shadow of her, I plainly shewed thee what would follow after that, as the horse came after, though drawn backwards. So would strength come to thee where life remained. And now I shall explain it more clearly to thee, because I know thy mind is puzzled how a horse that is drawn backwards can be of any use, or who of thy believers were drawn backwards. But here, I tell thee, is a double meaning thou dost not understand, because, I tell thee, though there was a different spirit in her husband, of life and faith to My honour and glory different from his wife, and yet, I tell thee, he was drawn backward in that he fell. But now I shall place it another way—the comparison of the horse. How could the cart be before the horse after your manner of things, without the horse going backwards? And yet it is known to thee, a horse that is placed in a cart, though it may push it backward, it can go forward. And now I tell thee this of Bruce: she, in the beginning, drew many backward. Thy enquiry is, did she draw them backward in faith, as well as her husband went backward? To thy enquiry I answer,—The mystery is not yet made known of the horse that went backward, but the knowledge of the cart is plain before thee. She was like the dream I shewed thee of the wheels that were broken down, and like the dream I shewed thee where the book was placed; her fine gold came to nothing, and soon became as iron and clay. All that

⁴⁵ See Book 9, p. 24.

appeared to thee of the fulfilment of My words that I had spoken before, soon vanished and came to nothing; but the stone cut out without hands that thou hadst no knowledge of, has now appeared to fulfil the whole.

“And now I shall explain to thee the meaning of the stone cut without hands, which, I tell thee, is the power and the strength of My kingdom that I shall bring in to establish for ever. But, know there must be living members, whose faith must be strong to be workers with Me to bring in My kingdom; and then, I tell thee, the fine gold must appear where the hearts are faithful and true, not mixed with mire and clay, for there the whole was broken in pieces; and though this happened to thee, and all broke off from thee, yet, as the stone was cut out without hands, that no hand appeared in the dream, to see the manner the stone was cut out, and perfectly so unknown to thee, I had friends who were known to Me, whose faith would be strong to fulfil the words I had now spoken of her.

“And now come to the verse I ordered thee to mark—“He changeth the times and the seasons.” And so, I tell thee, the whole is changed; the one is cast down, and another is set up, whose standing is the strength of faith, worthy of the words that were spoken of her. And this My hand thou hast not discerned, in what manner things were spoken for a time to come of another, so that, I plainly tell thee, like the dream I shewed thee of the cart, saying it was come before the horse, and as a cart has no life, there was no life in her of a living faith to live in Me; and yet, from that shadow I shewed thee the substance, and spoke of one as much unknown, as the stone was cut without hands in the dream, and so was all concealed from thee. And know, I told thee it was a mystery, and the mystery was deep of her, for I spoke in a manner no one discerned, neither could any understand; but had I plainly told thee her fall, that it was lent the shadow before the substance, like the cart before the horse, and that the wheels would soon break down, I ask, how thou couldest bear the words, or what answer couldest thou return, if I had told thee how she would fall back, and how she would act like the dream, that was, the cart before the horse, only a shadow without a substance? Couldest thou have had courage to write to her, or returned her favours according to her dream? This I tell thee, could not be done, for then I should have given Satan every advantage over her, and sunk thee in deep despair. So My hand was not discerned by thee, in what manner I led thee on to deceive the deceiver, when I tell thee the things that were spoken of her were no more meant or designed for her, than the kingdom was designed for Saul when I had anointed him; but know it was not My intent that the kingdom should rest upon Saul, as his heart was known to Me, and yet I anointed him king in My anger, and cut him off in My fury. And here thou sayest the thing is marvellous of the comparison I am making, and yet, I tell thee, it is not marvellous when I explain to thee the whole, as the heart of Saul was known to Me, and the people had provoked Me to give them a king. I gave them a king in My anger, and now I know thy pondering thoughts. Was it in anger to thee that I suffered Bruce thus to go on? I tell thee, no; it was in anger to themselves, knowing what a god they had made of a man, and how they judged they should be exalted by him; therefore I

permitted them to go on in that manner to swell their pride another way, and to confound them in their own pride, and yet, from the shadow of her I shewed thee what the substance would be, as I have told thee of David's coming after Saul. The name of a king was established by the request of men, to whom I consented; but know, afterwards I established the crown and the name of David, whom I myself had chosen to be a man after My own heart. But here is a field too wide for thee deeply to discern the mystery clear, to shew you plain how shadows only speak of the substance, and how I change times and seasons, to cast down and raise up another, who acts after My own heart, as David did, for though his vices were great, his virtues were many, and therefore the kingdom that was first given as a kingdom first to Saul, yet know, through the Scriptures, how the promise rests upon David.

“And here, if thou hast sense to discern the depth of the mystery I have brought round, thou wouldest clearly discern the shadow of praise that came to a woman, like the shadow of the crown to Saul, must ever rest on the heads of women, as the crown rested upon David, which is mentioned throughout, David's kingdom, David's crown, David's Lord, and David's God. All is known to rest upon David, though the shadow began by Saul. And perfectly so, I tell thee, of the present, the shadow of praise that was given to a woman, and the three women,⁴⁶ are known to thee, whose labour of love never shall be forgotten by Me, and deeply will be discerned in the end by man; so that, I tell thee, in the end, there is no man will marvel I gave praise to a woman, though the hands did not then appear to whom these promises would rest. But let them discern it was to a woman, and let them deeply discern what has followed on since by woman's love and woman's obedience; then they have nothing to marvel, at the first, that I spoke of the shadow and meant the substance, as I told thee of Saul and David. And know the words I said to Eli, “Those who honour Me I will honour, and those who despise Me shall be lightly esteemed;” and therefore, I tell thee, it is far from Me to mean any honour to the widow, and yet discern how praise is due to the name of Bruce, for his love, that is standing to this day. Now, if you had all wisdom to discern how the name of Bruce came in, a woman,⁴⁷ whose love and faith were great, though the other fell back, and all her favours I ordered thee to return, yet the name of Bruce stands still in a woman, to be in faith and love to Me. Now, if you discern this change in the name, and what manner it happened after to have a faithful friend in the name of Bruce in a woman, ye have nothing to marvel at the change of these promises resting great upon the heads of women, and great it will appear when it comes to the end, when it is proved they have acted as the substance of what Bruce acted as the shadow. And it is on the substance the whole must rest, because the shadows have died away; but, as I compared it to a tree, so I compared it to a woman, who will be proved, in the end, to be a faithful labourer in the Lord's vineyard.

“And now, I ask thee, where is the man who can come forward, in the end, to prove his love has excelled that of women, when the whole is laid before them? And now

⁴⁶ Miss Townley, Mrs. Underwood and Miss Fanny Taylor.

⁴⁷ Another woman named Bruce.

discern what Townley has done, and what she has given up for the work's sake, and what hazard both have run for My sake. When these things are deeply discerned, no man can marvel what I said of women, that on their heads must praises rest. But now I ask thee, and all men, how would this appear to the world if I had given a communication concerning My faithful friends and followers, and plainly told them who they were to go out into the world in their names? Would it not give offence on the one hand, and thou wouldest be condemned on the other? Therefore, I tell thee, these things must remain to the end, and then they will discern clearly the mysteries that were never understood, viz., that what was done in love to Me, and longing for My coming and My Kingdom, shall never lose their reward. And let them discern, in the end, what hands have been so great assistance, and what love has been shown by women, then they will discern in what hidden manner words were spoken to make the mysteries clear in the end. But though I am speaking thus of woman, I equally regard the love of men, where their love is faithful, and longing for My coming to be all in all to Me. But what was particularly spoken of a woman was a prophecy of women in the end, that will be clearly discerned by mankind—it was a prophecy to tell the end. And now discern how she was placed a likeness of the woman that poured the ointment on My head. This was a shadow. Now put down the verse—

“And now the ointment on My head
To women shall appear,
For now the Scriptures I'll fulfil,
And now I'll make them good.”

“Now put down the words in *Daniel* ii. 44—“In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter.”

“Now I shall answer thee from the words of Daniel. If thou hast wisdom to discern the words of the vision, it stands for the end, when the kingdoms of this world will become the kingdoms of the living God, and all other kingdoms will be destroyed that are of men. But now discern from the dream how he told the king that his glory and greatness should be for a time, and the kings that come after him, which, in the end, all this greatness should be destroyed, when the kingdom of Heaven was to be set up. And now discern from this, which foretold this greatness to endure for ever, only appeared as a stone cut out without hands, to destroy all the greatness which was spoken of before. Then, now discern deeply the shadow of Bruce, and how I compared it to the likeness of a woman at first, and know I told thee My love should rest on woman at last; so, if you have eyes to see, or understanding to discern, you must

clearly discern how the shadow of her was spoken of for women, in the end, that they should shine with the brightest of My stars.

“But now discern from Bruce, how like the dreams of gold, and all being broken to pieces, and became as the mire and the clay, perfectly so was her faith broken, and turned back like mire and clay, not regarded to be accepted, and the whole was broken to pieces; yet discern My words are true what I said of women, and now discern in what manner the whole is come to be ended by women. So, if you let your thoughts go deep from what I have said to thee already, and from the manner of the dream where the book was found that speaks of the end, and discern the words I ordered thee to pen, that My love should come to women whose hands were not then made known to appear, ye may clearly discern unto whom the words were spoken, and know, I told thee, it was a mystery that no man could clear to whom it was meant, or who were the women that should ever shine with the brightest of My stars. And discern the words I said before, it was those who were thy helpers, and therefore, I tell thee, if men have not wisdom enough to discern mysteries spoken in this manner, when they have the whole to weigh together, when I spoke from the shadow that began from a woman at first, and now see the substance in woman at last, who are thy helpers. If they have not wisdom thus to discern, they never can discern the mysteries of My Bible, neither can they understand what was meant by establishing the throne of David, who was first a keeper of the sheep, and that I must come as the keeper of My flock to have My kingdom established in peace; and, perfectly so, I tell thee of Bruce, as the shadow began in her who fell, like David’s throne, yet know, women arose as the substance to go through her shadow.”

[Extracted from *Express Leaflet*, No. 26. See also *Small Still Voice*, No. 64.]

On Joanna Having the Nightmare

Sept. 18th, 1806.

This Morning about 8 o’clock I was turning in my Bed, and was seized with the Night Mare. I was perfectly sensible: Townley was up, and I saw the light in the Room, as plain as though I had been awake. I plainly heard them in the next room. I groaned aloud to make them hear me; at last I heard very plainly as though some one walked across the Dining Room and opened the door. I rejoiced to Myself to think they had heard me, and was coming Immediately. I heard My Room door open, and looked up and Saw a Young Man in Regimentals of a Pleasing countenance, who smiled and came up to My Bed side, waked me and then Vanished.

THE ANSWER OF THE SPIRIT.

"The type is deep, and all will find the Vision true,
 When I come to open every door to their View;
 They'll see the garments rolled in blood,
 And know the Victim how I stood,
 As in the Print⁴⁸ thou'st Named before.
 The Picture was a Man of War,
 But know the way 'tis turned by thee,
 The Prince of Peace they all will see
 Is now concealed from every eye,
 Invisible the Whole doth lie
 That Must unbolt the perfect door.
 The mystery's deep I tell thee here,
 That brought the Vision to thy View,
 And in the end they'll find it true;
 To call to Man is all in Vain,
 The Mysteries deep are all unseen
 That from the Shadow did appear,
 But in the end I this shall clear.
 I am the Warrior Nigh at hand,
 Inrolled in blood My Garments stood,
 And so the colour did appear;
 The Prince of Peace they'll find is near,
 Though Now concealed from every eye,
 And bound in grief your Nation lie;
 With loads oppressed do men complain,
 The hand to free them is unseen
 And full as much unknown to Man,
 The Mysteries deep let all discern.
 'Twas not to man thou didst complain,
 Thy groaning was to reach thy friends,
 And though thou answerest, 'twas not man,
 Yet in one likeness all do stand;
 When I do come to Name the whole,
 'Tis both in one discern the call,
 The way the two was made at first,
 And both as one they must be placed,
 I say the calling of the two,
 They're one in me the end you'll know.
 So to thy friends thou didst complain,
 By groaning loud thou thought'st to gain
 Their soon assistance for to come;
 But mark the scene, behold the Man,

⁴⁸ See the Communication dated July 8, 1806.

That did in armour so appear,
And freed thy heart from every fear;
And so they'll find the end to all
That look to ME; behold your call.
I've told you I'm the Prince of Peace,
To make your jarring passions cease,
And put your sorrows all away
When I bring in the perfect day;
Then I shall open every door,
And free the bonds you're tied with here,
And so your sorrows I shall free;
The Shadows deep they all will see.
Now former things call them to Mind,
And how the Soldiers thou didst find
Around the galleries to appear;
The Victim then was seen in war,
With every garment that was red,
And so my clothes were dyed in blood
When first they pierced me with a spear;
And so the Vision I brought here
To shew thee how the end must come
When I unbolt the whole for man
And open every perfect door;
Look deep, I need not say no more.
If all together you compare,
You'd soon discern what shadows here
Did in this way appear to thee;
Thou knowest the Victory of the tree,
How all the soldiers compassed round,
For so the Victory then was found;
And so the Victory all will see,
When I unbolt the door for thee
And open all before thy View,
My soldiers then will find me true.
But should I now unbolt the whole,
And open wide the door for all,
I tell thee 'tis too much for thee,
And like a dream the rest may see
Some pleasing Picture to appear,
While they are bound to struggle here
With all the sorrows that remain
Before I come to break the Chain.
Another day I'll tell thee more,
For I shall open every door,
And then the Warrior all will see

The way the Victory's gained by me.
 So marvel not thou'st heard the sound
 To come from where my words abound,
 For to go on and open all;
 Discern, discern your every call,
 And all together deeply weigh,
 And then discern the dawning day
 The way I've spoke the words in Verse;
 But other words I shall express,
 For to go on and shew you all,
 'Tis I'm the Prince and Man must fall.
 For now I tell thee, sick like thee
 I am of Man, the end you'll see,
 And how like Brothers⁴⁹ they appear
 In all their pride and boasting here;
 And so the world I will confound.
 They say his senses all are drowned,
 And so they'll find the sense of Man
 When I begin to shew my hand
 The way MY ARMOUR must appear;
 The Spiritual war the end will clear,
 For that's the way I'll rescue MAN
 From Satan's power and all his chain;
 Though they may struggle at the first,
 Till I the door begin to burst,
 For though the Shadow was in thee,
 They'll find the Substance so must be,
 'Tis I must come and open all,
 To prove from Heaven is every call."

[Printed from a MS. copy.]

Concerning a Jew

Communication in answer to the enquirers concerning Mr. Caleb a Jew, who told one sealed Brethren he was wicked in an extraordinary manner and Joanna would own it.

November 18th, 1806.

"Now I shall answer thee concerning the Man. Let them know it is not my wish to reveal to thee for the present, from whence his visitation is; therefore tell them it is not good to enquire; or what I think proper to conceal: and this is all the answer I shall

⁴⁹ Richard Brothers.

give concerning him for the present. They are at liberty to hear him, but not to rely upon him, or be directed by him; or make public to the World his visitations. This is a caution I give all, and leave them to draw their own Judgment.”

This taken from Joanna Southcott's mouth, by Ann Underwood and Jane Townley.

[Printed from a MS. copy.]

A Type of False Prophet

November 18th, 1806.

We received a Letter yesterday of a Woman from Newcastle, that said she had warned, all the people must be sealed in a Week, or it was too late, and they would be destroyed: that the sealed people must leave the place in seven days, to shun the plague that was coming upon them; at which they were all alarmed.

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee. Satan's working is known to me, how he hath worked in every age of the World by false Prophets that the true ones might not be believed; and this I have warned them in My Gospel would be the end of Satan's working, to deceive many by false Prophets that would arise; and now discern in what manner his working is to imitate my words, my ways, and my directions, that he may prevail over the people and deceive them. But now I ask them how I could reprove these people by thee for giving so easy credit to such a warning if I had ordered thee to publish to the World, a full assurance of thy visitation being from me as soon as the Warning came? Then they might have said, thou hadst no more grounds in the beginning to rely on the words than they themselves had got; therefore I led thee on year after year confirming the truths of my words, and ordering it to be put into the hands of the Ministers, to make the truth clear to all Men that it was no cunning devised Fable I had ordered thee to publish to the World I made thee of the truth before, and others likewise. And remember from thy early youth, in what manner I led thee on to have a knowledge of my words and ways; and this was my wisdom in the beginning to foil the subtlety of Satan's arts, that he might not hurry men into confusion by any sudden ways, and warning before the Spirit had been tried and proved, that it was the Spirit of truth, *as I proved it to the world before I required men to believe; and I have told thee is the Standard for all that they may not be deceived, whoever speaks of visitations, Spirits or warnings. Let all Men require to have a sign of truth whereby they shall know that the Spirit is from the Lord,* and let them point out the manner of my dealing with thee, and the years I led thee on in what manner I proved the truth, before I required faith in men to believe. Then let them be assured I shall never give warning concerning the people in such manner to any one that the Spirit of truth cannot be proved they are visited by; for then I should give Satan every advantage over Man, and throw the

believers into such confusion that they would not know what to believe or what to do; for ye know not what lies before ye; nor the various ways of Satan's working; therefore I tell thee they must be cautious when they see my Gospel fulfilling, because they will find many such to arise to deceive. Many weak believers will be deceived thereby, and now I shall tell you of the very Elect whom they cannot deceive: it is those whose faith is so strong, rooted and grounded to look back to the beginning of my visitation to thee, and discern in what regular manner I have led thee on, and the strong cautions that I have given; and clearly discern on the other hand, the different way of Satan's working, and how soon it comes to nought: such I tell thee cannot be deceived who clearly discerns the difference between Satan's working and mine, and clearly discerns in what manner, whenever I visited a Man to be a Prophet, I gave clear proofs of his visitation before I required Men to believe; and therefore, My Judgments were always deferred, not to come to a sudden shock at once, before I had given them warning upon warning; and this hath been my dealing with this Nation. See in what manner I have gone on to prove the truth of my words abroad, while but shadows have been at home, that they may fear the Rod, and him that hath appointed it. But now I tell thee concerning sudden destruction as they feared of the plague, they will all find thy observation true: the people were no better where they said they were ordered to flee, than where they are at present; therefore if my destroying Angel goes through the Land, to cut off by hasty death, know I have already told thee, like the Children of Israel when the destroying Angel went through in the Land of Egypt, know the Children of Israel were preserved; and perfect so I have told thee of the believers when my destroying Angel goes through the Land. And if I warn any to flee from a city, or a Town, on account of any fatal disease, it will not be before they see the disease begin; therefore let no one be alarmed of any such warnings; for know I told thee, before the believers were warned to flee from dangers, they would know themselves they were nigh at hand. And know I told thee they would hear of them *at a distance* coming upon them, as I told thee of Scotland and London, and therefore I set the sign plain after I mentioned the warning, that men might not run themselves into dangers, errors and difficulties, and give Satan the advantage over them; which I now tell thee, he will *use every art in his power to take the advantage over believers to foil them*; and ye have but seen the Shadows of what his working will be, where he can find instruments to work by; and therefore I tell thee many of thy writings stand in a way and manner men do not understand, to foil the subtlety of his arts. For now discern from the warning how perfect he came to the words, the days and the hours to alarm them all, that in the End he might foil them all; which will soon be discovered what false alarm is these words, and how foolish they must appear if they had been led away by it. And this I tell thee of thy writings, if all were spoken in a plain manner, every impostor would know how to prophesy from thy writings, and say the Visitation was their own. And now from this discern how far impostors would arise, if the Scriptures had been understood. For now I tell thee of this woman, who said the Crown was held out to her, and speaks of her wondrous visitation: were men to give credit to her and be led away

thereby, she would soon persuade them the Crown was hers; *thou wast the Shadow, she was the Substance, had she not been foiled in the beginning.* But here is a caution for them all to discern, in what manner is Satan's working to fright the simple, and alarm the fearful: and yet the men I cannot blame who wish to err on the safest side, not to be self-confident, that it might not be true, and not to rely upon it without enquiry; this I tell thee is prudence in them, and with this caution let men go on. And let them discern what was said and what follows, that they may be clear in what manner is Satan's working, and how soon his arts are discovered, then they will be the clearer judges of satan's working and mine. And these things will but convince them, if thy visitation had been from an evil spirit, as is judged by mankind, how soon it would have perished and come to nothing; and the letters put in the hands of the Ministers would soon have been full of the same lying wonders; and from those things let them draw their judgment deep. For now I tell thee concerning the Sealing: it is not to say when Judgments are begun, that people can then fly to be sealed; for then I tell thee it is too late. And know I have told thee, it is by faith and by Love that the Sealed people must now come; in faith to believe the offer is from the Lord; and Love to desire My Kingdom to appear. But can men vainly suppose I should accept their hands to protect them, because they fly when surrounded by dangers, thinking the Seals would preserve their lives? In this they will find themselves deceived, who comes in when dangers stand at the door; they will find it then too late. And those that have let their lamps go out, which means their faith, will then find it too late to be renewed; therefore sealing the people when dangers are so near, will be of no use to none, neither will they have an opportunity, when my destroying Angel goes forth; and none but those that come in by faith will find protection in the Seals, that is like the mark upon the door post of the Children of Israel, is what I have told thee, the Sealing is at that time. So here I have answered thee concerning the woman; and let them observe how she said she was ordered to do the thing, I had forbid; for I now ask thee, how those that have stood out in unbelief can come in by faith in seven days? and those that come in without faith I have told thee are thieves and robbers. So let them discern the strict command was given by ME to put a stop to the unbelievers being sealed; how soon Satan worked to try to frighten them to be sealed; and this they may discern if they weigh the whole together. And know what I have told thee, I do not require faith in man before proofs are made manifest. *Ye must judge of the Light, by the Light: Ye cannot judge of invisible Spirits, but by the truth following their words; neither can ye judge of the heart of a man by his words, or his appearance; but know where the truth is, all are willing to bring it forward, and clear the truth to mankind.* And this let them all discern have been My directions to thee, to have every truth tried and proved; which all will discern in the End, my wisdom in so doing to put a stop to all impostors, or all that are visited by wrong spirits; if they cannot clearly prove their visitation as thou hast done, and by witnesses as thine is proved, then let not men rely upon them. I have set a pattern before them in the directions I have given to thee, of having the truth tried and proved, that men may be clear in Judging from the truth and the light;

and from the Truth and the Light all must Judge of Visitations; and let them make it clear unto all men as I commanded thee to do.”

The above taken from Joanna Southcott's mouth by Ann Underwood and Jane Townley.

[Printed from a MS. copy.]

In Answer to an Opposer

Ms. November 18, 1806.

So if the ways of liars seemeth right unto him, let him discern the fatal end from the chapters he hath pointed out in the road to destruction; but if he cannot bear to hear of the fulfilment of the law and the Gospel, and the promises that our Saviour left on record of his coming again to bring in our redemption, what the Scriptures allow, the saints will be glad and rejoice in the kingdom of God and the power of his Christ to come amongst them, and the accusers of the brethren to be cast down, that the Lord might reign with his people; this is said the saints will long for, and be glad and rejoice when it is at hand, that all the earth may give unto the Lord the glory and honour that is due to his name.

[Extracted from *Had They Had Knowledge*, p. 87.]

A Picture of the Road to Happiness

Ms. November 18, 1806.

He hath mentioned the very chapter in the *Revelations* ii. 10, which stands at the top of the road under the crown. “Be thou faithful unto death, and I will give thee a crown of life.” This is the promise made in my writings if I am faithful unto death, and not to me only, but to all those who love the appearing of the Lord Jesus Christ, to give them the victory over death, hell and sin, and pour out his Spirit upon all flesh.

[Extracted from *Had They Had Knowledge*, p. 122.]

The Children of this World

Are Wiser Than the Children of Light.

A Communication given on November 26th, 1806, in answer to a man named James Hodgson, who said the man-child mentioned in *Rev.* xii. referred to the birth of Christ

—the Dragon ready to devour the child was a type of Herod in his slaughter of the innocents—the man-child being caught up to God and to His Throne was fulfilled in Christ's ascension.

As I was ordered to place my own observations from the man's folly on the 12th chap. of *Revelation*,—I shall do it.

My first enquiry is,—How could he see the Virgin Mary, she 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 could the Dragon be there working to kill the child Jesus, 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, then the woman must allude to this time the same, because these wonders are placed together.

So here he has not discerned how foolishly he hath drawn his judgment.—He says, the woman was in heaven when Satan was cast out.

Now if he places the vision at the 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, "That old serpent called the Devil, which deceived the whole world." It is said, "Woe 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 to his persecution of 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 has 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, than against the man,—or that he has any knowledge of enmity; but whoever tries to wound him, he will try to sting them. Let it be man or woman, or beast of the field, he has stung them, if they hurt him. And as to the woman, she has no more enmity against him than has the man. 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, with which I might fill my paper, if I were 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 might have wiser speech than he made of the enmity between the woman, and the literal serpent. But as he has spiritualized it to the children of God and the children of the Devil, he cannot say, that 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. Those 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 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 show by what spirit he was led, and what false infusion had 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 his folly could appear to show you from what spirit and by what infusion he has now gone back? This is plainly 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 Revelation John saw the vision in Heaven, that must take place on the earth, but none of the things he saw in Heaven were there, only visions, as I have told thee,—like the shadow of a tree that is brought forward to show you the likeness of the substance. And perfect so was the shadow and vision that 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 hath clearly discovered by what darkness Satan has clouded his eyes; and this let them deeply discern from thy observations of the chapter, because it is not for him only; it is for those who Satan may work upon, as an angel of light,—and to bring them out of darkness. And now I shall show thee the perfect darkness of the man from his words, concerning the Jews:—

“How 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 unto Me, whom they have crucified. Then the words of the prophets and My Gospel must be null and void. Therefore I tell thee, he hath shown himself as much gone from Me, and My Gospel in heart and mind, as he is gone from the protection of My Spirit in the warning I have given through thee. And this they may clearly discern, if they discern his eagerness to restore the Jews before they are brought to believe in Me or My Gospel,—which he has not observed, neither made a profession, that he desired to see them converted, only a desire to see them restored. And he is willing to join with them in their restoration, without mentioning their being convinced.

“Then how can he boast of a knowledge of the Scriptures, or pretend he is enlightened by the Spirit of God?

“From this they may all discern his folly, and what spirit has darkened his eyes, and hardened his heart. For I now tell thee, his heart must be hardened against Me and My Gospel, if he wishes to restore the Jews in the blind state in which they now are. And this must show you all his folly, and this darkness all will go into who are drawn

back by invisible working or from invisible spirits, which are not of God. From his folly, let them learn wisdom, and point out to mankind the darkness of his understanding. For I now tell thee of the Jews, and the promise that was made to Abraham, through faith in offering up his son—know the words that were said—‘In Isaac who was offered up—in him should all the families of the earth be blessed.’

“This was a shadow of a promise made to man; but the substance must be in Me, to fulfil the promise, who like Isaac, was offered up for the transgression of the fall. That I might blot out the hand-writing against the man and destroy the adversary that betrayed the woman, and then in Me shall all the families of the earth be blessed.

“And therefore, like Abraham’s faith to offer up his son,—and believing the promise would be fulfilled, which was made concerning Isaac, though he was commanded to offer him up, perfect so must the faith of man be, in my being offered up for man, that all the promises will be fulfilled that stand on record concerning Me. They must know that Isaac was but a shadow of the promise, but the substance stands in Me. And this the Jews must believe before their restoration will ever take place.

“If Buonaparte thought by his mighty power he could make them a nation or people, in the belief they now stand, and could they accomplish it, I tell them they would be soon destroyed, and their destruction would be more fatal than the way they were scattered. Vain and fruitless is the imagination of man to think that the Jews will be restored before the words of the prophets are fulfilled. And discern what is said by the prophet Isaiah—“He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him.” And this I tell thee must be acknowledged by the Jews before a kingdom of peace comes to them.

“Therefore let no one vainly imagine that the Jews will be restored according to the words of the prophets before the words of the prophets are fulfilled in them. But whether Jews or Gentiles, bond or free—or whatever nation men may be of—they must come to the words of the prophets, and look unto Me whom they have crucified, before their deliverance takes place, to be established in peace and happiness. So let no man boast of the Jews, to think his happiness will be established with them.

“Were they to be established by the wisdom of man, they would soon find their destruction like that of Jerusalem.

“And here I tell thee the children of this world are wiser in their generation than the children of light. Here I know thy thoughts are puzzled—how the words can be here applied to join with the restoration of the Jews by the wisdom of man.

“To thy thoughts I shall answer:—Discern from the parable of the unjust steward.—It was not in things spiritual, but in things temporal. It was not in what made for his everlasting peace or happiness in the end that I said his wisdom was, but a present view of reward to gain friends to support him in time, that I said he had more wisdom than the children of light had in spiritual things. And perfectly so is the wisdom of the

world, now seeing Buonaparte, a great conqueror, making the nations fall before him, and promising restoration to the Jews, the children of this world have more wisdom to trust to him, now they discern his powerful hand, they think that he will go on to conquer as he has begun, so that the children of this world have more wisdom to discern his power and working than the Children of Light who profess to believe the Scriptures, have got to discern how soon his power will be at an end, and My powerful arm that is behind, appear to conquer. Thus the Children of Light, who profess the Gospel, have not wisdom so clear to discern in what manner all stands on the record of the Scriptures, and what is to follow after, when the Revelations are thus fulfilling. This I tell thee the Children of Light have not wisdom so clearly to discern what will be the end, when My power appeareth, to put their trust wholly in me, as the Children of this World have got to discern with what power he is going on to conquer, and for that reason they trust in him.

“And here I tell thee, is the wisdom of this world, like the unjust steward, for a short duration. But like the unjust steward, the wisdom of this world must perish in the end, and then the Children of Light will discern their own feebleness, that they had not wisdom or understanding of themselves to know from the Scriptures, that the end is so near at hand, or in what manner My kingdom would be brought in. Thus the Children of Light have not the wisdom to discern for what I died to conquer in the end, as the Children of this World have got to see the conquering hand of man, whose breath is in his nostrils, and his time is allotted by Me.

“But now I tell thee in spiritual things, concerning those who look to the Scriptures, and believe in the fulfilment thereof, ye cannot call them children of this world, if ye discern to whom the parable was applied. Had it been applied to the Scribes and Pharisees, who boasted of their religion, then men might apply the words in causes of religion; but as the words were spoken from a parable of an unjust steward amongst mankind, where no profession of religion was made, they cannot apply My words to any cause of religion—but the way I have told thee already—by the Roman Catholics, who go on to cheat the people by promising pardons. This I have explained to thee already in what manner they go on, like the unjust steward—and how they rob me of My honour, by promising to pardon sins, when they cannot pardon their own; for My blood must be shed in vain if pardon could come from man. And these are like the unjust steward who go on to cheat Me first, and then cheat the people next; but in no other causes of religion can this parable be applied—the different belief concerning the Scriptures cannot be applied to this parable. Let them answer how they can apply the words to believers in My Gospel, who rely upon My words and promises, that the words of the prophets shall be fulfilled, as I said. And what I said I am able to accomplish.

“They cannot call these the children of this world, who are seeking to be the children of light, and though the light is hid from them, that they cannot see all mysteries clear, yet their trust is in the Lord God of their salvation, that every good and perfect gift must come down from the Father of Light; which the children of this

world judge to be a folly in them to be looking for the light coming down from Heaven; because the wisdom of God is foolishness with men.

“Here I have shewn thee that the wisdom of this world is in a temporal sense, wiser than the Children of Light, because the Children of this World discern things present that are before them, while the Children of Light cannot look into all the mysteries of My ways and decrees; and therefore many religious people are stumbled at My Visitation, and the manner My Kingdom of Peace will be brought in, because they have not wisdom to discern all mysteries. There are many unbelieving Christians who have no wisdom to discern the end, and those whose eyes begin to be opened to discern the days of their Visitation, and discern the Scriptures, and what is before them, and begin to see that the Scriptures are fulfilling, and things they never understood they begin to discern—yet, I tell thee—so feeble is their wisdom to discern *all* mysteries that stand before them, or to know in what manner the whole will be fulfilled, that I now tell thee the Children of this World, who only look to temporal things and boast of worldly wisdom will go on to shew themselves more wise than the Children of Light. But let them consider the end—the Children of Light will walk in the light, when every crooked path is made straight before them. This will be the end of the Children of Light—but know, the wisdom of this WORLD *must perish and come to NOTHING!*”

[Extracted from *Two Witnesses*, No. 14.]
