

1809

Floods to go Over the Land

A Communication on the Floods at Weston Place, given to
Joanna Southcott on January 27th, 1809.

In a letter to Mr. Turner, she writes:—Now I shall give you an account of what has occurred since we received your letter. On Tuesday we were busily employed upstairs in our bedrooms, as the water was coming in from the immense quantity of snow on the top of the house. On Wednesday morning the kitchen was full of the water, and the most remarkable flood followed for two days that ever I knew in my life.

We live at Weston Place,¹ where to all appearance no floods could happen; but to our surprise when we came down about eight o'clock, two small streams of water were running down each side of the road before our house. It continued to increase so fast that our street was like a river running with a rapid stream, so that the inhabitants could not get out of their houses, nor could anyone go to them without being over their knees in the water upon the footpaths. The floods increased higher and higher till twelve o'clock, and then were at a stand-still some hours; they rose no higher, though the stream continued to run rapidly. At four o'clock in the afternoon it began to abate a little; and between seven and eight in the evening the water began to lower as fast as it had increased in the morning. Between eight and nine the water in the street was entirely gone, so that the people could go out of their houses without wetting their feet. The water in the kitchen rose nine stairs high by twelve at noon; and by eleven at night the water sank down to the second stair, but the floods in the street had subsided. On the Thursday morning at eight o'clock the floods rose again in the kitchen, and two streams of water came down each side of the road in the perfect manner they did before; and they rapidly increased as they did the day before, rising to the same height within six inches by twelve o'clock as they did before. They began to abate at the same hours, and at the same time at night they were gone; so that the flood both days was perfectly alike, which was more like the flowing and ebbing of the tide than a flood, the like of which had never been seen before in this place. A man said that he had lived fifty years in the Place but had never seen such a flood in his life.

I was ordered in the beginning to mark the sign which made us so particular to look to the hours to watch the flowing and ebbing of the water. On Thursday morning when I saw the floods rise again, I enquired when they would be gone? I was answered, "*the THIRD DAY.*" From this we were left to draw our own judgment whether the floods would come down on the third day. Townley said her judgment was they would not come down any more, but all would be gone. Underwood, Harwood, and Abbott said they thought the floods might come down a little and be gone by night; but I could

¹ St. Pancras, London.

draw no judgment at all as the floods remained in the kitchen the same height on the Thursday night as they did on the Wednesday night. But on the Friday morning the flood was entirely gone out of the kitchen, and no more appearance of floods have we seen, although it had not subsided in the morning in other places which lay lower.

And now I shall give you

THE ANSWER OF THE LORD.

“These are signs of judgment that will overtake your land. For now I shall come to thy observation, thou saidst it was like a tide that gave warning of the hours,² that ye may discern without a clock to know the hour, if ye knew the hours they would ebb and flow. This is the observation thou hast drawn of thyself of the ebbing and flowing of these floods, because they kept their regular hours each day, which thou sayest in thy heart is not common for floods to do. And this I tell thee the wise will discern. Believers will discern from the types and shadows I have already set before thee, and from other signs that I said I should give unto thee, they will discern the sign is clear, that it is not after the manner of floods to keep the hours as this has done the two days following. Had it stopped with the first, all might say it was no sign set by Me, because the things are common; but when they see how two days following it arose and fell in one likeness, they will discern that as I commanded the tides to keep their appointed hours, so I have commanded this as a sign to your nation, that the gathering clouds will break like the floods upon you. And know what I told thee was hastening on, and what I ordered thee to put in print of the gathering clouds; and now let them discern in a day they little thought of and in an hour unaware, where no flood was expected to burst in this manner, they have appeared to run as a mighty torrent where no such floods were accustomed to come. Here stands a shadow of what is coming upon your land. And now let them discern from what types and shadows I have placed the signs before, and how I have warned thee of the water floods to compare with the floods of men; and here I tell thee the type goes deep, because the signs were set by Me, not after the manner of floods to ebb and flow as this has done, but after the manner of a tide, as a SIGN and WARNING to men that these floods will break in upon them. But I do not tell thee of water like this, but floods of various kinds are hastening on upon your land. But now I shall come to Believers; know in what manner I prepared this house for you after being disappointed of all others, to show you plain the bounds were fixed, that ye might see the sign clear, and know it did not come in the way of a common flood which might be said of the unbelieving world, that took no notice of its ebbing and flowing the two days following in one likeness. And so I tell thee from the *days* will the *years* roll on before the floods are passed and gone. And now discern that ye yourselves were not exempt from the floods, but ye saw them like others, so in like manner ye were confined like others; and know that ye received no harm from the floods that surrounded you; but I tell thee, very shortly, ye will hear of many that have been great sufferers by the floods. Perfectly so I tell thee of the believers and

² Joanna Southcott is said to be set as a clock to the nation.

unbelievers—Believers have the floods to pass through; and they will be preserved as thy friends were preserved, that passed through the floods to come to thee, and yet they will have them to pass through; and see how the floods are gathering over your land. But now I ask thee, how any could come to thee whilst the floods remained without passing through them? Thou sayest, they could not. Now perfectly so, I tell thee, while the floods are gathering over your land, and when they come upon your land, ye can no more shun them to see each other, or to be joined together without passing through the floods, than any friend could come to thee, while the floods remained before thee. But here I tell thee is a mystery and a shadow no one hath discerned—*how greatly the floods appeared in the day, but subsided in the night*. And so I tell thee of the floods of men; it is in the daytime their floods will appear, but know that in the night men go to sleep, and then their floods do not appear to be discerned as they do by day. But now I know thy pondering thoughts—thou sayest it is of sorrow and distress that will come on as a torrent upon them, and make the floods arise in men's hearts, but in what manner it will break out from the way I have placed the sign, thou sayest like the former, there is no judgment thou canst draw why dangers should be in the day but not in the night. But now discern, it was in the night the floods began to appear and arose in the night before the torrent came on by day. So do not marvel in thy heart if floods break out in men at a time unseen, that should appear in the daylight. Do not marvel if their strength should be gone and wasted through the toils of a day to gain fresh strength and vigour to go on when the daylight appears. I do not tell thee this will be the case, but I tell thee *if this be the case*, the night will be more safe than the day, if the floods break out in men as the floods of water appeared. And this is a sign before you—should the floods break out at home or abroad, which I mean by the *foreign enemy*, or the tumult be in your land by the bursting fury of men, I tell thee their strength will be weakened in the day, when they have gone through their fury—*so that the night will be more secure*. So here is a shadow before thee from the floods, how they were gathered unseen, but I do not tell thee they will appear as hasty as the floods appeared; but I have shown thee the shadow of what is hastening on.

“And now I shall answer thee of the THIRD DAY, when thou enquirest when the floods would be gone; to this thou saidst thou couldst draw no judgment. And yet, I tell thee, the words were plain, if thou hadst discerned the *Second Day*, the water floods were still in thine house to remain—they were not gone. But know I told thee they would be gone; this thou mightst have discerned, as Townley did, that the floods would be gone from thee the *Third Day* that were not gone on the *Second Day*, but yet thou knowest though they were gone from thee, they were not gone from all, as some are suffering now from the deep waters that are not gone. But did *they* enquire to know? In thy heart thou answerest, No. Then now in like manner, I tell thee, it will happen to the nation between believers and unbelievers. The storms are rising, the floods are gathering, and they will spread over your land as the floods came before thee. But this I tell thee of THE END; as the floods left thee before they left the unbelievers, that made

no enquiry to know, so will the *floods of sorrow and distress leave the Believers* before it leaves your nation at large. But let no one think that all sorrows that will surround your nation, will be over in the years that I have set the Type in days from the floods I brought before thee; and yet discern how the floods were gone from you all in the *Third Day* as I told thee. And now remember the answer I gave to Turner—how the TEN YEARS were fixed for signs to the Believers—and now discern in what manner I brought the floods before thee of the Two Days, and how I fulfilled My word to have them gone on the Third Day, that no floods were seen by thee. But now I ask thee, how the floods could be gone the Third Day, if they appeared and thou hadst seen them as before? Then it must have been on the Fourth Day that the floods were gone from thee. And now I shall come to My rising from the dead. Know I said I should rise on the Third Day, as I said the floods were gone from thee. But how could My words have been fulfilled if I had remained *three* days and *three* nights in the grave? Could I rise on the third day? In thy heart thou answerest, No. Then here let the eyes of your understanding be opened to know that two days and two nights thou sawest the floods in thy house, which I told thee should be gone on the third day; but had they remained like the former they could not be gone as I told thee. But here, thy understanding was darkened for Me to make it the plainer before thee, that men may discern the manner of My Resurrection, that I arose the third day as I said, but was not *then three days and three nights* in the heart of the Earth.³ And yet from this I know, that the minds of many are darkened and their understanding is hid, that they no more understand My sayings and what must follow to make them true, than thou discernest what must follow the Third Day to have the floods be gone.”

[Extracted from *Two Witnesses*, No. 11. See also *Southcott Express*, No. 9.]

Mary Bateman's Deceit

Ms. April 1, 1809.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from their lying tongues. Thou hast been pondering in thy heart that such a woman as Mary Bateman should be permitted to deceive the believers as to get a seal from them, which thou sayest has given place to the enemy to disgrace thee and them by placing the likeness together. But now, remember the day that ye keep in remembrance of my death and sufferings; look to Judas, who betrayed me, and the other Disciples, who loved not their lives unto death, but went through all persecution for my sake. See the difference in them, and yet discern how Judas was chosen with them, then marvel not in thy heart that this woman should be permitted

³ See the Communication dated Aug. 4th, 1806.

to come in as a thief and a robber amongst my friends and followers, to rob me of my honour, as well as men of their lives; but now let them see the difference in the two they have placed together, which, I tell thee, is as great as the difference between Judas and my other Disciples, let them trace thy life through, and let them see the feelings of thy heart, and know the sorrows thou hast felt for thy friends and believers when thou seest dangers surround them. It is known to thy friends thy desire is to free them from sorrows, and thy prayers and petitions to me are to work a way for their deliverance, that they may shun the dangers they are surrounded with; for as her heart is so black as to seek the ruin of those that entreated her, and like Judas, to betray them.”

[Extracted from *Had They Had Knowledge*, p. 172.]

About Believers Going to Church

May 24, 1809.

Joanna's Letter to Dr. Waters, 1st June, with a Copy of her
Letter to the Rev. ——— Cowlard, of Exeter.

Dear Friend,

I was very sorry to hear from Mr. Fox that Peter Morrison had been amongst you, as I well knew of his random manner of speaking,—that he causes more to stumble at what he says, than he does good; for he draws no clear judgment in any thing, but an erroneous judgment of his own, which I have often reprov'd him for by letters;—and have told him, he cannot stand with me to the end, if he goes on in this manner,—as the time is past for the Lord's calling me forward; as all the witnesses have been called forward already; and now it remains for my enemies to call me forward to prove the truth of all I have written.

But Peter draws such a wrong judgment from my writings, and acts in such a manner, that if he does not alter, he cannot stand with me to the end, when my awful trial comes. It was said the seven would not be divided until the lump was leavened: and that was done when all the witnesses were called together at the Neckinger. But it was not said they never should be divided. And this I have warn'd Peter of that he will be divided from them, if he does not alter. And I am sorry to say, he is going about in the same confused manner, hurting people's minds with his wild random judgment, and speaking of things he has no authority for, from my writings. And therefore I hope the Friends where he has been, will not pay any attention to any thing he has said; but I hope he will be convinc'd of his errors. I had forbidden him to speak in the cause for the present on account of his wrong conduct; and was sorry when I heard he was in your part of the country.

I have been informed that Peter has told the people they must not go to Church; that it was a sin. But this is far from my writings, though I know many who have had an idea that no good would be learnt in going to Church,—because the ministers do not preach the doctrine of the fulfilment of the Scriptures. Neither are their eyes opened to believe in the fulfilment of the Scriptures. And yet, if they preach the Scriptures to be truth, the believers themselves may now clearly discern what must follow to fulfil them. So, as the bee gathers honey from every herb, believers may gather some from them; and those who have the eyes of their understanding opened, will discern how short the wisdom of man cometh to the knowledge of the Scriptures, and fulfilment thereof.

I myself was ordered to go to Church, forenoon and afternoon, after my visitation, and when I came home, to put down the texts the ministers had preached from, and the heads of their sermons—how they had explained them.

And then it was explained to me by the Spirit, to show me how weak was the wisdom of man, when compared with the wisdom of God. And how by their wisdom they would never prove the fulfilment of the Scriptures, in the way they went to explain them. So, by hearing the ministers, it plainly shews those who have the eyes of their understanding opened, that the wisdom of God must be revealed before all the mysteries contained in the Scriptures can be explained. And, as it was by Christ's ministers my writings were searched into and proved by them to be from the Lord, and there are many others that I have been informed are of the same opinion, though they have not yet come forward, fearing the mockery of men. So no command is given that Believers should not go to Church. But it is said in my Writings, to that standard it must come. It is said the Church Prayers will be fulfilled in the end; though men have not discerned in what manner they are placed,—that for the present they appear contradictory one to the other, which you may see explained in the answer to the Church Prayers, how many of these stand for the end. But no more than they discern their Bibles do they discern their prayers, in what manner all stand; and what they know not now, they may know hereafter; and where the hearts are good, the Lord will open the eyes of their understanding, though for a while they may be darkened. They do not discern, for the present, how they administer the Sacrament, to set forth the Lord's death till his coming: but though they do not discern it, yet every true believer will discern it, and in their hearts can receive it in the manner it is set forth. So that the want of judgment in the ministers is no hindrance to a Believer to attend the Sacrament, according to the Gospel, to be waiting for the coming of their Lord. But I know the blindness of many ministers,—that they do not discern for what ends the Sacrament is administered, or who are the people worthy to receive it,—which I shall here give you an account of.

Mr. Taylor, of Exeter, who is mentioned often in my writings, whose house I was at in my visitation; and they knew every thing from the beginning,—and whose family always kept their Church, and attended the Sacrament. But lately there came into the parish a young curate, who had drawn his judgment from what he had been informed

by the people, who knew nothing of my works, and yet are violent opposers against it. So he held my name up to ridicule, in his pulpit, and was very particular in his discourse to Mr. Taylor's family; calling it a blasphemous doctrine,—and laying great stress upon those who adhered to it: for which reason Mr. Taylor wrote him a letter; but he had the confidence to return for an answer,—that he did not know any but Mrs. Taylor was a believer in this dangerous heresy; but, as he found they all were, he forbade them all the Sacrament. Mr. Taylor then wrote to the Bishop, inclosing his letter to the minister, and the minister's answer. The Bishop being in London, Mr. Taylor has had no answer to it.

When this was made known, two other ministers went to Mr. Taylor; the one was the rector of the parish,—and was much filled with indignation at what the curate had done, that he told Mr. Taylor, if he, Mr. Cowlard, had not been a licensed curate by the Bishop, he would turn him out immediately. He could not justify any thing he had done: and said he would not have it happened for five hundred pounds.

In like manner, another minister went to Mr. Taylor, who blamed and condemned the conduct of Mr. Cowlard, like the former. So that we cannot condemn the innocent with the guilty, or the just with the unjust; for I believe many of the clergy are like Gamaliel,—to leave it to time;—and to time we must leave them.

Of this transaction Mr. Taylor informed me every particular,—and in consequence, I wrote a letter to the minister, of which I have here sent you a copy.—

Joanna's Letter to Mr. Cowlard, Curate of Exeter.

Rev. Sir,

You need not be surprised at receiving a letter from me, when I inform you, I had the pleasure of seeing Mr. Taylor, from Exeter, who called upon Miss Townley and me; and of course, he informed me in what manner you held forth my name in ridicule, from your pulpit, to confound those who believed in the visitation of the Lord to me. I cannot say but that I was surprised to hear that a minister could go into his pulpit to ridicule things he knew nothing about; as I understand from Mr. Taylor, you called my visitation blasphemy. Now as you took such liberty with my name, in the pulpit, I shall take the liberty to answer for myself,—though Mr. Taylor desired I would not write to you, as he had laid it before the Bishop, trusting in his Lordship's goodness, that he should find redress for the insults you had offered him, when his Lordship returned to Exeter.

But whatever redress Mr. Taylor may gain, it is my duty to clear myself from the injury and insult done to me, as being the author of this error (if you can prove they are in an error.) But this is not in your power to prove, though you may ground some foundation on our Saviour's words, "Beware of false prophets;" but there is the same foundation in the Bible, that doth assure us, in the last days, there will be true prophets:—for our Saviour expressly said, that "The Spirit of Truth should come to guide us into all truths, and to teach us things to come:—and he that receiveth a prophet in the name of a prophet, should receive a prophet's reward."

The testimony of Jesus is the Spirit of Prophecy; and St. Paul says, this is the will of God to Christ Jesus concerning you. Quench not the Spirit: despise not prophecies: prove all things; be ye preserved blameless unto the coming of the Lord Jesus Christ. The Scriptures abound with assurances that the spirit of prophecy will be given from the Lord in the last days.

Now, as I find you held Mrs. Taylor in particular, and myself, so much up to ridicule, as being the means of leading the family into a dangerous heresy, I shall answer for her and myself,—and leave Mr. Taylor to answer for the truth.

Mrs. Taylor is not a woman, as you simply suppose to be, of a weak judgment, and easily led away into blind errors; you do not know Mrs. Taylor, or what faith she has in the Scriptures, or how diligently she searches them, that she might not be led into any errors; for the Scriptures of truth is the rock her faith is established upon, and from them she is assured that prophecies will come in the last days; but so far from relying upon any prophecies before she was convinced by the truth following, that it was a visitation from the Lord,—that when I told her, in 1792, what was coming upon the whole Earth, and what would go from nation to nation, and how soon the war would break out, she no more believed me then than you do now; but rather blamed me for mentioning such things; as she thought it wrong for me to rely on any warnings given me of the kind, for which reason I then left her and went to my sisters, to pen what was revealed to me, by day and by night, that was coming upon the whole earth, and whereto it would end, to the coming of the Lord, and to the establishing of the kingdom in righteousness and peace: but no one then believed that my visitation was from the Lord; neither did they believe any of the things at that time would take place, that I was warned were hastening on. But when Mrs. Taylor said the war broke out the following year, as I was warned of, and had told her, and many other events began to take place, that I had told her of before she began to be open to conviction; and well knowing the Scriptures that I have here quoted, not to despise prophecies, she began to listen with attention to what I told her would further take place: and so careful was Mrs. Taylor of not being deceived, but wishing to be a clear judge for herself, that when I read to her Communications given to me of what would follow, of particular events of the proceeding years, she desired to have copies of them, that she might judge for herself.

So that Mrs. Taylor did not build her faith upon a sandy foundation,—as she saw the truth of my prophecies to follow, and watched with caution the progress of every event. But I do not say that Mr. Taylor seemed so open to conviction by the truth of the war breaking out; for he said to me, in 1794, that he wished me to give up my prophecies, or give up my work. I said I would give up my work; which he answered he was sorry for: so that I left his work at that time.

But I did not conceal any thing from Mrs. Taylor, and I gave her copies of the events I have foretold would hasten on, which she shewed to Mr. Taylor when they took place, and he allowed it to be very marvellous. But when he saw the predictions follow, that were put in the hands of the Rev. Mr. Pomeroy, in 1796 to 1797, which took place as

foretold, he then began to be open to conviction, that all these events could not have been made known to me without its being revealed by the Lord.

He likewise knew of other letters which were put into the hands of ministers, foretelling the events of the two following harvests of 1799 and 1800, to convince them the visitation was from the Lord; which harvest came as predicted; and the leading events of this nation and the surrounding nations took place, as foretold from the year 1792 to 1800, when I was ordered to publish to the world what was hastening on of future events.

After I had written again to the ministers, in whose hands I put the letters, to warn them I was ordered to publish to the world, in the name of the Lord, without they would come forward and to prove my foreknowledge of the past events did not come from the Lord. If they could prove it did not, I should give up to them; but their silence gave consent for me to publish in the name of the Lord; plainly shewing they could not prove it came any other way. Now, if these ministers would not come forward who had the events placed in their hands that had taken place; if they would not come forward to prove it wrong, but permitted it to go out in the name of the Lord, how could Mr. Taylor stand against it, or blame his wife and family, for relying upon the visitation as being from the Lord?

Here Mr. Taylor was like Gamaliel, whose advice was to have the apostles to go forth a little space; saying, "If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it."

Mr. Taylor never excused himself in things too high for him, but like Gamaliel, left it to time.

In 1804, after the publications were out in the world, I wrote to the Bishops, informing them of my writings; and if they would send twenty-four ministers to meet me with twenty-four who had judged the calling to be from the Lord, and that every thing should be laid before them.

If the twenty-four ministers could prove that my visitation was from the Lord, then to their judgments I promised to submit. But no man came forward against me. Then now I ask you what you make of the ministers, if they judged my writings to be blasphemy, and suffered it to go out in the world, and yet would not come forward to put a stop to it, when all was offered to be given up to them, if they could prove it wrong? But malice and ridicule is no judgment at all,—or any proof against it.

And now I ask, how you will prove that my foreknowledge of the events that have taken place from 1792 to this day, and what was published to the world in 1801 hath taken place, according to the predictions. If you condemn it, as not being of God, it remains for you to prove from whence it came: and, as you say; it is blasphemy to say the devil is the root of all evil,—and the Lord is the fountain of all that is good; it remains for you to prove your assertions, who you mean the blasphemy is against? Will you call it blasphemy to believe in a visitation from the Lord, which is to warn us of Christ's coming?

I wish you to answer me a few passages there is in the Gospel, why our Saviour so strictly commanded that men should be looking and waiting for the coming of their Lord. And said, "Blessed is that servant whom his Lord, when he cometh; shall find so doing. Let your loins be girded about, and your lights burning; and ye yourselves, like unto men who wait for their Lord, when he will return. Blessed are those servants whom the Lord, when he cometh, shall find watching." And what you make of the parable that our Saviour spoke of, (*Luke* xix.) in answer to those who thought the kingdom of God should immediately appear? And what is the meaning of the parable of the five wise virgins, who were waiting for the Bridegroom? And the meaning of St. Paul's words, when he saith, "Unto them that look for him shall he appear the second time, without sin unto salvation?" And the meaning of the three first Chapters in Acts?

From the Gospel we are told such days will come, that I am warned are now at hand to be fulfilled;—but, if you say they never will be fulfilled. Then I wish to know how you will explain them. Know in the Gospel, that fatal threatenings are pronounced against that evil servant, who should say, in his heart, "My Lord delayeth his coming,"—and shall begin to smite his fellow servant.

Now you have despised those who are waiting and looking for his coming to establish righteousness and peace on the earth. Then now I ask you, how you would appear, if the coming of the Lord should be in your days, suddenly and unaware,—and demand the sheep at your hands, whom you have mocked for believing in his Gospel, and the fulfilment thereof? When, instead of feeding his sheep, you have been like the pastors of old, whom our Lord complained of, by the prophet (*Jeremiah* xxiii.) Thus saith the Lord God of Israel; against the pastors that feed my people, ye have scattered my flock, and driven them away.

In the same likeness you are proceeding;—but I ask how you can give the bread and wine, to set forth our Lord's death till his coming, and reject it to those who are waiting for his coming, whom our Lord pronounced blessed?

Here I shall leave you to judge for yourselves,—whether you are acting according to the Gospel rules, as our Saviour commanded, or whether you reject his words, as you reject the visitation of his Spirit.

And now I shall come to the sealing which you made mockery of, without knowing for what end it is done. There would be no more use in the sealing, had I done it myself, without a command, than there would have been of Moses serpent of brass, if Moses had done it of himself, without the command of the Lord: but what power do you suppose was in the serpent Moses set up? Or, for what ends do you judge it was done? Or, for what ends the tree of life was preserved,—that man should not eat of it in his fallen state? And what do you make of Christ's suffering to have his heel bruised to fulfil one of the promises made in the fall; if he does not fulfil the other promise,—to bruise the head of the adversary, that betrayed the woman? What do these words mean, "I am Alpha and Omega, the beginning and the ending,—the first and the last?"

What do you judge of the first, when the Lord said, "Let us make man in our image, after our own likeness?" Then what remains for man to be made at last? Why did man

fall by disobedience? And the promise was made to Abraham, through obedience, that in his seed shall all the nations of the earth be blessed. Was his faith a type and shadow of the end,—that in faith like his, who believed in all the promises of God, that the blessing should be fulfilled? Or, can you prove all the families of the earth are already blessed?

But as you mock the sealing, I wish you to explain the meaning of the sealing mentioned in the revelations,—of the four angels standing on the four corners of the earth, that the wind should not blow on the earth, to hurt the earth nor the sea, till a certain number are sealed.

Now, if you can answer me these questions which I have put to you what is the meaning of all these types and shadows, then I will inform you, what is the type and shadow of the sealing, and make plain the mystery you do not understand:—for I am bold to say, no man upon earth can find out the mystery of the Revelations, to understand them,—before they are revealed.

But as some have had the confidence to say, I sold the seals;—I now affirm, I never sold a seal in my life,—neither would I for all the world!—as they are ordered to be given without money, or without price, as a type and shadow you do not understand, to those who are longing for the coming of the Lord, to destroy him that hath the power of death, that is, the devil; and bring in the redemption of man.

Now, Sir, I expect your answer to this letter will bring forth your arguments and strong reasons why you condemned a person unheard; and answer me the questions I have put in this letter.—

Joanna Southcott.

Continuation of a Letter to Dr. Waters.
June 1, 1809.

And now I shall give the short explanation given me of the type of the sealing; but that was not sent to him, as I was ordered only to make an enquiry of him what he made of it. But now I shall shew you how it is explained to me.

ANSWER OF THE SPIRIT.

“I shall come to the sealing, which he called blasphemy, without discerning through my Bible I placed types and shadows for men, and the likeness of me I placed for man. Let them look to the brazen serpent that I ordered Moses to set up in the Wilderness for those who were stung by the living serpents, to look unto, and be healed.

“Now let those who reprove, answer, what power or what virtue could there be in the serpent, that was made of brass, and set up? In thy heart thou answerest none; yet, as it was done by my command, by faith to obey, and those who were stung by the serpents were healed, this was a type and shadow of my being condemned as a blasphemer, and as a serpent by men, for so I was lifted upon the cross; and I died to take away the sting of the serpent in the beginning, and to heal the wound which sin had made. And now the time is at hand that everyone must look to me, who they

crucified in that manner, as though I had been a serpent amongst them. Yet they must look to me to be healed,—to take away the sting of sin,—and the sins of the whole world. For I died to be the Saviour of the world in the end to those who believe.

“Here I have shewn thee the shadow of the first, and now I shall come to the likeness of the last;—to shew them plainly it is no paper of thine, no seal of thine that could be of any more use to mankind, without the command being given by me, than the brazen serpent would have been, if Moses had done it without a command: for in one likeness both stand. And as I have already told thee, I tell thee again,—though I said I came to die for man, and to give up my life for man,—that no man took my life from me,—that I laid down my life for man; yet it was by the petition and request of men that I submitted to the death of the cross,—to be lifted up as a serpent by man: to be counted as a blasphemer, as he hath counted thee, by the seal.

“But, now like the first, must be the last; and it is by man’s petition that I shall take away the sting of sin, and heal the wound the serpent hath made. Therefore let no one marvel at the sealing, because it is a true type and shadow; a sure mark and sign to man, that I shall bring in their redemption, and make men heirs of the promise at first, and joint-heirs with me to inherit the kingdom I died to redeem.

“For I now tell thee and all men:—as the brazen serpent was a type of the first, so the sealing is a sure and certain sign of the last, that I shall avenge the woman of the adversary that betrayed her, and free man of the Fall. Then will my words be verified, that I said in the Creation,—‘the man was not good alone.’ Neither was my death good alone, to bring in the redemption of man, that the whole world might be saved thereby, to be redeemed to God, before I come to avenge my blood on the Serpent’s head, who betrayed the woman. So that one promise being fulfilled, is not good alone for man’s redemption, before the other is fulfilled for Satan’s destruction.

“And then cometh the tree of life that was preserved, as a type and shadow,—with a flaming sword to cut down the adversary in the end. For, as I was lifted up by the petition of men, so shall the Prince of this world be cast out, and his power cut off by the petition of men the same.”

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

(Witness) Jane Townley.

Given by Joanna to W. T. Harwood, to copy, June 1, 1809.

(This MS. taken from a Collection received from No. 17, Weston Place, March 1852.)

[Extracted from *Small Still Voice*, No. 31.]

Revelation xix Elucidated

Ms. June 9, 1809.

Now I shall give you the sense of the verses in *Revelation* 19, which I omitted, and was explained from the shadows that were begun of the four and twenty Elders, is the twenty-four that were added to the first as shadows, the four is a mystery still unknown.

The shadow of the verse is begun, but the substance is come. Verse 5, explained with the former verses, 6, 7, 8 and 9, also allude to the last trial of those who met together, believing the visitation was from the Lord, that he has warned us of his coming to reign over us, and, therefore, they rejoiced in the visitation with one heart and voice, allowing it comes from the Lord; yet this was but the shadow—the substance is to come to believers. From the fourth to the tenth verse are the signs explained to me that I have kept back what hath happened together to shew the fulfilment of the *Revelations* is at hand. The sixteenth verse of the last chapter of the *Revelations*, “I am the root and offspring of David, the bright and morning star,” was brought in with the 24th *Psalms*, but the explanation of that chapter is kept back, and hath nothing to do with the Communication that I have put in print, and all the sense of the *Psalms* that brings it to that communication is kept back, as I left out all the beginning, and put in the short communication, that was to the ending, being ordered not to make my book more than three sheets.

Ms. June 10, 1809.

Revelations 19 was explained to me verse by verse, the meaning of them to the end of the chapter; but as the unbelievers would mock the believers as well as me, I left the explanation of those verses that alluded to them and me, and only put in print what alludes to the war and the kingdom of Christ; in the same manner I have cut short the explanation of the last Chapter till it comes to be joined with the words of David in *Psalms* 24.

And now I shall shew you the sense of the verses in *Rev.* 4—what I omitted was explained from the shadows that were begun of the four and twenty elders is the twenty four that were added to the first as shadows. The four beasts are a mystery still unknown. The shadow of the woman is begun, but the substance is to come. Verse 5, explained with the former 6, 7, 8 and 9, also allude to the last trial of those who met together, believing the visitation was from the Lord, that he hath warned us of his coming to reign over us, and, therefore, they rejoiced in the visitation with one heart and voice, allowing it comes from the Lord; yet this was but a shadow, the substance is to come to believers. From the 4th to the 10th verses are the signs explained to me that have kept back what hath happened together, to shew the fulfilment of the *Revelations* is at hand.

[Extracted from *Had They Had Knowledge*, pp. 43, 45 and 46.]

Joanna's Spectacles

The Communication on the above is at the end of one of some length on the death of Joseph Southcott, Joanna Southcott's brother, at Bristol, on June 19th, 1809. This Communication is deeply interesting as being a shadow of the Great Trial. Her return is typified by the return for her spectacles to give increased light to mankind; to declare the decrees of the Lord, and to make clear the mystery of the Man-child: the Spirit of the Man-child will be born in every heart present at that great assembly.

Joanna writes:—The following are the events concerning our going to Bristol to the funeral of my brother, and the answer of the Lord to me concerning it. I must begin from the day, (June 19th) when I went to see Mr. Hows, according to the sign that was set before me, and I was ordered to mark the events of the day. We spent a very happy day, but were sorry to see Mrs. Hows' mother in such a poor state of health, and she seemed dying. In the evening we took a walk in Kensington Gardens and I was admiring to Mr. Hows how beautiful were all the works of Creation; from the beautiful walks and the groves of trees, and the grass, which were the works of Creation. All was regular and beautiful, and how man could enjoy it when the evil of sin was done away, but now he said every pleasure was marred by the evil, and men did not enjoy one the other. But we seemed to delight ourselves on conversing on the glorious prospect that lay before us; but I still pondered in my heart as we were thus conversing together of his coming to my first Trial as my decided enemy, but said he went away prepossessed in my favour.⁴ As I was ordered to mark the events of the day, which we spent perfectly happy, and the only thing I took notice of our going away from Mr. Hows in the evening was, that just as I came to the gardens I had been admiring, I was obliged to return back again to Mr. Hows' for my spectacles that I had left behind. After we came home, Underwood was informed of my brother's death, but they concealed it from me till the next morning. At breakfast I was talking of the pleasures we had the day before, and then Underwood told me of the event that finished the day, the news of my brother's death, which shocked me greatly, though I expected it was an event that would take place soon, yet it came as a sudden surprise upon me. I went upstairs with the weak feelings of human nature, but was ordered to call to my remembrance the sickness I saw the day before of Mrs. Hows' mother, and whether I wished my brother to linger on in that pain and misery? In my heart I answered, no. I then was ordered to call to my remembrance how I was admiring the works of the Lord in Creation the day before, but that my brother was now admiring much greater beauties of the works of the Lord than I had seen the day before, and that he was now freed from the chain of evil that marred all our pleasure and happiness the Lord had created for us—this was a great comfort and consolation to me in his death.

[Joanna and Underwood attended the funeral which was conducted by the Rev. S. Eyre, a believer: she did not then make her presence known to many believers who

⁴ See also the Communication dated July 6th, 1807.

attended. The infant son had been buried three months before. His coffin was lifted out and replaced on that of his father.]

Joanna writes:—On Sunday, June the 25th, we went to Mr. Eyre's meeting, and surprised the friends by my sudden appearance amongst them; they all seemed much affected with the discourse I delivered to them. The Thursday following, the friends came to see me and I was very happy in seeing them. I broke bread and took wine with many of them, both Thursday night and Friday morning, before we left Bristol, which we did about twelve o'clock. I was very well till about midnight, when I was seized with a tremor, and faintness came over me, I fainted away and felt very happy, but when I came to myself again I felt very ill for some time. Underwood thought to have stopped on the road, but by the time the coach stopped at the inn to change horses, I was recovered, but could take nothing but a glass of port wine, and found myself able to pursue my journey, and arrived safe in London about 8 o'clock on the Saturday morning. The following Monday, July 3rd, Mr. Hows came and said the Bride was in mourning. He said he had meditated on my leaving my spectacles behind and coming back for them, which he said was a temporal artificial light.

THE SPIRIT OF TRUTH.

“I shall answer thee from the shadows that followed one after another, and know I told thee what was the shadow of thy brother's death to thee when I had fulfilled the sign of the end. Know I told thee thou wouldst go like him, only the shadow of thy turning back. So now let them discern what was the shadow that followed to make the sign clear before them. As a token of love in memory of Me thou broke bread with thy friends and believers when thou wast going to depart from them, and then at midnight thy fainting came on, and for a moment thy life was gone to show them plain from the shadows that followed thee in the journey home what would be the substance when I have went through the shadows I have placed before thee. All these things is like thy spectacles, to give a temporary light to man, and which is done by the wisdom of man to add to the sight when the eyes are dim, which is known to thee and to all men it gives light to weak sight, though it is but a temporary light that hath no light in itself without the light of the eye to convey it. Now perfect so I tell thee of the types and shadows, all the signs I have placed before thee can give no light to mankind *without the direction of My Spirit* to place these temporal things before you that you may see more clear in the end when I come in power to fulfil the whole. Then I tell thee, like thy returning back for what Hows called an artificial light because it was a light made by man, and yet without that light thou knowest thou cannot see clear to read My words when placed before thee. Now in that perfect likeness of thy glasses, all these types and shadows will be discerned by man to give a clearer light to their understanding. There is nothing I have told thee of trances or visions, but ye have heard of in all ages, and this many will discern by a natural eye. But I tell thee, the manner I have placed it, and the way I have brought all round, will give a greater light in the end than man can see by the natural eye, for as the wisdom of men hath

contrived a way to give light to those that can scarcely see, though it is but through a shadow, because the glass of itself is no more than a shadow that can give no light of itself when alone, yet *when applied to the substance where light is, it gives an additional light to man*. Now perfect so I tell thee of every shadow that I have placed, they are no more of themselves to give light to the understanding than thy glasses were to lay on the table, but *when applied* to thy weak sight thou knowest they give a light to thee, though they are temporal things made by the wisdom of man. Now perfect so I tell thee of My wisdom *in the end, all is placed to give an additional light to man*. And now I shall bring it more strong to thy view, to show thee from the temporal light of thy glasses that have no light of themselves before they are applied to the eyes of men to give an additional light to them. Now perfect so I tell thee of mankind, they have no more light nor knowledge of themselves of My ways or My decrees, than thy glasses have got of light of themselves without being applied to the eye. It is from the substance light is given to the shadows; and it is but as shadows that man stand of any knowledge in themselves to have any clear light of Me before light is applied by My Spirit. And therefore I tell thee as the light of thy eyes give thy light to thy glasses, so it is the light of My Spirit and the revelation of My Word that must give light to mankind. Let thy Glasses be applied to one that is blind, would he see the better for them? In thy heart thou answerest no. And perfect so is the state of man; he that is blinded in unbelief, that no visitation can come from Me, no light nor knowledge can come from Me, will no more discern by the instrument I have chosen to give light to man, they will no more discern the light by the visitation of My Spirit, than a man that is naturally blind would see by the light of thy Glasses that strengthens thy eyes to see. For I now tell thee and all men, as the Glasses is the wisdom of man to strengthen the eyes that are growing dim to give light to them that can scarcely see, so are the instruments in men which in every age of the world I have made use of to give light to mankind. But now thou ponderest in thy heart that I have compared man to the Glasses made for thee which thou sayest was the wisdom of man to give light to weak sight, and thou sayest in thy heart there is no knowledge, no wisdom, nor understanding, no sense nor feeling in the Glasses, but thou sayest there is in man, though they have not the knowledge of My ways, yet they have a natural feeling and sense in things that are temporal, though they have no discernment in things that are spiritual. These are thy pondering thoughts that thou cannot see the mystery clear in what manner I have compared the likeness, but to thy thoughts I shall answer. The sense and understanding is in the maker to convey the light to strengthen weak sight. And so I have told thee in like manner is My wisdom in Creation from types and shadows of the first and to continue at the last. For now I tell thee of the Creation: the type I placed of the Tree of Life to be preserved in the end for man, had no more light and knowledge in itself than thy Glasses have got of themselves, and yet I placed it in the beginning to be a light to man in the ending, and all the types and shadows through My Bible stand like thy Glasses to give light to mankind where the eyes of their understanding are not totally darkened. I do not tell

thee I have placed the Glasses to be as man, but I have placed them as types and shadows for man to compare it with all things that I have placed from the beginning, and yet all these types and shadows do not give light to men's understanding *before I come in power to apply them to open the eyes of men's understanding*. But now remember when thou turned back to the house, it was for a shadow, an instrument made by the wisdom of man that thou could'st not clearly see without. Now perfect so was My wisdom when I laid the foundation at first to place types and shadows whereby men might discern and see at last who are not completely blind through unbelief, they would discern by all the types and shadows I have placed what the end must be at last, if they weighed the whole together, and then they would discern by My wisdom in what manner all these instruments stand. For as I have worked wisdom in man, to make an instrument to add to your temporal sight; so I have worked instruments in men to give you all a spiritual sight which if men had eyes to discern what man lost by disobedience, and the great Promise made through obedience, they would discern through these instruments in men what the end of all things would be. Here let the eyes of thy understanding be opened to discern in what manner I have placed these shadows before thee, that thou returnest back for which Hows called artificial and temporal light made by man. But consider he that made them had a light and understanding given him how to make them give light to the eyes, and know the instrument was made by man whom I created to be in My likeness, and so in My likeness these shadows are placed—that meaneth from types and shadows I placed all things in the beginning, and went on from age to age to place types and shadows to show you the ending, which I have explained to thee already from types and shadows which I told thee of the Serpent in the Wilderness, an instrument I ordered to be made by man to give light to the Jews of My Coming, that they must look unto Me to be healed, as they looked to the Serpent. And those whose eyes were dim when I came amongst them not knowing for what ends these types were placed, saw by the light of My Gospel in what manner they stood for men to look unto Me. But those that were blinded by unbelief saw no more from the types and shadows of My Bible than a blind man would see by the light of thy Glasses, and perfect so I tell thee of this present age—the types and shadows that stand in My Gospel of My being born of a woman to suffer for her transgressions that she by the Fall brought on man, and My saying if I was lifted up the Prince of this world should be cast out, for the woman had wrought a good work on Me when she poured the ointment on My head—these types and shadows stand for the end, when I come in goodwill to men and cast out the adversary that betrayed the woman. But now I tell thee, like thy eyes that are grown weak by age, so are the eyes of all men's understanding grown weak not to discern what the fulfilment of My Gospel must be before I place all these types and shadows before them to strengthen their sight in the end, and to give light to them that have eyes to see that I said the woman wrought a good work on Me. But those that are blind through unbelief will no more discern from these types and shadows than a man that is naturally blind can see by the Glasses that give light to thee, they will not discern in

what manner I spoke of the Woman's Hand as an instrument whereby good shall come in the end for Me to come as her deliverer. Now here I tell thee if men had discernment to see the types and shadows and the instruments placed in the Scriptures that I have explained to thee, of men and women, they would see that these shadows were to enlighten men's understanding, to strengthen their faith, and strengthen their sight, whereby they may see My Gospel clear from all My sayings and the works of My hands, what was fixed in the Creation and what I promised in your Redemption. Those that have eyes to discern the one, now I am come to visit in the Spirit to apply the whole together, they may as clearly discern to read, as by the feeble instrument made by man."

The contents of this Communication taken from Joanna Southcott's mouth by—

Ann Underwood.

[Extracted from *Southcott Despatch*, No. 36. See also *Had They Had Knowledge*, p. 8 (June 25).]

An Opposer Answered

Ms. August 26, 1809.

A Communication given on a Book condemning the Writings.

The Scriptures command us to ask if we will receive; but as St. Paul informs us, we know not what to pray for as we ought, the Spirit helping our infirmities, so it is by the Spirit of the Lord, he must reveal to us what we shall ask, that he is willing to grant us that our joys may be full in him. He has written much on my books concerning Mr. Basil Bruce, saying, I have made Mr. Bruce higher than Christ. This is an abominable lie, like all the rest. There is nothing said of Bruce, but of his making intercession with the saints and martyrs before the throne of the Lord, to fulfil the promise that he hath made for man's redemption, and that the Lord will hear the petitions of the church triumphant in heaven, joined with the church militant here upon earth, to fulfil the promise made in the fall. Now, if men stumble at this, they must stumble at their Bibles through, because it is said in *Revelation* 6:10 "They cried, holy and true" etc. "and white robes were given to everyone" etc. This plainly proves petitions are made to the Lord in heaven by the saints above, as well as by men on earth, and to prove that the Lord grants the petitions of men, I shall bring forward the Scriptures for them to answer. How they can say my visitation is not from the Lord, because it speaks so highly of a man that loveth and feareth him, which may be discerned from Bruce's letters. What did the Lord say of Abraham? "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" And the Lord promised to give up to the pleading with Abraham for Sodom and Gomorrah if there were ten righteous

men found there (*Gen.* 18.) We see how the Lord granted the petitions of Lot when they fled from the city. When Jacob wrestled with the angel and prevailed, he said, "Thy name shall be no more called Jacob, but Israel, for as a prince hast thou prevailed." The Lord spake unto Moses concerning Aaron in the following words: "He shall be thy spokesman unto the people, and he shall ever be to thee instead of a mouth, and thou shalt be to him instead of a God." "The Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people, now, therefore, let me alone that my wrath may wax hot against them, and that I may ensnare them. But Moses besought the Lord, and the Lord heard his pleading, and repented of the evil which he threatened to do unto the people." We find the Lord's anger against his people was kindled again, that he said he would send the pestilence and destroy them; but Moses pleaded again with the Lord, and the Lord hearkened to the words of Moses, and the Lord said, I have pardoned according to thy words. We find the Lord granted the sun to stand still in the midst of heaven, (*Joshua*) and hastened not to go down about a whole day, and the Lord hearkened unto the voice of a man. If we trace the records of the Bible through, we shall find how men have pleaded with the Lord and prevailed, and that men have been highly spoken of by the Lord that studied to obey his will; so he that stumbles at what was said of Bruce, judging it cannot be of God, because it is said the Lord will hear his petition with the saints and martyrs, if he mock because of this, then he must mock the Bible through. And the promises that were made so great to Peter, when our Saviour said, I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. These Scriptures he no more understands than he understands my writings that he has mocked. It is said in *Matthew* 25, when the son of man shall come in his glory, and all the holy angels with him, then shall the righteous shine forth as the sun in the kingdom of their Father. A fiery stream issued and came forth from before him, thousands ministered unto him and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. (*Dan.* 7:10.) Can he that hath mocked answer these Scriptures to prove there is no heavenly union between God and man? What does he make of the Revelations, that the saints are placed to stand with the Lamb on Mt. Zion? How is the Lord's delight to be with the sons of men, if there is to be no union between God and man? But those men who have written in the manner they have upon the books must be willingly ignorant of the Scriptures, if they profess to have any belief in them, but they are fulfilling my writings, and therefore I tell them the hope of the hypocrite will perish, and the curse they wish to me will fall on their heads if they do not repent before it is too late.

Here are the Scriptures I was ordered to bring forward to shew his folly to the believers, that his darkness cannot agree with the light, because in seeing he cannot see, nor in hearing he does not understand. One observation of his I was answered, he said I had begun a building, but could not end. To his words I was answered:—

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“Know what I told thee before, the rage of hell would burst in man; out of his own mouth I will condemn him from what he has said of thee—thou hast begun a building but cannot end. Let him look back to the creation, and see how I began my building. There, then, if he were not in darkness, he would discern the light, how my building must end, that ye may be filled with all the fulness of God. But know what I have already told thee concerning the Atheists, and how my Bible is mocked by them, for, like the language of these men, is my Bible mocked by them, and, like the language of these men, is my Bible mocked by the Atheists, to say I laid a foundation in the beginning of my building that I can never accomplish in the ending, because my ways and my decrees have been hid from the knowledge of man the way I shall go on to end at last. What I laid the foundation for at first, which is no more discerned and understood by men than he hath understood what he hath said in the pages where his blasphemy appeareth. For all men will find in the end it is against me, the Living Lord, that his indignation so strong appeareth; because, I tell thee, he is in darkness, blinded as much by Satan’s arts, and hardened by his fury, as the Jews of old were when I became flesh and dwelt amongst them. Call all things to thy remembrance, what persecution in every age of the world the devil hath worked in the hearts of men against my visitation that came from God, and this the Scripture testifieth of, which stand as a swift witness against him. But now I tell thee, to enter into a controversy with such a man is no more use than to enter into a controversy with the devil, for by his master he is hardened, by his master he is blinded. Let them discern in what manner he hath spoken in every language that came from hell, without any reasoning that could come from a Christian spirit; but now I shall tell thee in what manner they must answer such men. As he hath supposed, thou hast made Bruce a Saviour, when I have told thee he was but joined with the saints and martyrs to plead for the fulfilment of my Gospel to destroy the power of evil, so that he is made no more of than the other saints in heaven. And let them enquire why I commanded prayers and petitions to be made by men, if they were not accepted by me. Let them look to my Gospel, the answer I gave the Scribes and Pharisees, if Satan be divided against himself, how, then, should his kingdom stand? Then let them discern how he is divided in thy writings to plead his own destruction from the promise made in the fall.”

[Extracted from *Had They Had Knowledge*, p. 178.]

The Grand Jubilee

God's Great Jubilee For Man.

On the Jubilee celebrated October 28th, 1809 ⁵ to commemorate the Fifty Years Reign of His Majesty King George the Third.

From the Pascoe Collection of MSS. Book IV, p. 399.

“Now I shall answer thee of the Jubilee. Let no men marvel in their hearts, that at such a time as this, when your nation is surrounded with every burden of oppression, that some should have been inclined to propose its being kept as a Jubilee to man, as a day of thanksgiving and a day of rejoicing, which to many appeared as madness; but know what I have told thee before—*types and shadows of all things must come before the substance*. Now let all men discern how from thy writings, I began from shadows of thy going from field to field, and so I told thee, I should go from nation to nation. Know what I told thee of the shadow of thy own feelings; the length of time thou waited in hopes of deliverance, and finding none; what sorrow overwhelmed thy mind; and what despair thou began to sink in! This thou knowest I compared with the nation: and now discern to this despair many already are come; and this I tell thee will increase till this nation come, like thee, at the time I placed the shadow that was in thee, to the nation.

“And now discern another Shadow, that I told thee of thy Father's house; how they were patching up the people with rags, as thy Father's windows were patched up. And now I ask thee, what better than rags appeareth? and yet thou sayest—in this manner they are still going on, till men begin, like thee, to pull out the rags, and let the holes appear.

“And now come to the Bell—of what I told thee of the Church Clock, in what random manner it struck: this thou knowest is a type and shadow I compared to the clergy and ministers of state. And now I ask thee, where are the men that can prove they have spoken right or acted right in all the things they have said and done? Thus, thou sayest the unbelieving world are proving the Truth of My Words and condemning their own folly; so that all may discern from types and shadows, how the substance is begun and hastening on; which will be more clearly discerned hereafter, and more powerfully felt than it is at present, till every shadow will be discerned to come to a substance. Therefore let none marvel in their heart that I should prolong the life of the King to have a Jubilee kept for him; that the shadow of all things may appear before *the substance of the Grand Jubilee* that I shall bring to man. And now call to thy remembrance what shadow I told thee of thy Father, that I compared with Myself of a likeness with Me; but know, I told thee the time would come when the picture would bear no likeness; for though I wearied thee, as thy Father did, year after year, to be employed in My labour; and often took thy time as thy Father took thy money, and

⁵ This was a year earlier owing to the King's illness following the death of his youngest daughter, Princess Amelia.

then gave thee no reward; so that I told thee in My likeness with thy Father I led thee on; but know I told thee the time would come that I should reward thee, but thy Father could not; and then the shadow would bear no resemblance to the Substance, and no likeness to the picture between thy Father and Me; and this thou hast discerned from the shadow; but the substance is yet to come when I take thee out of the World; then thou wilt see there is no likeness to be compared between thy Father and Me; all is out of thy Father's power, that thou wilt find completed in Mine.

“Now perfectly so, I tell thee, of the Jubilee that men have kept in honour of their King, as a respect shewn to him—some shadow by relieving the poor—making collections to relieve the prisoners—and giving something to feed the poor, as a type and shadow of the day—is a type and shadow of the End, when I come to feed the bowels of the hungry poor, and to relieve the prisoners that are bound by sin and sorrow, and shower down blessings upon man—then, I tell thee, the substance of My Jubilee will bear no more likeness of the Shadows, than thy Father's likeness resembles Mine. Yet from the shadows, it is a sure and certain sign to man that the Substance of the Great Jubilee is near to bring in Man's Redemption to all men, and to free them from every load. But as I have told thee types and shadows must come before the substance, marvel not in thy heart that I have prolonged the life of the King, to have a type and shadow placed from him. But thou sayest, from this type and shadow few rejoiced: then here discern the shadow is plain; as there are but few rejoice to hear of My Coming—thou knowest My enemies have no desire for me to come and reign over them.

“But now I shall call thee back to the shadow of My Gospel. My birth was a shadow of joy to them that believed, but my time was not fully come to reign over man and destroy all your enemies; and therefore the enemy went on to conquer, as the enemy hath gone on to conquer by your King's reign. See the shadow and compare them together, and then discern the judgment of men—they saw no more room to rejoice at My birth, than they saw room to rejoice at the King's reign, because the Great Enemy was not destroyed; and therefore I tell thee it is but a shadow in both: but as thou sayest there is no likeness of the substance between him and Me; yet I tell thee there is a likeness in the people. But now discern at what time the substance of the years came to the King; and then thou mayest discern how every shadow will come round in the ten years I placed to thee. But here I shall leave thee to thy own pondering, as thy own thoughts go deep, that soon after the time is up, came in the change of the four figures.”

[Extracted from *Watch*, No. 1. See also *Small Still Voice*, No. 35.]

The Day of Judgment

Ms. November 6, 1809.

But now, concerning the Methodists saying they cannot believe the doctrine, because it is said, in the day of Judgment, death and hell must give up their dead, and when the Lord joins soul and body together, then man will be placed upon the earth where they have committed their sins. Here they will have their sorrows for their sins, for you may discern, from what is said of the day of judgment, what is said of those who have committed hardened wicked crimes, that their consciences will burn and spoil their harmony, so that their happiness will not be complete, though they will be freed from the hell that was made for the devil and fallen angels. The sinners will be placed upon earth, the saints will be placed in Glory above, and the devil and fallen angels will be placed in the hell prepared for them. But if men will say this unbounded love and mercy in God to free the sinner in the end from the malice and rage of the devil, after he has received a punishment to be cast into hell with him until the day of judgment arrives, and then to free him from Satan's power, if these mercies of God harden the sinners' hearts not to regard the love of God, his mercies, or his goodness, neither wish to go with him to glory, or to be joined with the heavenly host, neither regard what punishment he bears till the day of judgment, if he think he shall then be freed from the powers of hell. A heart that is thus hardened to despise the goodness of God, nothing will soften him to regard the love of God, or to fear his threatenings, you might as well tell such hardened sinners that they will be for ever in hell.

(The argument reaches out two pages more).

[Extracted from *Had They Had Knowledge*, p. 17.]

Satan's Knowledge is Not Greater Than Man's

Ms. November 6, 1809.

Extract from a letter written by Joanna Southcott.

Dear Friend,

I received your letter, but have been so busy I have not had time to answer it before. Concerning your enquiries and your observations, I must beg you will bear with me when I tell you some are right and others wrong. Concerning your observations of Satan's knowing the prophecies, and the bounds that are set for him, and of his time being short, he hath as great a knowledge of as any man that hath read the books, and he knows as well how the bounds are set for him, as he knew how they were set for man at the beginning, so that, in this, your observations are perfectly right, and there is nothing revealed to man, but Satan knows when it is revealed, and, therefore, the

Lord, in his unbounded wisdom, conceals many things from the knowledge of men to conceal it from the knowledge of the devil, for Satan hath no knowledge of the Lord's decrees before he is pleased to reveal it to man, but he had a knowledge from what was said in the fall, that a time would come when he should receive the curse pronounced against him for betraying the woman and deceiving her with lies, and, therefore, he said in the Gospel, "Art thou come to torment us before our time?" because he knew the time was not then come, but now the bounds are set for him as they were set for man in the beginning. He knoweth that the time is come when his power will be cut off, as man was cast out of the Garden of Eden for eating of the forbidden fruit, and he knoweth, like man, he hath disobeyed, because he goeth on to tempt believers to sin as he did before, and to work in mankind with persecutions against them, that they may not enjoy the peace and happiness in the Lord that they are longing for.

[Extracted from *Had They Had Knowledge*, p. 86.]

The Sacrament to be Received at the Church

Nov. 7, 1809.

Now I shall answer your enquiry respecting the Sacrament. It is right for them to receive it at the Church, as it is not administered by any of the believers at York, and they ought thus to consider.—

In receiving the Sacrament they set forth the Lord's death till his coming, and to consider for what ends he died to bring in the redemption of man.

So whether the ministers themselves clearly discern for what it is done, or whether they do not,—the believers who receive it at their hands, ought to have this in their minds and hearts. Our Saviour commanded it to be done as a token of love, in remembrance of him;—that he shed his blood for the redemption of man: as he promised to come again to bring in our redemption.

And St. Paul, (1 *Cor.* ii. 26.) in this manner informs us; as ye eat this bread and drink this cup, ye shew forth the Lord's death till his coming.

I had a Communication given me concerning the Sacrament, which was explained from the Scriptures, (*Luke* xxii. 16–18; *John* iv. 48.) to which I was answered:—

“I now tell thee, and all men, he who doth not receive the bread and wine in token of my death and sufferings for man, expecting my coming again, does not receive the Sacrament in the manner designed,—and in the manner it was left on record.

“Therefore I said,—This is the bread which cometh down from heaven, that a man may eat thereof and not die. Now from these words, if men understood the meaning what I said to them, they would know I plainly told them that as they took the bread

and wine in remembrance of me,—so I should come again in might, and majesty, and power, to give them life eternal, and raise them up at the last day.

“Therefore it is written, ‘Behold the Lamb of God that taketh away the sin of the world.’ And know I said in taking the bread and wine it was in remembrance of me till the kingdom of God should come to man. For, though I did not speak the words in that manner, yet I tell thee, that was my meaning when I said to my disciples ‘I will not drink of the fruit of the vine until the kingdom of God shall come.’

“Now, if men discern my words, they must discern that I plainly told them the kingdom of God should come, and the bread and wine was a token of me to keep in remembrance till I came again. Therefore, I called it my body and blood that was shed for man, to be done in remembrance of me; for I was the bread that came down from heaven.

“And I said, they should see me coming in a cloud, with great power, and great glory.

“Now mark the words before thee at the time I said this should be fulfilled. The destruction of Jerusalem I said, should come to pass, and the Jews should be led away captive in all nations, and Jerusalem should be trodden down until the times of the Gentiles be fulfilled.

“Now from my Gospel, if men will mark it like a sundial to discern the hours, they may discern the times,—and first discern how Jerusalem was destroyed, the Jews scattered, and my disciples imprisoned and put to death. Then they must discern from the past what I spake of the end,—that the Spirit of Truth should be sent to lead you into all truths, and the Comforter, which is the Holy Ghost, the Father would send in my name, and now in my name all the prophecies are. And in my name all things are brought to your remembrance from the foundation of the world. Now, if men discerned in what manner my Bible is formed, and in what manner my visitation to thee has been, and what is happening in all nations; and mark what I said—the days should be shortened for the Elect’s sake;—If men weighed all these things together, they would see my Bible as a sundial, to warn them of the time: that they may be like the wise virgins who prepared their lamps to be waiting for the bridegroom; and like the wise servants, waiting for their Lord.

“So men may discern my Bible to be a sundial, if they discern all the Scriptures I have pointed out to them. Then, I tell thee, they will take the Sacrament aright expecting my coming, to fill them with my Spirit to be within them when they have eaten and drank in remembrance of me. But if they have not faith, to believe my Gospel will ever be fulfilled, that the kingdom of God will never come,—that the Spirit of Truth will never be sent,—that I never shall be the true bread of life to man,—then I tell thee they do not take the Sacrament as it was ordained by me.

“Then they cannot be watching and waiting for the sunshine of my Spirit to come and fulfil the whole. That, as in Adam all died, even so in me shall all be made alive.”

Joanna Southcott.

From the above Communication we may discern in what manner we ought to meditate in our hearts of Christ's sufferings for the transgression of man; and that his blood may cleanse us from all sins, when he comes to destroy the adversary that betrayed the woman. And therefore I think it right for the believers to go to Church and receive the Sacrament, as there is no other place appointed amongst them.

Here I must conclude.

(From a MS. left by Joanna Southcott.)

[Extracted from *Small Still Voice*, No 31.]
