

# Undated Communications

## The Wondrous Angel Song

In Triumph, Heaven and Earth Unite.

### THE SPIRIT OF TRUTH.

“While saints amaze and angels gaze  
To see the heads of men,  
They do not see the mystery,  
The Revelations plain.  
Such words from Hell do Angels tell  
To an enlightened race?  
While others judge it from thyself,  
“The Woman must disgrace  
The learned men, we see it plain,  
Gross darkness doth appear,  
The wonder now to Heaven is come  
How man so much can err!”  
Those are the Wonders now above  
Enlightened Saints do see,  
How strong My Spirit here doth move;  
Can man so darkened be  
Not to discern from whence it came?  
The wondrous Angels fly  
To tell that man knows not My Name.  
The glorious Trinity  
Hath now agreed the serpent’s head  
Must fall by that weak hand,  
That he so artfully betrayed  
And man’s Redemption come.  
This wonders all to see such a call,  
And man so long stand out—  
Had Adam done it first of all,  
Then man might well dispute;  
But he did not, now see your lot,  
Like Adam to go on,  
He cast on Me his destiny,  
Then now to Me ’tis come.  
The woman here doth now appear  
That I have given to men,  
And now I bid you persevere  
And judge her written hand,

And answer them as he began,  
    "The Woman us beguiled,"  
Then I'll appear to answer here  
    The Serpent must be foiled!  
So cast on Me your destiny,  
    To give the woman here;  
Improve your call, I tell you all,  
    I'll act like Satan there,  
Who claimed My Word, condemned his Lord,  
    For to bring on the Fall.  
For man must die was his reply,  
    And death was passed on all.  
Then now 'tis life brings on the strife,  
    Behold an infant cry  
The mother's pain doth all remain  
    When it is brought so nigh.  
Ye sons of men, could you discern  
    The lines that here go deep,  
You'd see what birth must bring you forth,  
    And all like children weep;  
That you stood out so full of doubt  
    Refused your Maker's call.  
From Satan's head, too soon betrayed,  
    And so brought on your fall,  
But now be wise, betimes to rise,  
    The fulness now is come,  
That in disguise, before your eyes,  
    I'm in the Woman's form,  
But, like the Jews, you hear the news,  
    My wounds you open here—  
'Tis all afresh. The Scripture saith,  
    My Spirit doth appear."

[Extracted from *Southcott Express*, No. 12.]

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## Arms of Defence

Extract from a letter to William Jowett.

After having been in earnest prayer that the Lord would answer your letter, that we might know the Lord's will and obey it, I was answered in the following manner:—

### THE SPIRIT OF TRUTH.

“He hath asked and I will answer it, thus it must be to fulfil the Scriptures. All her children shall be taught of me, saith the Lord, and thou shalt ask concerning thy sons, and I will answer concerning them. I ordain them to take arms to defend themselves if an invasion should take place, to prevent their going abroad. Thou knowest I ordered thee to send two hundred books to Leeds, to give to Jowett's son to disperse among the militia, and wheresoever he is called to go. The oath that he has taken shall not be laid upon him; those who compelled him have the sin to answer for, and not he. By going abroad he will enlighten the minds of others, and do good by spreading the truth, so it was the Lord that permitted him to be drawn for ends he shall know hereafter. And now let him stand as a valiant soldier for the kingdom of the Lord, and I shall direct him in every danger, and he shall be able to warn his companions when it is near, for thou shalt be like a clock to warn before it strikes. But now, I tell thee, my people must be sealed up before I let the sword to drop in this land, so ye have nothing to fear for the present, as no warning is given no dangers are near, but when I warn let them take the warning.”

[Extracted from *Had They Had Knowledge*, p. 177.]

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## Breach of Trust

Part of a Communication.

### THE SPIRIT OF TRUTH.

“For I now tell thee, if men presumptuously rely on the promises that are made without walking in one of my commands, they will find my Breach of trust. But they that obey my voice, and keep their eye to my kingdom of peace, to wish me to reign without a veil between; they shall reign with me in triumph in great glory in heaven above, or here on earth below.”

[Printed from a MS. Copy. See also Book 40, pp. 143, 144.]

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## Cain's Madness

Communication given in answer to a man who wrote on the times and minds of men. He said Cain's madness has taken possession of three parts out of four of this habitable globe, and therein came all the change since the flood.

### THE SPIRIT OF TRUTH.

“Here's the wisdom of a man,  
Bring me another as wise as him,  
Then Cain's madness all will see,  
Abel's blood for vengeance cry.  
This was done before the flood,  
Water came instead of blood,  
And the deluge swept away.  
Mark the words that he did say,  
All the changes since the flood,  
Is not by water but by blood;  
For in heaven the sign was placed  
For to warn the human race,  
Water shall no more go through,  
Now I'll bring it to thy view.  
See the bow is first for man,  
It is red if you discern,  
And when this doth appear,  
Ye often say that rain is near.  
Now thy brain must here go deep,  
Madness on the Jews did creep,  
Till the changes they did call,  
Brought destruction on them all.  
Madness in the Romans came,  
Brought the Martyrs to the flames,  
Still for vengeance they do cry,  
Abel's blood for vengeance lies.  
Cain in man does still appear  
Over now the atmosphere,  
Still from sin to sin do change,  
Deep your passions, let them range.  
It is time to meditate,  
Every change will shew them great;  
Now 'tis changed another way,  
France doth now itself repay,  
See in France how things do change,  
Then your minds may deeply range,  
On their heads the sword they turn,  
Madness shews the change is come,  
That Cain's madness will despair,

Must avenge himself now there  
With the Jews the change began,  
They avenged their Lord and King,  
And their kings I did destroy,  
Lands they've none for to enjoy.  
And observe the second change,  
With yourselves your minds may range  
When Cain's madness did begin  
With the New and Old England,  
France did copy after here,  
Look deep and see the mystery clear.  
Then, what change doth now remain,  
When in France you see the end,  
For Cain's madness will go on  
While the avenging blood doth mourn:  
Could the learned men look deep,  
These lines would make them fear and weep,  
But it is put in such a strain,  
The man is wise that seeth it plain,  
But when every change appears  
I will change the atmosphere,  
For the devil was the first,  
And the change on him's the last,  
When every change come, then  
Abel's blood will cry no more,  
As the devil he did know,  
Sought his brother's overthrow.  
When the change for man takes place,  
I shall change the human race,  
Bring man's nature like my own,  
Therefore I did leave my throne,  
And man's nature did assume  
For to change it like my own.  
Changes fast you all will see,  
Till mankind is changed like me;  
But you'll see three parts from four,  
Act, like Cain, with all their power,  
Satan did the third part draw  
'Tis time for all to stand in awe,  
And, like men, begin to stand.  
Deep is all that thou hast penned,  
But your heads you may lift up,  
Glorious is the change will drop."

[Extracted from *Had They Had Knowledge*, p. 181. See also *Small Still Voice*, Nos. 4 and 29.]

## The Cat and the Broken Cage

“The Spirit of Prophecy is the Spirit of Jesus, and He opened His mouth in Parables.”

The Parable is that of a Bird that was in Mr. Woolland’s Cage at Heavitree, near Exeter, which flew out and was killed by the Cat. But the fault was theirs as the Cage was broken. This thing, simple as it appears, was deeply explained as a type of the nation.

### THE SPIRIT OF TRUTH.

“The Bird is a type of man  
 And to their cages all must come  
 To shew the Dangers of the Day,  
 I’ll tell thee what the Cage must be—  
 Their cage must be a heart of prayer,  
 To read My Gospel and be clear,  
 That to the *end* it’s surely come,  
 And broken by the sons of men,  
 As I before affirmed they’d do.  
 And now I’ll bring it to thy view.  
 They tied it to a little twine  
 For to confine the sons of men,  
 But for all they have got free,  
 Regardless of the enemy.  
 The dangers great they don’t discern  
 How soon the enemy may come!  
 And as this type is unaware—  
 They will come here for all your care.  
 And from your cages all are gone,  
 They see it’s broken, all are gone  
 And wounded like the Bird you’ll be,  
 The Cage is broken down I see;  
 And if you do not mend the whole,  
 Your Nation cannot stand the Pole,  
 But like the Cage your land you’ll see,  
 For I shall cure the enemy  
 From all the evils of the Fall,  
 For unto Me I know they’ll come  
*When they have deeply wounded your land.*  
 So if that in their power you’ll fly,  
 I shall cure the enemy;  
 Their conduct I will never blame—  
 It’s nature for them to go on,  
 If you will come into their power  
 They’ll wound your land and will devour.

If you had in your cages been,  
Your enemy could never come,  
To bring your land to this distress,  
Nor could such dangers wound your breast,  
To make your land in silence mourn.  
Panting for life your nation's come,  
And like the bird you all will end,  
Unless your cages you do mend,  
And also to My Gospel come.  
For like the Cage it's broken down,  
And all your mending will not do,  
And in the end you'll find it so;  
For like the Bird they'll surely fly—  
The dangers great that are so near.  
For like My Gospel I'll maintain,  
It's broke and no one strives to mend;  
For now thou asked how it's so broke?  
And dost thou not discern,  
That all My Gospel is forgot  
By all the sons of men?  
The fall of Babylon foretold  
That it I would destroy,  
But yet your cages do not hold  
Nor Me you don't enjoy,  
For though I nursed you with much care,  
Above all Nations blest—  
Such dangers never came to you  
As daily wound their breast.  
My Gospel's been a Cage for man  
For many Ages past,  
But now the mystery I'll explain—  
The Cage is broke at last.”

[Extracted from *Watch*, No. 2.]

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## Christ's Message to the Jews of Today

Their Long-expected Messiah Revealed.

### THE SPIRIT OF TRUTH.

“Now I am come in the SPIRIT to give a clearer light to mankind of what My Coming was for and that I am now come to establish My Kingdom, that I died for. Then is it not the duty of those that believe My Gospel, to search the Scriptures as I commanded

them, and see whether these things are true or not, as it was the duty of the Jews to search diligently what was written by the Prophets, concerning Me: and from the Miracles I wrought amongst them, to *see* and *believe*, as My disciples did? This thou sayest in thy heart, they ought to have done; but they trusted to their own wisdom, to their own righteousness, to carry them to Heaven. Where is the goodness in which they boasted? Did not all vanish away like smoke, and they are become old, like a garment, and have died away in their self-confidence and their self-righteousness? Now if sorrow and persecution befell the Jews, My people, for their rejection of Me; let the Gentiles of to-day take care they do not fall into like errors; lest their self-confidence, self-dependence and self-righteousness they have trusted to, vanish away in the end, like the former. For now I tell thee and all Mankind, he that mocketh My Visitation when I am come in the Spirit, mocketh Me; and he who is regardless, like the Jew of old, has all to fear.

“Now I shall raise up that Light to the Gentiles, to see My Gospel with the Prophets, that will be able to awaken the Jews. For now I have tried the Gentiles by My Visitation to thee, and I find them as blind as the Jews, when I came to them in the Flesh. Let Jews and Gentiles alike, look to the wonderful prophecy in *Isaiah* 60:1, 2, 3, —words now to be fulfilled—‘Arise, shine; for thy light is come and the Glory of the Lord is risen upon thee. For, behold, the darkness shall cover the Earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy Rising.’ Now I shall ask mankind, whom they place this power to?”

The Seed’s Seed—The Messiah to come at the end.

“It is said, ‘He saw that there was no intercessor’—then let them understand the Words—‘It shall not depart out of thy mouth, nor out of the mouth of thy Seed; nor out of the mouth of the Seed’s Seed, saith, the Lord.’ Then now let them answer, where that Seed’s Seed is? Will they say, that the Seed’s Seed is in Heaven? Thou sayest in thy heart that no man can be so ignorant as to place it there. Then let them know that the Second Birth must take place upon Earth, to fulfil the words of the Prophet. So they will find, by the Seed’s Seed of Righteousness, that the Sun of Righteousness shall arise with Healing in His Wings. Therefore, I said in My Gospel, Elias *is* come, and Elias *shall* come: and so I tell thee, I first came to be conquered by the power and madness of men and devils; but now (i.e. Christ in the Spirit) I shall come as Conqueror.”

The Second Coming—The Bridegroom and the Root of David.

“Behold, the days are come that I will raise up unto David, a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the Earth. In His days Judah shall be saved, and Israel shall dwell safely. Was this done in My days, when I said I was the Root and offspring of David, the Bright and Morning Star? Was not the Root then cut off? Was Judah saved, and did Israel dwell in safety? Is it

established to this day? All men must answer, No. Then know, the Branch must spring from the Root, before the fulfilment of the Prophet's words can be true. Can men simply suppose that I should return in love to mankind, to establish the Earth with every blessing, and redeem them from every sorrow, while I stand as a crucified Saviour, a malefactor, despised and rejected of men? No, I cannot return until the Branch springs from the Root, to be esteemed and beloved of men, to be worshipped as a Prince and a Saviour."

The Son sent in Christ's Name—the Second Child.

"Now they will find Me to be the Last, to bring in a Son to establish the Earth in righteousness and Peace. If men honour Him or make petitions to Him, then His petitions I shall answer: because in honouring the Son,<sup>1</sup> they honour the Father (Our Lord). Now, if they receive the Son in My Name, then all the past I shall forgive: and if they receive Him, as the Prince of Peace, I will make him a Prince of Peace. Let man note the Prophecy given thee in 1794, when I spoke of My Son, whom I should exalt amongst mankind, but the real meaning was concealed from thee, before My Visitation came to thee, as I told thee, like the Virgin Mary's."

The Shiloh—The Son of Peace.

"Let men study My Revelation (Chap. 12.), and they will discern, that when the Woman appeareth, and travaileth, then cometh Salvation and Strength, and the Kingdom of our God and the power of His Strength. These marvellous workings will never appear before the power of Christ is seen in the power of the Bridegroom, according to the marriage of the Revelation; then they will see the *Second Flesh* come to dwell with men. Know that the Father of the Child is the one great Shepherd of His flock, and *now* the Good Shepherd shall appear by the power of the Father. For I now tell thee, this year, (1814) thou shalt have a Son by the power of the Most High—Then let the Jews appear and judge for themselves; as I have told thee, this CHILD is to restore them to their own land, to be as a Prince of Peace, and a King over them, and when they have agreed together to receive the Child, I shall fulfil all I have spoken concerning the Jews, both by the Prophets and in thy Writings."

The Son—The Comforter in the End.

"If men would study the Scriptures, which I have ordered them to do, and compare these with thy Writings, which are not thine, but Mine, they would see and understand that the cursed thing that is now among them, is their unbelief—I now tell thee and them, and all mankind, their deliverance will never come, neither will they be able to stand against their enemies, till that accursed thing, which is their unbelief, be removed. When that is removed, I shall give them the Land I promised to their fathers, and drive out their enemies before them, as I drove them out before Joshua.

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<sup>1</sup> It is no new Saviour, but the Son promised to be raised up at the last day—Christ in the Spirit—the Second Witness, as Christ in the Flesh was the First Witness.

“Consider and weigh all nations, and you will see no nation has been so greatly blessed as those that worship Me and believe the Gospel.

“I told the Jews that, in the End, warnings should be given from the Spirit of Truth that proceed from the Father (Christ), to warn all of the End; to bring all things to your remembrance; and that the God of Truth should lead you into all Truths. Know, I told them it would be mocked; that men would not receive the Words of My Spirit, neither discern the Spirit. As the Jews despised Me and My Warnings of the destruction of Jerusalem—that they would become a scattered people, to be as a warning and caution to all; now must all men learn that if they go on with the same self-confidence, and despise these Warnings of My Visitation in the Spirit, they will feel My Judgments severe throughout the Earth.”

“Men, trusting to their own learning, call the Church the Bride, yet they deny the Coming of My Spirit which must accompany it. Just so it was among the Jews, who relied upon their Temple, and that it would be preserved for the honour of God *without men to honour Him in it*. Now will Jews and Gentiles find the Last Day is come—the 6,000 years<sup>2</sup> are nearly ended—and now is the time I shall fulfil My Gospel to bring to man the Comforter—the Son that I said, should be revealed in the End.”

#### The Promised Deliverer Cometh.

“Let all men look to the End of the Revelation, and know what is to take place when the Truth of all breaks before them; and know I told thee this year (1814),<sup>3</sup> how the Nations would shake by the Revelations beginning to break. The Power of the Beast (Satan) in all Nations must fall before My Deliverer, the Man-Child promised for the Peace of the Nations at the End.”

#### Our Lord’s Changeless Love for His persecuted People.

“But in My Arms, I shall them heal,  
And they shall know My Perfect Will.”

To the Reader—To understand and appreciate the gradual unfolding of the beauty of God’s purpose from the beginning to its eventual glorious Triumph in the Advent of His Shiloh,—it is necessary to read in consecutive order—“The Five Books of Wonders,” (i.e. Books 57, 58, 61, 62, 63), to be followed up by a study of Book 65, dealing with the “Prophecies announcing the Birth of the Prince of Peace.” The Fourth and Fifth “Books of Wonders” contain Our Lord’s own answer to the Hebrews.

[Extracted from *Watch*, No. 6.]

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<sup>2</sup> Each of the seven days in the Creation is compared to 1,000 years. “One day with the Lord is as a thousand years.”

<sup>3</sup> When Napoleon was at the height of his power. The Napoleonic Wars were foretold to be but the SHADOW of the SUBSTANCE; that world wide warfare would precede the Advent of The Great Deliverer—The Shiloh—The Son of Peace.

## Co-Workers With God

## THE SPIRIT OF TRUTH.

“The Kingdom of Heaven is within you, and the Lord is a faithful rewarder of those who diligently seek Him. He that is born of God knoweth the things of God, and He revealeth His secrets to them who believe in His name. But who among them do thus believe in My name, that I will reveal My Secrets unto them? Then how can they be accounted true believers in Me and My Gospel—that I came to give them Light and to give it more abundantly, for he that walketh in Me shall not walk in darkness, but walk in the Light as I am in the Light. They shall walk in the Light of My Countenance, the Light of My Spirit and the Light of My Truth. This is My Gospel and My Words that are left upon record—that I am with you till the end; and the Holy Gospel, that is the Comforter, whom the Father shall send in My name, and He shall bring all things to your remembrance. And now I bring all things to your remembrance, from the Creation to the Redemption. But who has believed the Report, or to whom has the arm of the Lord been revealed, that I was wounded for the transgression of the Fall and bruised for the iniquities of Adam, as his chastisement was laid upon Me?

“Therefore, I came as a Lamb to the slaughter, and as a Lamb I opened not My mouth, but I shall see the travail of my soul and be satisfied when I see the woman’s transgressions accomplish the same, as was laid upon the serpent’s head. Then I shall triumph over death, hell and the grave, when Satan bears his chastisement as I bore mine. All men have erred in judgment and have stumbled in visions. I ask, to whom shall I teach knowledge, or whom shall I cause to learn instruction? For Line hath been upon Line, and Precept hath been upon Precept: here a little, and there a little, that they might go backward, be broken, snared and taken. Men are all gone backward from the Law and from the Gospel. My Words are forgotten and denied by men; true knowledge of Me is firmly denied by the very people who profess it. So all men are concluded in unbelief.

“Now I tell thee how they shall be saved by the promise that I have made to open the eyes of the blind, unstop the ears of the deaf, and convince all men that they are dead in trespasses and sins and that I am He that must come as it is written by the Apostles, to redeem those who are under the Law, for ye are all under the Laws of Men and under the Laws of God, pronounced dead and proved dead in wisdom and knowledge of the Truth of My Bible and in what they profess to have a knowledge of Me; for if I tell you things earthly and ye will not believe Me, then how shall ye believe Me, if I tell you things heavenly?

“Now I shall come to the man<sup>4</sup> who said unto thee that three measures of Meal were the different Spirits of the Lord working in the hearts of Christians. First, Grace;

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<sup>4</sup> A Methodist from Hagley.

secondly, Faith; and thirdly, the Knowledge of God. But thou answered him that it was not so applied.

“But I know all the thoughts of their hearts; and now I answer—How can three measures being hid, leaven the whole lump in a spiritual sense? Grace is working, Faith is working and The Spirit of the Lord is working. If Grace be in the heart it will not lie hidden, but will rather show the fruits thereof. If the Knowledge of God be in the Heart, it will not be hidden, like a Candle put under a Bushel, but as one that giveth Light to all around it. So neither he nor thou can prove that one spark of Grace lieth hid; rather, like a spark of fire, it will die away. So now I tell thee that the Kingdom of Heaven cometh not with this observation, but with Power, and it was with Power that it came to thee.

“For as the Shadows come just so the Substance comes last; perfectly like hiding a thing into three measures of meal have thy Writings<sup>5</sup> been hid.

“And now I will tell thee how they were hidden. First, they were hidden and sealed up by thee (Xmas, 1801); Secondly, they were hidden and sealed up again by six men and six women (Jan. 12th, 1803). Thirdly, they were proved by twenty-three witnesses (In Dec. 1804, when Joanna, as ordered, entered the room with the Rev. T. P. Foley’s little son in her arms, who was thus the twenty-fourth witness). Thus, in the Third Measure, thy Writings were again sealed up and hidden (In the Box) and there they will remain till the whole be leavened, that all who are present shall know the Kingdom of Heaven is nigh at hand. Then will the whole Mystery be made known, why I have acted with thy Writings in such a manner as to try the Wisdom and Faith of Believers as well as to confound the Unbelievers. For I now tell thee, there is more hope for those who know nothing of My Name than there is of those who judge they do know My Name; for if men judge that Satan has deceived thee in that which is most, he may also deceive them in that which is least. If men need not be workers with Me to bring in My Kingdom of Peace they need not have been Workers with Me to bring in My Gospel. If I had worked all the Miracles at that time without My Disciples coming after Me to be workers with Me or for Me, I would now work all the Miracles to bring in My Kingdom on Earth without the assistance of man. But as I did not do the one, I shall not do the other. So ye must all be Workers now with God, if ye will now enjoy the Kingdom of God here upon Earth. For I now tell thee, the Believers and all men, that what they have learnt already in My Gospel is but for their own Salvation in the World to come. But no man has learnt, neither has any man taught you one step toward your Redemption. Neither have you yet understood what it meant, nor how it will be accomplished. It is by the Love of God, and by the zeal men must show for Me, and their desire for Me and for My Kingdom, that I shall bring in My Kingdom of

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<sup>5</sup> On the 9th January, 1803, the Friends met together to prepare for the Trial on January 12th, at High House, Paddington. A day of joy was passed, believers conversing together. At 6 p.m. Joanna’s Writings were placed in the vault below stairs, according to the Lord’s direction, as a type of the Word being buried and remaining for a long time seemingly without life. The Sealed Writings were to remain in the vault from the 9th to the 12th, until 12 o’clock, when they were to be taken thence into the Great Rooms.

Everlasting Happiness and Peace to Mankind. This Kingdom is now hastening on, and must be made known everywhere, or how could I be the Desire of Every Nation?

“Therefore happy, yea, and thrice happy are all those who are now Workers in My Vineyard to prepare the ground of every heart to be grafted into My Vine and to receive the Good Fruit that is now coming down from Heaven.

“In thee, and by thee, I shall contend with men till every mouth is stopped and every tongue is silent and all shall know that I, the Lord, have spoken in thee, and by thee, and no man shall be able to answer one word in a thousand when I clearly make myself known unto them. They shall know I am thy Maker, thou art My servant, by whom I have chosen to make known My Will, and Coming, that My Kingdom is near at hand. In the End all controversies must come to all nations.

“Great is the Work I have for thee to do, but much greater for mankind to do. But when I call them, in the End, to work with Me, I shall give them much greater strength—Strength of Faith; Strength of Wisdom; Strength of Arguments; the Strength of My Spirit; and I shall give them to understand wherein they have drawn wrong judgments from thy Writings, that they may be able to convince the learned<sup>6</sup> wherein they have drawn wrong judgments from My Bible.”

[Extracted from *Watch*, No. 3.]

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## The Comforter Speaks—As Promised

### THE SPIRIT OF TRUTH.

“Satan may try to disturb your Peace, so that ye cannot possess it in perfect Happiness awhile, because temptations may come like a flood; but My Standard is lifted up against him to free my Friends from all his Power in the end. Then ye will Rejoice in your Salvation when I come to destroy your foe, to overcome all Evil, and to bring in My Kingdom of Righteousness and Peace.”

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

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<sup>6</sup> Refers to the Great Trial of the Southcott Writings before the Bishops, when the Great Box will be opened. Believers must be prepared by earnest study of the Writings, to answer questions put to them on this subject.

## Conduct of Meetings

Instructions for the Sealed people where they establish a place for a meeting to speak of the Second Coming of our Blessed Lord and Saviour Jesus Christ.

### The Prayer Book.

Begin with “Repent ye for the Kingdom of Heaven is at hand” and continue to the end. Then the following two Prayers but omit the Absolution. Follow with the 100th Psalm in the Prayer Book. “Oh be joyful all ye lands.” The Belief and the Lord’s Prayer to be read once, but not so often repeated. Then the Collect for the Day, the second Collect for Peace, and the Third for Grace, and the following Prayer for the King.

Now I shall tell you what to leave out, The Absolution and the words after the lessons “We Praise Thee, O God, we acknowledge Thee to be the Father Everlasting, etc.,” this is said to me is not true, for those that are under the light of the Gospel do not all worship the Lord. So this is not to be read until it is fulfilled, and then everyone may read it with joy. Then the Litany you may read or not, as you please; but if you read it, you must not go through the many repetitions in the beginning to have the same words repeated over and over again.

The General Thanksgiving must be read, and in the afternoon the 67th Psalm. “God be merciful to us and bless us.” The 98th Psalm is not fulfilled: so what is not fulfilled to be true, you are not to read with the Prayers, but you may make your own observations that all these, will be fulfilled, that are written for the Prayers of the church.

### THE SPIRIT OF TRUTH.

“Now I shall answer thee from these Prayers, that I have ordered thee to point out; and call to thy remembrance how deeply thy heart was affected in reading these Prayers in the Church after My Visitation in 1792: Know what a feeling sense filled thy heart, while tears flowed from thy eyes; and now I tell thee, if they come in a spirit of Prayer, the first words will strike them all—“Repent ye for the Kingdom of heaven is at hand.” Then they will say with the Prodigal “I will arise and go to My Father” and every heart be united that I may not enter into strict judgment with them, but they will all confess they have sinned; and know I have promised to be faithful and just to forgive them their sins and to cleanse them from all unrighteousness if they turn unto Me, then they will discern the beauty of My words that follow: “Dearly beloved brethren, The Scripture moveth:” And now let them discern what the Scripture moveth them to look for, that if they turn unto Me, I shall turn unto them, and heal their backslidings, and love them freely; and I shall blot out their transgressions, and know them no more; for I came to seek and to save that which was lost. And let them know, by the Fall, man was lost. And now let them remember the Scriptures of truth, how I forgave returning sinners in all ages of the world; and how great My promises stand to the end to cleanse from all unrighteousness; to write My laws in their hearts; to make

a New Covenant with men, that My delight may be with the sons of men. This the Scripture moveth them to believe, if they rely on My Promises I have made. And then I tell thee, they will join with the prayers of the Church, and confess they have done the things they ought not to have done, and there is no health in them, but Thou O Lord have mercy upon us. And let them know My promises are made to look in mercy on the sons of men; if they turn unto Me, I shall turn unto them. And let them follow with My Prayer that I taught them in My Gospel that My Kingdom may come, and My will be done in earth as it is done in Heaven. And let them remember in Heaven it is done by all. And so by all it will be done on earth, when My Kingdom of Peace is established—then will righteousness and Truth meet together, Love and Peace kiss each other: and they will find it easy to forgive the frailties one of another. But now I tell thee, many are stumbled at My words because they cannot forgive one the other, and so they judge they pray for their destruction. But let them consider, it is by repenting of their faults and amendment of life, I have promised to forgive all. And mark the words I have said before, it is he that confesseth his faults shall find mercy. And this is the way you hope to be forgiven, and there is no other way I have ordered them to forgive their enemies. For I tell thee, you cannot take hot coals of fire in your bosom and not be burnt; so I tell thee of an enemy, they must confess their faults and forsake them before you can be in union with them. And know what I said to Peter, If they offend him and repent he should forgive them. So this forgiveness stands on condition of repentance, which I taught in the Prayer which many have stumbled at, because they do not discern in what manner they themselves are to be forgiven by acknowledging their faults and forsaking them, and so in like manner they ought to forgive. And now I tell thee, let them look unto Me and know I have the power to deliver them from all evil and to bring My Glorious Kingdom to men. So let them discern the words before in the Prayer made by men it is they that confess their faults shall find Mercy. And now I tell thee of these prayers—they were made by holy men of old inspired by My Spirit, and now let the living join with the dead in their prayers and petitions to Me and know My Answer to the Church Prayers they should all be fulfilled at the last.”

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

Witness, Jane Townley.

[Extracted from *Southcott Despatch*, No. 8.]

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## The Two Witnesses—A Continuation

### A Further Opening of the Subject.

#### THE ANSWER OF THE SPIRIT.

“I shall answer thee further of the 11th chapter of the *Revelations*. Know, it is written “I am Alpha and Omega—the beginning and the ending—the first and the last: and have the keys of hell and of death.” This thou must bring forward with the “Two Witnesses.”

“Now, I was the first—being the Lamb slain from the foundation of the world, by the promise that was made in the Fall, and I became flesh to dwell amongst men—to die for their transgressions: but know it is in Spirit that I must come in power to conquer death and hell. And when this is finished, then the kingdoms of this world will become the kingdoms of the living God. Therefore these texts thou must bring together, and prove they are crucifying the Lord afresh by the persecution in the Spirit. Call to thy remembrance what I have said before. All had allowed thy character good before thou hadst made known the visitation of my Spirit, and from that persecution began. Therefore I told thee it was not thy spirit, but my Spirit that they were persecuting. And now from this I shall make it plainer before thee, of not suffering their dead bodies to be put into graves. Know, when death cometh upon a man, the grave becometh his just right to be buried down, that his body may not be exposed on the earth. But if men deny him the just right that is due to him, then his body is exposed. And so I shall tell thee in like manner, as a just right due to thee: thy character is good, because thou hast suffered for my sake, and art not guilty of the crimes they have laid to thy charge. But now discern amongst mankind where the malice of hell is kindled, they will not allow the just right that is due to thee of thy character, neither will they allow the just right that is due to the Spirit from the truths that have followed. So that both temporally and spiritually the witness is slain through unbelief. Then let men discern what is to follow after the prophecies have lain dead for a while, not to be discerned by mankind to have any life from God in them.

“And let them discern what hath already taken place—but not discerned by men as having any life from God in them, unless it be by those that believe. But, when my great power begins, they will find I shall shake the fabric of the earth, and bring the fears on those who mock.

“And now I shall answer thee of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified. But now I tell thee, in a spiritual sense, the great city is the whole world.

“Consider my disciples; at different places they were crucified for me, and slain, through unbelief of mankind. And so has my Gospel been slain throughout the world—by Jews, through unbelief—by the heathen, through unbelief, and by others, they have been wrested, who profess the Gospel, but deny my power as to the fulfilment. How

few are there amongst mankind who believe my Gospel aright—to believe in all my words and promises, and to believe that I shall fulfil them. This belief is in but few.

“Then let them discern how the Witness of my Gospel, the Witness of my Spirit, that I promised should come in the end, is slain, through unbelief of mankind.

“Now I shall tell thee of the “Forty-and-two months”—It is like my placing the kingdom of Heaven to ten virgins. A certain number to compare with an uncertain number. For reason must tell every mind the coming of the bridegroom could not be, when it was only to welcome five who were wise—into the joy of their Lord.

“What would have become of mankind then? Could they be looking to me from the ends of the earth to be saved? Some of all nations, kindred and tongues? Could I be the desire of nations with only five waiting for my coming?

“This, reason must tell all men, was not my meaning. And so I tell thee of the Revelations, of the “Forty-and-two months.” It is a certain number for an uncertain. That it would be so long—but not confined to how much longer. And so I tell thee of the days. “And they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” This means sorrow. And let them remember what sorrows I suffered for mankind at first. And is not my Spirit grieved to see the hardness of men’s hearts, the blindness of their understanding, and how my love is rejected by men? This, I tell thee, grieves me at the last, and thou art a witness for thyself of all the sorrow thou hast gone through since the visitation of my Spirit to warn thee to prophesy in my name, that I shall bring in the “Olive Tree of Peace” to man, because it is the promise that was made in the Fall, that stands before the God of the whole Earth to fulfil.

“And the two candlesticks standing before the God of the whole Earth, is my coming in body to fulfil the one, and give a greater light to mankind than they ever had; and the visitation of my Spirit to warn of my coming is to fulfil the other. And now I shall answer the meaning of the following words: “If any man will hurt them, fire proceedeth out of their mouths and devoureth their enemies.” But let no man simply suppose that fire can come out of the mouth of any one in the manner the words stand; but the meaning of the fire coming out of the mouth, is the anger of the Lord being kindled like a fire, to pronounce judgments against those who mock and despise when I have made the things plain before them. Then they will find, according to the words that I have put in *thy* mouth,<sup>7</sup> of the threatened judgments against my enemies, they will find will come upon them, because my words I shall fulfil, according to the prophecies that I have given. And they will find that I have power to shut the heavens, that it rain not in my appointed time, when I bring on the famine that I have threatened.

“So all the power through the chapter they will find I have power to fulfil—Here I shall leave thee.”

[Extracted from *Express Leaflet*, No. 6. See also the Communication dated Dec. 11, 1811, and Book 56, p. 53.]

<sup>7</sup> Read also *Isaiah* 59:21.

## On David

### THE SPIRIT OF TRUTH.

“Now I shall begin from David—The many different judgments men have drawn of David; and though I have explained the mystery of David, yet men cannot clearly discern, nor understand it. And now I shall come to the text of Scripture which I have mentioned. Now if you will come to the likeness of David, to be a man after My own heart, *you must come back to the Creation*; how I said by the Fall being cast on Me by the man, it should bruise MY HEEL; for saying, it should bruise MY HEEL, MEANT HIM on whom the man had cast it; which was on his Maker for giving him the Woman. But know the Promise that was made to the Woman, was to bruise the Serpent’s Head.

“Now if David was a man after MY own heart, as I said, tell Me, O vain Men, which way will you prove it *by your Wisdom*; and I will tell you how I will prove it by MY WISDOM. Tell Me how David’s throne is to be established by your own wisdom; and I will tell you how it shall be established by MY WISDOM. Tell ME how you will liken ME to David *by your Wisdom*; and I will tell you by MY WISDOM. Was David put to death as I was? You must answer, No. Then which way by your *wisdom* will you compare ME to *David?* or *David* to ME? These enquiries, can they be answered by man? when he shed innocent blood to save the adulterous woman and screen his own vice.

“But know, I shed My own blood to bear the blame cast on Me, and screen the woman whom Satan’s arts had betrayed to the adultery of the Fall. Now where is the man with all his wisdom can clear the *likeness of David* to ME? And yet to Myself I likened David as a man after My own heart, and as a Throne I should ever establish, that in the End I should establish it for ever ... Trace My Bible back and you will see in every age of the world, what the wisdom of men has brought upon themselves: and see the Jews standing before you, what their wisdom has brought upon *themselves*.

“Now see every age of the world, where the Spirit of the Lord came to visit men *as Prophecies*; men who were full of their *own wisdom*, always rejected them: and so the Jews rejected ME. Then what do you marvel at this age? Are not men the selfsame confident? The selfsame wise in their own conceit, as they were in all other ages that are past? Has any change taken place in man yet? Are there not as many different spirits now in the world, as there have been in any age of the world? Then how is My Bible fulfilled that ALL are come to the knowledge of the Lord? Or how can ye blame the unbelief of the past ages that despised My Prophets, and put ME to death and My Disciples, if ye blame My believers now? Will you say you would not have persecuted in the days of old? Then I answer *you could not persecute now*—because you must confess you neither understood My Bible: neither can you explain My Bible: therefore it is I who must explain it, and My glory must be revealed; and My Wisdom that has been concealed from man, must be revealed to man. And now I shall come to David. But let them try their own judgment from what I have said, and from what hath already been explained, and then they will hear the explanation. Now to bring David to a man after

My own heart, I must bring you to the Fall; for there was My heart—there was My mind, to die for the transgression of the man to free the woman. But you will ask how can I compare this to David? He did not die himself, but placed that death in Uriah! Then to this I answer—Remember My birth—Remember My death—Did I come down from Heaven perfect as a God, seated upon My Throne, a Spirit? Did I not come into the world perfect like Man? Did I not take man's flesh and blood upon ME? And though being the Son of God, became in all perfections like the Son of Man? And is it not written 'God so loved the World, that HE gave His only begotten Son to die for Man, not willing that any should perish?' Then how could I be the David in the flesh, for I established no Earthly throne, neither made I an earthly marriage with any? But if David was a man after God's *own heart*; and He gave His Son to die for the transgression of the Woman and the Man for the Fall, to make David the likeness of ME after the Spirit, he slew the man to save the woman; but who can slay the Spirit of God? *Here was the same mind in David to save the woman* that there was in ME.

"But know, no man can slay ME in the Spirit; neither did any man slay David—But remember how David was persecuted—how his life was sought by Saul—how his life was sought by his own son! Yet no man took David's life from him. Now how can you make David a likeness of ME in the Spirit if he had lost his life as Uriah did? Yet you may say—David's likeness was like unto the Lord when it pleased Him to put His Son to death for the transgression of man; but all *shall know in the End*, it was to free the transgression of the woman, as David slew Uriah for the transgression of his wife, that David himself had led her into. But here thou sayest in thy heart, the Lord did not lead the woman into temptation of the Fall. To this I answer—man cast it upon his Maker, as though it was his Maker's fault; and that fault I took to Myself, and became flesh and blood. I died like Uriah, for the transgression of the woman, that was committed equally with the man—But *in Spirit* I shall reign like David.

"I am the root and offspring of David, the bright and morning star, because when the root of evil first appeared and had betrayed the innocence of the woman; there was the same heart and mind in ME to take flesh upon ME and die for her transgression, as there was in David, when he had it in his mind and heart to slay Uriah to save his wife. Therefore, the Promise was made so strong in the Fall—Thou shalt bruise his heel—and the woman's seed shall bruise thy head. But how could I avenge the one, without slaying the other? Therefore I said I was the Root of David, to have the same mind in ME that David had in him.

"And now I shall come to the Offspring of David. But that must be in the Spirit, for *in the Spirit* they have persecuted ME like David; for as Saul sought to take David's life in the Body, so have men sought the life of My Followers, who are led by My Spirit—that are visited by My Spirit—that obey My Spirit—so they are persecuting all My followers, as Saul persecuted David. And as Absalom rose up against David, so did the Jews rise up against ME.

"But thou sayest in thy heart, Absalom was slain and David remained. Now I tell thee here comes the Spiritual Throne, and the Spiritual Reign, that neither Saul with

all his armies could destroy, neither is it in the power of all the Jews, or all the men upon Earth, that profess themselves to be the Children of God, they cannot destroy My reign, no more than Saul and Absalom destroyed David's—neither could the Philistines, nor the Goliath destroy him—neither could the Lion nor the Bear destroy him. See all that David went through—See all his persecutions—See all his dangers—yet his life was preserved to die in peace in his own bed and his throne was established.

“Now mark all the Kings, and see if one ever came to the throne like David, or see if any one had their life so often in danger as David, and was preserved. And now I tell thee—*I am the Root of David; the Keeper of My sheep; the Watch of My Flock; and the Shepherd of Mankind.* But now *I am coming* to bring *My Kingdom* and establish MY THRONE amongst mankind, I have all the persecution that David met with; for as it was David's men and Saul's men—David's men against Saul's, and Saul's against David—just so it is now; and just so it will continue till My Kingdom is established in PEACE—Then Satan shall fall in the stead of Uriah; for as the innocent died first, so shall the guilty fall at last.”

[Extracted from *Voice in the Wilderness*, p. 153. See also the Communications dated May 12, 1802 and Jan. 12, 1810, and Book 23, p. 48.]

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## A Dissertation on the Patchwork Covering

By Daniel Roberts, the Quaker Friend.<sup>8</sup>

THIS is a Covering of Patchwork that Joanna Southcott was ordered to make; and when she had made some, she was informed by the Spirit that *as she had done by her Patchwork, so the Lord would do by the nations, for all the small pieces that Joanna could not make join together, she cast away as useless, and the Lord would do the same with the unbelieving nations. All those who will not join in this belief of the Visitation of His Spirit to Joanna Southcott will, before the end comes, be cast out as cumberers of the ground.*<sup>9</sup>

You must observe that as the different pieces in the Patchwork are of various colours, so there will be some of all nations, languages and tongues, of all sects and parties come into this belief. But as some will presumptuously call it foolishness, and say it is not the wisdom of God to set signs for the nations in Patchwork, so their wisdom will fall to the ground and come to nought; for thus saith the Lord by the mouth of His Prophets:—“Behold I will proceed to do a marvellous work among this

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<sup>8</sup> See the Communication dated Oct. 18, 1807.

<sup>9</sup> All good people will believe in these books eventually, either in this world or in the next.

people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of the prudent men shall be hid.”<sup>10</sup>

Did not the Lord order Isaiah to walk naked and barefooted for three years as a sign and a wonder to Egypt and Ethiopia? (see *Isaiah* ch. 20).

Did not the Lord set the sign for the Jews, when Jeremiah was commanded to hide his girdle in the hole of a rock by the river Euphrates? for the Lord said to him, “Go, and get thee a linen girdle and put it upon thy loins, and put it not in water.” Again, he said to the prophet, “Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.”<sup>11</sup>

Yet again, the Lord commanded the prophet to go down to the Potter’s house<sup>12</sup> as a sign, when He said to him, “Arise, and go down to the Potter’s house, and there I will cause thee to hear My Words.” Jeremiah went down to the Potter’s house and saw the work that he wrought on the wheels, and the vessel that he made of clay was marred in the hands of the Potter; so he fashioned it again into another vessel as seemed good to the Potter to make it.

*Here, under the type of the Potter, God sheweth His absolute Power to dispose of the nations.*

The good and the bad figs were shewn unto the same Prophet for a sign of the Restoration from Captivity, and the Desolation of Zedekiah and others.<sup>13</sup>

We find many types set in the Prophet Ezekiel, as when he was commanded to lie on his right side, and then on the left side.

The type of Barley was also set through the same prophet. (Read ch. 13).

In the fifth chapter we find God’s judgments denounced against Jerusalem under the type of hair. The desolation of the Jews, and the Captivity of Zedekiah, are foreshadowed in the type of Ezekiel moving and digging through the wall. (See chapter 12).

From these sacred records we learn that the Lord worked in the same manner with the Prophets of old as He does now with His servant or Prophetess, Joanna Southcott, for with the Lord there is no variableness nor the shadow of turning. Therefore be ye not faithless but believing, lest ye should fall through unbelief as did Korah, Dathan and Abiram of old. (See *Numbers* ch. 16, v. 35.) Let us then take warning, let us be doubly careful, and most humbly implore the Lord God that a similar fate may not befall us, for be assured it is a type of what will happen to those who have embraced, and afterwards fallen back from their faith. Remember what the Lord hath said, “Cursed is he that putteth his hand to the plough and draweth back.”

I recommend you to read very attentively *Sound an Alarm* wherein you will see the fatal consequences that await those who sign and afterwards draw back from the faith.

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<sup>10</sup> *Isaiah* ch. 29, v. 14.

<sup>11</sup> See *Jeremiah* ch. 13.

<sup>12</sup> *Jeremiah* ch. 17.

<sup>13</sup> *Jeremiah* ch. 24.

Let us, my friends, be ever on the watch, and diligently attend to the blessed command given by the Spirit of Truth to our Spiritual Mother in the *Second Book of Visions* (See p. 55), for there the Lord saith unto her and unto all believers:—

“Watch ye that ye may be accounted worthy to escape all these things that shall come upon the earth: watch the times: watch the seasons: watch the Spirit, whether it be true or not. Watch the Scriptures, weigh the whole together, draw the link, lengthen the chain, see if one link will join with another, compare the whole together. See if it adds link to link, chain to chain, like the dawning morning, higher and higher to the Perfect Day—or like the Flower in the Bud, opening more and more until the full-blown Flower appears.”

In this manner we must weigh the Works of God, like the Husbandman’s seed, which is first thrown into the earth and buried down without any appearance of seed, till ye see the blade appear. Then cometh the stalk, next the ear, then the blossom; then the grain is fit for Harvest. Just so, my friends, we must mark the Rising of all Things that come from God.

#### Joanna’s Remarkable Dream of October 1st, 1801.<sup>14</sup>

Joanna dreamt she was carried in the air more than the height of the hedges above the ground. She thought she was carried for miles, *and every field was ploughed and rolled, and marked out in squares, like a pavement of broad stones.*<sup>15</sup> The squares were full of prints; every field was alike. Not one green field was to be seen. Every hedge was pruned bare, and every tree the same.

#### THE ANSWER OF THE SPIRIT OF TRUTH.

“And now unto the ground I’ll come,  
 And make it bare as it was seen.  
 For I shall cultivate the ground,  
 As perfect as the dream was found:  
 I’ll make it bare as ’twas at first,  
 When man was taken from the dust,  
 And nought but earth to thee appeared,  
 And all thou sawest was markèd square  
 In every square I now shall mark,  
 And bring you all to Noah’s ark.  
 For all my lands I’ll now make square,  
 And let the Gopher wood appear,  
 And all the pitch that was within,  
 Shall pitch together every man.  
 And every beast shall be as tame  
 As those that unto Noah came.  
 And then I say I’ll square the ground

<sup>14</sup> See *First Book of Letters*, p. 42.

<sup>15</sup> Fulfilled to the letter during the Great War when fields everywhere were marked out into allotments.

And every mark shall then be found  
Alike to join in every land,  
And in one mark you all shall stand.”

The square piece in the very centre of the Patchwork Quilt is a type of the Woman mentioned in the Revelation of St. John (see ch. 12), who appeared in Heaven—a great wonder—clothed with the Sun, and the Moon under her feet; and upon her head, a crown of twelve stars. She is also likened unto the Woman who hid the leaven in three measures of meal until the whole was leavened. Her Writings from the Spirit of Truth represent the grain of mustard seed, which was the least of all seeds, but when grown up, it became the greatest among trees.

Now this leaven or mustard seed signifies the Spirit of Prophecy—the Holy Ghost which was to come and guide us into all Truth and to shew us things to come. Now we who are true believers in this Divine mission both see and know, that the Holy Ghost is come, for the Spirit of Prophecy is given to Joanna Southcott to guide us into the truth of the Scriptures. She therefore shews us things to come; before they spring forth, she tells us of them and they come to pass. It is not she, of herself, but it is the Holy Ghost that directs her.

As the days of Noah were, so also shall the Coming of the Son of Man be. Then, to bring the likeness to the days of Noah, a warning must be given before the time. Noah was warned of the Deluge, and ordered to prepare the Ark to preserve himself and family. So, in like manner, it must be in the last day; a warning and direction must be given to prepare the Ark of the New Covenant with God and man, and so fulfil the Words of the Prophets.

But, as Noah had no knowledge of the way he should be preserved *before* the Lord gave directions in what manner he should build the Ark—perfectly so, in like manner, we know not the way in which the Gospel of Christ will be fulfilled, for the Wise Virgins to be waiting for the Bridegroom, and the servants, for the Coming of their Lord.

How it will be known unto them that He is coming, is not explained in the Scriptures, but we know from the Words that the Warning is not of herself, but it is the Holy Spirit that directs her. As in the days of Noah, so also shall the Coming of the Son of Man be. Therefore, to bring the likeness to the days of Noah, a Warning must be given before the time.

He that argues against the directions of the Lord now to try the hearts of men, must argue against all the Scriptures, for if the Lord tried men of old and gave directions in ages past, reason must tell every serious mind that warning and directions will be given to cut off the Root of Evil (Satan), and sweep away all sin like a deluge, preserving only those who obey His Commands. Now, thus saith the Lord to His Servant and Prophetess, Joanna Southcott: “How shall I raise men to the perfection of Angels, if I do not first stoop to the imperfections of men; or how could it be marvellous in their eyes? If I were to come in the perfection of a God, with all My heavenly

language, how could man draw near with faith and have a lively faith in Me? How could My delight be with the sons of men? If I were not to draw them to Me with a familiar conversation, how shall I bring in My Kingdom to a people that do not know Me? Shall I sow My seed before I have prepared the ground for its reception? Shall I come and pour out My Spirit upon a people that is unacquainted with My ways? Should I come to you, as I did to Moses on Mount Sinai, would ye not be as the Children of Israel who trembled at My Presence? Shall I put on the cover before I have laid the foundation of the house? Shall I give you nothing but wine, who have been accustomed to drink nothing but water? Will your heads bear it? No, I tell you, it must be milk for babes yet; therefore I give you milk that ye may grow thereby; for I am dealing with men as a father dealeth with his children—first, teach to read, next to write, and then begin to increase in learning as children grow in grace and in the knowledge and love of God. But how can My Love be shewn unto you, how will ye be fit partakers of the Kingdom of Heaven, and how could I bring in a Heavenly Kingdom unto you if I did not come in simplicity? How shall I bring you to godly sincerity, that you may love the Lord with all your hearts, and your neighbours as yourselves? How is this love to be kindled, if My Love is not shed abroad in your hearts—if I do not kindle it by My Words?

“Faith comes by hearing; and hearing, by the Word preached. Will the servant be familiar with His Master, before the Master is familiar with His servant?

“Oh, let reason take possession of your hearts and then you will see I must come as a familiar friend, before I come as a refiner of silver and a refiner of fine gold, and must purify the Sons of Levi. But, as the flowers open in the bud, so must I open the eyes of your understanding; and as the dawn of the days break, so must I break in upon your minds.

“And now come to reason, O man. What think ye of Me and My Kingdom? Do you judge I am coming as an austere Master, gathering where I have not strewn, or reaping where I have not sown? Am I coming to be feared as a Turkish Emperor, or to be loved as a tender Father? Shall I bring in My Everlasting Gospel of Love and Peace with open arms to embrace you and call you My brethren and friends, or shall I stand afar off from you? Shall I love them that love and honour Me, or shall I despise My Friends and slight their love by a cold return of My love to them? Shall I come in the pomp of My own great glory, and bring no glory to My Friends? O simple men, what judgment do you draw of Me and My Kingdom, that is to fill you with joy unspeakable and full of glory? Ye ought to rejoice in the God of your Salvation, and praise the Lord in the Beauty of Holiness, for so My Kingdom shall be established, and all tears shall be wiped away from your eyes, that are tears of sorrow—for tears of joy shall now come amongst you.”<sup>16</sup>

[Extracted from *Southcott Express*, No. 11. See also the Communication dated Oct. 18, 1807.]

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<sup>16</sup> Book 50, p. 47.

## Short Extracts

### THE SPIRIT OF TRUTH.

“While some behind are still confined  
 Like meat in oven dressed:  
 Could'st thou be there—their anguish hear  
 And feel their burning breast.

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And are your ships so laden now  
 You cannot bring them home ?  
 Then pity they shall find in Me,  
 If that in man there's none.”

From an unpublished Communication.

[Extracted from *Express* Vol. 1, p. 42.]

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## Faith, Hope, Charity

“God will pour out upon the Church the spirit of Wisdom—  
 the spirit of Knowledge and Understanding.”

The answer to Sir Egerton Lees, a Methodist Minister, who said her Writings came from the Devil, and he advised her to burn them. He recommended Joanna to *Isaiah* xliv. 24, and to weigh the following words: “Thus saith the LORD thy Redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the Heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolishness.”

### THE SPIRIT OF TRUTH.

“Now I shall answer thee in thine own custom of words. He hath shot beyond the mark, and hath shot beyond himself. I am the Lord that created all things, and formed all things, and in the womb of Providence made the woman to complete the bliss of man, and in the end I will accomplish it. Then who is the liar, man or Me? For I shall frustrate the tokens of the liars who cast the blame on their Maker, and the deviser of the scheme I will make mad. Therefore I shall turn the wise men backward and their knowledge I shall make foolish. Thy work is to do the will of Him that sent thee. If mankind believe I cast the curse upon the whole earth for the disobedience of the woman—let them believe I will bless the whole earth for the obedience of one. As in her fall many were partakers—so in thy obedience many are the same. Therefore the

Lord of Hosts is your husband, the Holy One of Israel is His name, to take away the reproach of woman—that is from the Fall. I shall answer this more fully when learned men have passed their judgment upon the chapter. Now I shall answer thee of the other, concerning the damsel working sorcery: Will they prove thou hast so worked? Now say with Samuel, whose ox hast thou taken, or whose ass hast thou taken, or from whose hand hast thou received a bribe to blind thine eyes therewith? Let them witness against thee before the Lord and before His anointed. Where is the master thou hast enriched? Now let My Disciples appear: If thou hast enriched any, it is the minds of the people—He shall be the desire of every nation. Oh, how are My followers become like My Disciples, the very truth told them before discouraged them. Did I not tell thee some would be moved with indignation at thee? This was the folly of My Disciples, and this is the folly of mankind now. Let men act with Pomeroy's wisdom and they shall have Pomeroy's Praise. Judge not harshly or hastily, but learn of your master to be clear when ye judge, that ye may be clear when ye condemn.

“Now I shall answer thee: shouldest thou do as He directs, thy fall would be more fatal than the fall of Eve. The powers of darkness would soon fall on thee. For I would let loose the reins which I now keep back. I will now call him to My Bible: “Give ear, O heavens, and be astonished, O earth, the Lord hath a controversy with His people.” This I will explain, for as a line answereth line in verse, and one line giveth an echo to another, so doth My voice echo back to man, whose weak understanding is known to Me. Here is My Gospel verified—the wisdom of God is foolishness with man—and their wisdom is foolishness with Me. O simple people and unwise, thus to contend with your Maker! Ye profess ye know not what—ye believe ye know not what—ye judge your master ye know not what. Now let both reasons come together, and I will prove they have not judged their God as My servant Job hath, or the handmaid before Me. Am I an unjust God? Should an enemy come to his servant and tell him to go through the greatest slavery to obey his master, the servant out of love to his master readily obeys; would not the master act faithfully with such a servant, and tell him faithfully he did not require it at his hands? Would he let him go through sorrow of heart, slavery of body, and loss of money, because an enemy had told him it was his master's will? Would not the master convince his servant that he thanked him for his love but he did not require it at his hands? Now let conscience speak, O man, if you would not deal as a faithful man with a faithful servant? If you say you would not you make yourself better than your Creator. But if you say, you will let your servant go on in his folly, and not convince him, but laugh at his weakness, I answer, such a master is not worthy of a faithful servant, yet so have you judged your God without faith, without hope, without Charity.

“Now I will answer these three particulars. Faith is the gift of God, which is given to thee, and was not the power of My Spirit strong upon thee, thou couldst not persevere to go on in opposition to all gainsayers, for I would soon take thy senses from thee, and like Taylor be at thy wit's end to find arguments to contend with them. So I say unto every one, It is My Spirit, not thine, they crucify and are putting daily to an open

shame. For they are like the Jews who said I wrought miracles by the devil, and so are they saying, thou art become a true believer by the power of hell. Let them judge thy writings and the manner of thy life, and see where they can bring forth faith so great—grace so strong—obedience so perfect by one whose heart is not influenced by God—for thou hast hoped against hope—believed against belief—and charity which is the bond of perfection, hath carried thee through all. But none of this comes from thyself. Let them judge from the letters thou hast sent to the ministers on what foundation thy faith is established.

“Now I shall come to hope: If you judge your God rightly, you must judge Him to be as good as His Word, namely, that the man’s happiness must be completed by the woman; for when the fulness comes, God sent forth his Son, made of a woman, made under the law—and that was the law of the Lord, to take one of man’s bones, and make the woman to complete man’s bliss. Therefore it is written, “A bone of Him shall not be broken.” Consider what you are doing, O man, lest ye that are wild olive branches grafted in, should become an outcast people at last through unbelief. It is not the woman that ye despise; it is My Spirit which is upon her, and My Word that is within her. I am the Bridegroom—believers are the brides, because ye are joined to Me, and I to you. Then may I not call to one before I call to all? One is the shadow—the other is the substance. But as men pretend to wisdom which they have not, I will ask them how the fulness of the Gentiles will be fulfilled, or the Jews called in, or My words made so plain “that a wayfaring man though a fool cannot err therein.” But now I shall come to the purpose: “As by one man’s disobedience many were made sinners, so by one man’s obedience many shall be made righteous.” And now I shall come to Manley. How could the Church stand, and all other religions fall if they judged right? No, there is the reason why the Church will stand, because the spirit of wisdom shall be upon them—the spirit of knowledge and understanding. Now I will come to Charity: Consider how wisely Pomeroy spoke. “No good came from the devil”—and I will add, every good and perfect gift cometh from God. Where the Church heareth of thy writings, they will say with the minister in the coach—“They are worth their serious meditation and attention.” I said Pomeroy would say, the man was a fool, or to that purpose to say, thy writings came from hell, where nought but blasphemy proceeds. Now I tell thee why I permitted thee to go to him to convince him of his folly; when the rumour of thy writings fly abroad, then will he be pricked to the heart, that he said thy writings came from the devil, and he persuaded thee to burn them. I shall reason with thee on the morrow.”

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 4.]

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## Footnote on the Sealed Prophecies

Regarding the Sealed Prophecies taken out of the vault at High House, Paddington, on January 12th, 1803, it was noted, that the friends were all present on the 9th preparing for the Trial of the Truth of the Writings, and a day of heavenly joy was passed, believers conversing together. At six o'clock in the evening Joanna's writings were deposited in the vault below stairs according to the Lord's direction, as a type of the Word being buried and remaining apparently without life; the Sealed Writings were to remain in the vault from the 9th to the 12th of January until 11 o'clock, when they were to be taken thence into the great room. The wind began at 6 o'clock when the writings were deposited, and was exceedingly high: it blew quite a hurricane as foretold by Joanna.

(From MS. extracts from Foley's Journal marked "Only copy.")

[Extracted from *Express Leaflet*, No. 11.]

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## God's Protection of the Sealed

THE SPIRIT OF TRUTH.

"They'll all feel My Power,  
To shut them in from every foe,  
Their names are written  
And their names I know."

(From a rare MS.)

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

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## Humility Required

Answer to some who said the Lord would not let himself down so low as to reveal his secrets to a poor woman, and that it is blasphemy to believe it, for it would be given to the great and learned. I was answered in the following manner:—

THE SPIRIT OF TRUTH.

"The answer of the Spirit write,  
For now thy pen I shall indite  
In such a proud and haughty strain

As I see in the human brain,  
Who swell with pride until they burst.  
By it the angels down were cast,  
By it the empty minds I see,  
They copy Satan, but do not me,  
Then do men think I'll stoop so low,  
With Satan or his followers go?  
No; they shall know I'm not a man.  
And where's my fellow, I demand,  
That with his pride will dare assume  
To say his grandeur equals mine?  
Will dust and ashes dare to say  
I am another such as he,  
That's fallen by practice and by sin,  
A cage of unclean birds within,  
And, like his master, proud as hell?  
With such companions shall I dwell?  
Then I must be as bad as man,  
Uphold the things that I condemn.  
Did I such pattern shew below,  
When I did lay on a bed of straw,  
And my companions were the poor  
The judge of men could never bear?  
For like their master sure they'll be;  
It is the devil, 'tis not me.  
When every sin is brought and weighed  
There is no sin so great as pride.  
And shall I come to swell them up,  
Unto the sons of men to stoop,  
And let my honour down below?  
That man's my equal I must shew.  
If I should choose the rich and great,  
Then pride would swell them with deceit  
That they were equal grand as me,  
And then what difference could there be?  
A Lord that wed his equal here  
Can never say he honoured her,  
Because she was as great as he.  
Then both alike united be,  
But let his humble servant come,  
She must be honoured by his hand.  
And will he ever stoop so low,  
Till love hath struck the fatal blow,  
That he can never throw aside  
The heart engaged, the hands are tied?

So there this man is wed for love  
 To his own choice, if not approved,  
 And yet a Lord he is the same,  
 Though ignorant men do often blame  
 That he did choose no higher blood,  
 For gold or pride is every God,  
 And man by it hath been betrayed  
 When equal matches have been made,  
 And all their days been spent in woe  
 By some proud ladies, men do know,  
 And hasty they have wasted their store,  
 And brought their husbands bankrupts here.  
 This oft hath been the public noise,  
 And shall I make so bad a choice?  
 Though men, I own, cannot foresee,  
 But nothing is concealed from me.”

[Extracted from *Had They Had Knowledge*, p. 46.]

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### Joanna Southcott's Grave

In the grounds of St. John's Wood Chapel, Marylebone, London.

It once stood alone on a large plot of grass, as her tomb was preserved in the great explosion on Regent's Park Canal about one hundred and twenty years ago.<sup>17</sup> Rails enclosed the tomb, and there was a Headstone giving her birth in April, 1750, and her death on December 27th, 1814, aged 65 years. The site is now occupied by a children's play area.

A Tablet was also erected by her friends in 1828, and placed by the wall on the south side of St John's Wood Chapel Grounds bearing the following inscription:—

“Sacred to the Memory of Joanna Southcott, who lies interred 26 feet in front of this tablet.

“While through all thy wondrous days  
 Heaven and Earth enraptured gazed;  
 While vain sages think they know  
 Secrets Thou ALONE canst shew,  
 Time alone will tell what hour  
 Thou'lt appear in greater power.”

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<sup>17</sup> About 1815. This article was published in 1935.

“Behold the time shall come that these tokens, etc. which I have told thee shall come to pass, and the Bride shall appear, and she coming forth shall be seen, that now is withdrawn from the Earth.”

“And whosoever is delivered from the aforesaid evils shall see My wonders.”

(The Apocrypha) 2 Esdras VII, 26, 27.

[Extracted from *Watch*, No. 3.]

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## Justice, Equity, and Truth

Required From the Bishops.

The following important Communication was given to Joanna Southcott, in answer to the report which reached her, that the Bishop would put a stop to her Writings without searching into the truth of them.

### THE SPIRIT OF TRUTH.

“Sooner than I would permit the Bishop to put a stop to thy Writings, I would put a stop to his *life*, as I did to the other Bishop that refused to search them out: and now I tell thee, if the clergy go on this way, I will go on to destroy them with every judgment I have mentioned. Therefore I provoked thee to anger, because their conduct was known to Me; and that is the reason I ordered thee to put that letter in print to show them how they are straying from the paths of virtue. Can men judge there is a God who seeth all things, and knoweth all things, and will not avenge their unjust dealings? Do not the Laws of God and man require JUSTICE, EQUITY, and TRUTH? And ought not the Truth to be tried by the truth—the Words of God by the Laws of God? And by the Laws of God I have ordered the Cause to be tried and proved; and then, when they meet together to try the Cause, if they can prove it from any spirit but the Spirit of the Living God, then thou shalt give up the Cause, and I will not blame the Shepherds. But if they will throw My Bible aside, and will not listen to the voice of reason neither grant so just a Cause, but resolve to put a stop to it without proving whether it came from God or not, but try to use violence, My violence shall overtake them, and I will bring a destroying army against them; for I tell thee the enemy is but kept back to try them. Do they not see the land full of judgments? And will they try to pull down My judgments upon their heads? I tell thee if they go on in this way, their sins will be soon ripe for destruction. If JUSTICE is fallen in the streets, and EQUITY cannot enter, then mercy shall fall also: for now with the merciful man I will show mercy, and with the pitiful man I will show pity; but with the proud man I will deal proudly, and with the cruel man, I will show cruelty: for he that judgeth without mercy, shall find judgments without mercy. All their conduct is known to Me; therefore

My Spirit is so warm in thee to fill thy heart with anger, because they have provoked Me to anger and indignation against them; and if there is none found like Moses to stand in the gap, I will go out and destroy them. Dost thou think I should have provoked thee to anger in this manner, and ordered thee to put it in print, if I did not know how Satan was working in their hearts to prevent them from bringing it to a fair trial? Because he knoweth the Calling is from ME, the LIVING LORD, therefore he worketh with fury in their hearts: but now I tell them the fatal consequences. Thousands already are signed and sealed, and were the Bishops to use any violence to stop thy hand, I would fill the hearts of the Sealed with love and anger, and judgments should fall upon the land. Then would every heart be against them, and they would have none to pity them: for I now tell thee, it is for the sake of Believers, that My judgments are deferred for awhile, before I have given a fair trial to the Shepherds. And now they are tried, and proved to be the Prophets as he told Townley, and like Ahab's Prophets they be; and now I shall bring in an Ahab's reign, if they do not return to Me.

"The thing was truly spoke by him,  
 For Prophets they profess they're come,  
 My Will to know, they tell thee so,  
     They're Prophets all as good.  
 My Spirit they don't want to know  
     It must be understood;  
 Necessity they none do see  
     For men to go to God;  
 But unto men is all their plan,  
     This truth to Me is known.  
 Then now to man you here do come,  
     And so you're come in vain;  
 Then surely he directs aright  
     To say like Ahab's reign,  
 Must surely come upon your Land,  
     For Ahab's Prophets here,  
 They in the Shepherds now do stand  
     And boldly do declare  
 My will below, he told her so,  
     And so they are become.  
 And so the end they all will know,  
     If they this way go on  
 I tell thee here, the chapter there  
     Was wisely judged by he,  
 Because 'tis seen in Ahab's reign  
     How they did all agree,  
 Micaiah there, he did appear,  
     And a true Prophet stood,

And all the rest more bold they were,  
And said the truth they knew,  
That he should go and prove it so  
The way he did direct.  
And so the Prophets did agree  
Micaiah to reject.  
So all at first Micaiah cast:  
But mark and see the end;  
For so the Prophets now do burst—  
’Tis deep what thou hast penned;  
Because ’tis clear the Shepherds here  
Are Prophets all become—  
My Mind they firmly do declare  
It unto them is known.  
For like that man you see they’re come  
The letters to return,  
Then Prophets they must surely be  
In confidence become.  
Then how shall I who dwell on high  
Ever stoop down to man,  
My honour for to let it die  
And they not feel the pain  
That I did bear, I tell thee here,  
The Priest the Prophet stood  
When on the Cross I nailèd were  
And shed My dying blood;  
Because that they knew more than Me,  
As they did then avow.  
And perfect so the Priests now be  
Their knowledge they allow  
Is more than Mine, if they combine  
To say My Will they know,  
And never seek the truth to find,  
Then Prophets they must go.  
So I’ll end here and say no more,  
But mark and see the end—  
This letter stands a type for all  
’Tis deep what thou hast penned;  
Because that he the Prophet stood  
That did the chapter name;  
Then sure like he the Shepherds be,  
Then let the Prophets come  
And own it true before their view,  
False Prophets do betray;

But all shall find Micaiah true  
     I now to thee do say.  
 As I from types and shadows go  
     From types I'll make an end  
 And from his letter all shall know  
     That type stands deep for man.  
 Micaiah is here, the prisoner,  
     Till men their folly see;  
 And then the prison they shall clear,  
     And own I spoke by thee.

“But how weak is all your judgment not to receive the letters that were returned back. Did I not tell thee there were thousands in your land like Moore? <sup>18</sup> Did I not tell thee My anger was kindled against the Shepherds? But how could My anger be kindled against them, if I had not known their hearts that had no eye to the Glory of God or the good of mankind, but only preached for hire and reward? They will not give themselves the trouble to be convinced if the Calling be of God, nor give themselves the trouble to convince others, if it be not of God; and this was known to Me—therefore My threatenings are gone out against them, for I said they kept the Pasture from My sheep. And now I tell thee, they are endeavouring to put a lock on every Gate where true and living Pasture groweth, and turn My sheep on the barren Mountains of their barren minds, where no pasture is. For if Spiritual Gifts are not necessary, My Bible is of no use: for I now tell thee, without the assistance of My Spirit, preaching is in vain. Hearing will not guard the soul from temptations; neither is it in the power of man to guard his own Soul, or keep it from the powerful arts of the Devil. Honour may teach a man to act with honour in the world for the sake of a good name: but that honour does not bring his heart in love to his Creator, neither will the heart of man ever be drawn to love his Creator, as long as My love for man is concealed from man. And thus in all ages of the world, sin hath abounded, because I was forced to conceal My love from man, while Satan's power reigneth. But now the time is at hand his power shall be cut short, and cut off from man, and My love that is revealed shall be much more revealed, and much more it shall abound, and men shall enter into the Glory of their Lord—the Mercy of their Lord—the Love of their Lord—and enjoy the Kingdom of their God and their Christ. And now they shall see the POWER of their God; for I well know there is no power in man. The faithful Shepherds have preached in vain to man—then of what use is the preaching of the faithless Shepherds? Now let the clergy answer Me, if there is no necessity of Spiritual Gifts, why they do not make their hearers live in all their duty that is mentioned in Holy Writ, as those that joined with thee live in every Command that thou givest them through Me? And now I tell all men, there is not a man upon earth can come in My presence and say—Thy Commands, Lord, in Holy Writ, I have as strictly obeyed, as these men and women that are joined with thee can say, they have obeyed all the Commands that were given them through thee: for many

<sup>18</sup> Archdeacon Moore, who said if the Kingdom were to come he couldn't prevent it.

have obeyed without gainsaying, and said 'It is the Command of the Lord, we will obey.' And thou from 1792 to this day, hast been in perfect obedience to all My Commands. Then here I'll prove My Will is begun to be done on Earth, and I will not stop until I have completed it, as it is in Heaven. For Earth and Heaven shall join, and where is the daring presumptuous man, shall now come and fight against Me, to say—'Lord, Thy Will shall not be done upon Earth as it is in Heaven; if these men obey Thy Will, we will destroy them, that Thy Will may not be done upon Earth; for we must confess with shame, when we look into our Bibles and look abroad in the world, Thy Will and Commands are not obeyed by any man; but these Believers live in true obedience to every Command that is given them, and say—It is the Lord's Command and we must obey—therefore we will put a stop to it, that they may not obey.' Then I'll tell thee My answer—I have a devouring army near, that shall put a stop to all their breath; and when they come before Me, My Answer shall be—'You said My Will should not be done upon Earth,' and now I say—You shall never do it in Heaven, but go with your master, whom you served in rebellion against Me. For now I tell thee they may threaten, but if you stand steadfast in your faith to do as I command, IT IS NOT ALL THE POWERS OF EARTH AND HELL SHALL OVERCOME YOU. They may fight against you; but you shall fight and overcome, and have your part in the TREE of LIFE."

[Extracted from *Southcott Despatch*, No. 1. See also *Voice in the Wilderness*, p. 5.]

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## The Mockery of the World

### The Burden of the Nation—Heavy Taxes—High Prices.

A Letter from Joanna Southcott to Mr. Turner of Leeds, written by Miss Jane Townley.

Sir,

Joanna awaked full of the fury of the Lord, though she had passed a restless night with violent sickness, and expected she should have been very faint in the morning. Yet she awaked full of the fury of the Lord, and full of strength. She was pondering deep in her own heart that dreadful judgments had been in the land from 1793 to this day! What martyrs all the poor had been made by the dearth of provisions and by the taxes that we are obliged to be burdened with to save our land from destruction! She was considering the fatal war we are now engaged in—nay the worst of wars—we are running to the greatest of expenses to keep up the war and to keep the enemy from our land, yet there seems no appearance of the burdens being removed. She thought upon the price of provisions in all the past days of her life, and the highest she ever knew of corn (before the Word of the Lord came to her that He would smite the Nation with a curse) was 8s. per bushel, but since that judgment was threatened in 1794 and 1796, it

was 15s. and 16s. a bushel; in 1799 and 1800 it was 25s. a bushel, and now corn here is 9s. 6d. a bushel by the price of bread. The price of meat in Bristol is 8d. and 9d. per lb. and every article of provision in proportion. But when these judgments were told her in 1792 that they should come upon the nation, wheat was 4s. 6d. a bushel; the highest price for meat 2½d. and 3d. per lb. and the highest price for the best beef was 4d. that has been so for many years, but since that double. Beer that is now 6d. a quart and has been 8d., was then 2½d. and 3d. a quart. Wine that is now 4s. and 6s. a bottle, was then sold for 1s. 6d. and 1s. 8d. per quart. Rum, brandy and spirits are advanced the same, and every other thing in proportion. Taxes upon houses, windows and every thing are more than treble. Labour of which there was plenty for the poor hath been taken from their hands likewise, so that all these burdens that have been upon the nation as judgments then threatened, are now upon the nation, and have been severely felt by the poor in the fatal judgments that are past. And now the sword is hanging over our heads, yet the daring, mockery wretches will say, there are no judgments at all. But what saith the Prophet Amos, Is there evil in the city and the Lord hath not done it? The 3rd ch. of *Amos* 6th verse: “Shall a trumpet be blown in the city and the people not be afraid? shall there be evil in a city and the LORD hath not done it? surely the LORD GOD will do nothing, but he revealeth his secret unto his servants the prophets:”—and all these secrets were revealed to me, therefore I may say in my haste, all men are liars as the judgments have been visible, and are visible in the land, and before men begin to mock with lies, let them remove all these judgments, or I will come as a swift witness against them, against the liars, and against the scornors. Thus I am full of the fury of the Lord, because they are denying the truth of their God, and saying none of these judgments have happened as prophesied, and I must say, they are like one of my brothers who was doing a thing that we knew would offend his father: we told him his father would beat him, and so he did, but my brother said, though his father had beat him, he did not feel it. My father heard him speak the words, and immediately took hold of him, and said, “You shall feel it,” and beat him severely: and this Joanna says is perfectly like the land, for all the stripes that are come upon them, they say they don’t feel as any blows coming from the Lord, but now she saith the time is at hand that they will feel it: after thus being provoked with the lies of the people, it makes God true and every man a liar; for the truths that have followed make every man a liar that denieth them.

Joanna was ordered to take her Book of Prophecies, and point them out. The 28th page in the first Book of Prophecies<sup>19</sup> in 1792, the sins of the nations hath provoked the Lord to anger. He will go forth as a flaming fire: He will be wroth in the valley of Gibeon—the 28th ch. *Isaiah*, 21st verse. Now let men read that chapter through, and weigh it with the lies that are told by the nation. Weigh the 29th page and see the wars that are over the nations. Turkey, whose destruction was foretold in 1792, is said to be distracted. See the convulsions of wars in many nations, and the sword that hangeth over our own heads, then are not men mocking to have their bands be made

<sup>19</sup> *Strange Effects of Faith.*

strong? Is not the devil trying to deceive men by his lying wonders, as he tried to deceive me by the dream whirling them up and down in empty air, that they neither touched top nor bottom, neither is there any truth in them; for they lie not unto man but unto God. Then are not their hearts like the fallen fruit in the 30th page that hath a black veil round them; and did not the Lord say the fruit was fallen, and they are not good; but the berries that were on the trees, of faith, like branches in the vine of Christ, it is said they should ripen and be good. But remember in that dream where I went to a house and saw the Lord as laid in a bed, and He rose up as one out of sleep, and told me to mind all I had seen, and now the Lord hath confined me to my bed for nearly three months, where the Visitation hath been stronger than ever to declare His judgments upon the land.

Now discern the dreams in the 31st page, of the stopper of the oven breaking out in the seas, and how it is explained, the seas should be deeply laden with ships, and how the hearts of men were compared to the fallen fruit that was withered. And now I see them perfect like them: then let them tremble at the following dream of thy father's anger, sweeping the Barn, and would not suffer the corn to be brought in, which was answered: It was my Heavenly Father that was angry with the land, and the judgments threatened if they did not repent, and how Nineveh should rise up against them. But how could Nineveh rise up against this land, if they were not warned by Prophecies as Nineveh was, but not repent as Nineveh did? For how could the Lord be as sick of the World as I was to see the honey and dirt eaten together, if the Lord had not known what was in the hearts of men, and how they would mock the Visitation of the Lord? But without believers, how could His sheep be gathered together, and leap for joy to hear the heavenly music, and are they not all ears to hear what the Lord saith? Then let them see the Great Bird whose feathers they can neither pluck nor break: neither can they pluck themselves off from the judgments without repentance; for they will find the little Bird will pick off the feathers of all the great ones, if they don't make themselves gods in power to take off the judgments that are now in the land, as they pretend themselves gods in wisdom to know that no evil shall befall them as is threatened against them. But as they have not kept back the first, I believe they will find themselves Ahab's prophets in the last. Then what can they say, or what must the Shepherds say, but confess with confusion of face, they have led their sheep like in my dream—like sheep to the slaughter to be butchered; prophesying smooth things—prophesying deceits—turning the righteous out of the way, saying, Cause the Holy One of Israel to cease from before us; the 30th ch. of *Isaiah* 11th verse. And let them look to the 9th verse, and weigh the chapter through; and may I not say of this generation as the Prophet saith, lying children that will not hear the Law of the Lord, but trust in the oppression that is in the land. But before they meet me and my believers let them take the burden from us, and dismiss the clouds that hang over our heads. Now who is the liar, the nation or the Spirit? Were not all these things foretold in 1792? But they will say that fatal judgments are deferred, and in the 35th page of the first Book they are promised to be deferred, though it is said, as the blasphemy of Satan provoketh me

to anger, “so is My Spirit provoked with the blasphemy of the nations; and as thy brother withheld thy hand and pitied thy weakness, so hath My Son tried to withhold My hand, and pitied the weakness of His people.” But can you suppose He hath tried in vain, if God the Father, God the Son, and God the Holy Ghost agree in one; then He cannot try in vain! But know what is said further, this forbearance will not last for ever, if their sins and blasphemy do not cease, and against Whom do they blaspheme? not against me I can assure them, for I should as soon have thought of making the world by my own strength, as I should have thought of prophesying by my own wisdom without the Spirit of the Lord revealing it to me. But here I see the Lord is dealing with the nation as a father deals with stubborn children, he trieth them with love—he trieth them with threatenings—he trieth them with a few stripes before he trieth them with many; but if all will not do, as a father’s patience is worn out with his children, and sometimes disinherits his own heir—just so they will find the anger of the Lord—His long forbearance worn out. For know it is said in the same page: “the fire shall kindle in My breast, I will not always keep silence, neither will I be always chiding.” Then know He must do as ’tis said, begin, and make an end that He may bring on the Promises, and execute the judgments that are pronounced against mockers. But know what is said in the 39th page, there are storms arising, and those that clearly discern the days that are come, will shelter themselves against the storm and screen themselves when it cometh, but many will perish through unbelief, and many for want of knowledge: fools will judge of things they know nothing about, and stop their ears like the deaf adder. Now all these things must be to fulfil my prophecies or they could not be true: let the believers strengthen their hands and read the 38th page, and in the end they’ll find it is no dream.

Now let them mark deep the dream in November in 1794, 55th page, and the explanation of Sodom and Gomorrah, 61st page, and mark the dream of the two boys, 83rd page. Now these prophecies are perfectly true, men have joined with men—women have joined with women that do not believe, to persecute those that do believe, and as it is said in the Explanation of the Gunpowder Plot in November, a different road men have taken; some have sought out the truth, and some have written to Miss Townley to find out the truth by her letters; others have mocked as though they were sporting with fire, and different conduct has been taken, for some have written to try to convince us we are wrong by the foolish and most ignorant arguments I ever heard in my life. Now how true are the words of the two boys, that while we lay under the oppression of every burden—while we see the sword as it were hanging over our heads with a fierce enemy threatening to invade us—yet how many turn themselves to beasts mocking the judgments, and mocking the warnings! Now mark the 60th and the 61st pages, the dream of the Flock of Sheep, and of the Two Moons,

“Because that in darkness there are many will shine  
To prove that these writings were never Divine.”

and this must be from the wisdom of Satan who is of an aggravating, contentious and lying spirit, and in him it seems as though the greatest part of the world dwells, and as though the god of this world had blinded their eyes, for in seeing they will not see, nor in hearing will they understand, but are determined to provoke by aggravation, by strife and contention and lies—this is the perfect truth of my prophecies. And how true is the dream of 1794, of the pumps, that when the living water gushed out in one part, the rage of hell foamed in the other. This prophecy is perfectly fulfilled, though it seems hard to be believed how men can let the devil blind their eyes, so to fill them with rage and malice at hearing of the coming of Christ's Kingdom, and that the redemption draweth near. There seems to me miracles fulfilled in my prophecies to make them perfectly true, but can men be so void of reason to think they must be all fulfilled at once? That is a thing impossible—then there could come no ridicule of men—no wisdom to shine from the devil—no discord between believers—no love showed on the one hand—no malice on the other. If the Lord had showed the fatal judgments as soon as my writings went out in the world—if instead of promising three years' blessings in the harvests for the sake of those who came to search out the truth (which really followed)—the Lord had threatened three years' famine, and that three years' famine had followed, and the sword and the plague had been in the land—where could there have been room for unbelief? Where could there have been room for mockery or contention? Where would there have been room to try the different conduct of men, and that they should receive different answers? These things could not come to the judgment of men, for had the fatal judgments come first, then these awful truths must have made all the rest of the prophecies false. Men do not discern the prophecies how they stand, nor how they must go on to be fulfilled—The mockery—the contempt—the ridicule—and the unbelief of mankind, must all be fulfilled first, before the awful judgments can burst. “Could the antediluvian world mock Noah when the deluge of rain was sweeping away the land, or could the Sodomites mock when the fire was coming down from Heaven to destroy them? I tell thee no, mockery is over when awful judgments come, and so it would be by this land; therefore they are mocking the shadows, but they cannot mock the substance.” So the judgment of men cannot fulfil my prophecies for their wisdom to make them true, no more than the wisdom of men can make the Bible true or tell how it will be fulfilled that all shall be true.

The more I read my Bible the more I am astonished at the blindness and ignorance of the Bishops and Clergy, it appeareth to me, as though they never read their Bibles, or if they had they never believed them. I never knew a quarter of what was in my Bible till within these three last months I have kept my bed and was ordered to search the Scriptures, and the more I read the more I am astonished, and can prove they no more believe their Bibles than they believe my writings, for all these things must come to pass to make the Bible true, and fulfil it. And all these different spirits must be in mankind to bring on the fatal judgments pronounced on the one hand in the Bible and the great blessings that are pronounced on the other, at the Second Coming of Christ. But what did St. Peter say in the *2nd Epistle*, 3rd ch., 4th verse, saying, “Where is the

promise of his coming, for since the fathers fell asleep all things continue as they were?" This is to be in the last days, and is not the world full of these people? But how does the Bible from the Old to the New Testament throughout, speak so plainly of the Second Coming of Christ to destroy all the work of the devil and bring in his Righteous, Peaceable and Living kingdom?

#### THE SPIRIT OF TRUTH.

"Now thou hast made thy remarks upon thy Book as I told thee, and now they shall find as true as the mockery of mankind hath made one part of thy prophecy true, so true will I now make the other, but as thou sayest, 'if the judgments had come first, thy prophecies could not have been true,' I tell thee that is impossible for them to have been true, if the judgments had come first. But doth not a father threaten before he strikes? Will he correct a child for not doing his will before he hath told him what is his will? Now how could I come in justice to destroy this nation, or enter into strict judgment with them, before I had warned them—before I had threatened them—before I had proved them to be mocking the coming of their Lord, and like the deaf adder that stoppeth his ear that will not listen to the voice of the charmer, charm he never so wisely? Is a malefactor condemned before he hath committed crimes to be condemned for? Now I have showed thee the crimes in thy Writings, why My judgments are threatened so severe; and they are provoking Me to anger to bring on the stroke upon this guilty nation; and of their mockery as they have provoked Me this day by their abominable lies; and they shall find I will act like thy father, if they do not feel the judgments, **THEY SHALL FEEL THEM**, for I am as sick of the nation and of their mockery as thou wast in the night, and therefore I filled thee full of My fury in the morning to be provoked with their lightness and their lies; for as thou sayest, thee and thy friends have felt the shadows of the judgments, so ye have heard the shadows of the promises, and believed them likewise—so they shall feel the substance likewise. But how could I come in justice to reward the one and punish the other before I had proved and tried them? Is it not written in My Gospel, they were found faithful labourers in My Vineyard before they were welcomed into the joy of their Lord? Will a master pay a servant before he hath done his labour? Will a king promote an officer before he hath acted worthy of honour to gain himself a high title by some victory or merit? Then how can My Gospel be true, that at My Coming I should find some were faithful labourers in My Vineyard to enter into the joy of their Lord, and I should find others mocking, and saying the Lord delayeth His coming, and on such I said I should come suddenly and destroy.

"So if together now you weigh the whole,  
It is My Bible now I tell you all,  
That now in all I am come to fulfil;  
But there's a mystery I do tell you still,  
My Bible true to no one could appear,  
Had I not come by prophecies before

To prove they mock the Coming of the Lord,  
And prove My friends to bring on their reward.”

We are much obliged to you for your letter, and think you act very wisely. Mr. Foley will send you some Communications, and give you particulars of his journey to Bristol, but you were not all desired to come till Joanna's Trial which we think is not far distant, not that we have the least idea how it will be brought on, but Joanna wishes you to make this letter as public as you can.

(Signed) Jane Townley.

[Extracted from *Southcott Despatch*, No. 21.]

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### Mr. Hartgill's Dream

He dreamed he was in his own field, and saw two rabbits go into a hole. He procured a stick and got them out; but finding one of them was a Doe, let her go again; thinking she would breed, and it would be amusement for him, to shoot them; after that he had shot two couple. On his return home a Pig passed by him; it went but a little way before it lay down on its side. While he stopped, looking at the Pig, thinking it was unwell, a Lamb passed by, and went lively to the Pig, and gave him a very stern look, and the Pig instantly expired, and immediately the Earth grew all over him, beginning at the head, and then the Lamb passed by him again, and he thought the wool of it, seemed stiff like Hair, and he seemed afraid of him. The Lamb immediately spoke, and said—Come and put your hands on ME. He then put his hand from the neck of the Lamb, to the Hind Leg, and was satisfied it was a Lamb, and instantly he found the Lamb concealed in his bosom, and he carried it without the least incumbrance to himself; but he had not carried it far before he met a middle sized woman (whose features he did not know) with an arm full of books. She then took the Lamb, and threw him across her shoulder, with the Legs upward; and he took the books a whole armful, and with these they were to go to church; but before they got half way, they were met by a great concourse of people, they all stopped; but no one opened his mouth. At last he spoke and said to the multitude—Do you think Christ is able to deliver you from death, hell and Sin? They answered—We do. Then he said why don't you look for him, and they all turned and looked, but one man. Then he said to them, whoever will hold up his hand against Christ and his cause, may his Arm be like Jeroboam's, and not restored again, till the people of the Lord pray for him. Then they all moved off; but the great people were the hindmost of all. Then he awoke.

#### THE SPIRIT OF TRUTH.

“So now I tell thee from this dream  
Which they have sent, I'll prove it plain

I am the Lamb, they all shall see,  
 That here is carried so by thee;  
 Because to thee they must resign,  
 And prove the truth in all is mine;  
 Though men My Gospel so deny,  
 As My Disciples they did say,  
 And soon My Gospel would appear.  
 But now the mysteries all shall see,  
 What books are in the hand of thee,  
 And so I say to carry on  
 That thou hast now produced to man.  
 But here's a mystery from the dream;  
 From thy own words I shall explain,  
 Because a Devil, thou dost own,  
 From every truth that thou hast shown;  
 And as My Gospel doth appear,  
 Thou'st now affirmed, the truth is here  
 In every word as spoke by me.  
 Then there's the Pig they all shall see,  
 That I shall conquer, as I've said.  
 And mark the way the whole is laid  
 In perfect order as before;  
 Mark how the Lamb did then appear;  
 So in like manner, I tell thee,  
 This is a shadow none do see,  
 That in like manner I shall come  
 With angry looks to chain him down.<sup>20</sup>  
 Though all like fables do appear,  
 Simple's the thing that's mentioned here,  
 And so I simply shall go on;  
 But now let men believe the Lamb,  
 That once was slain<sup>21</sup> for to restore  
 A fallen race, let all see clear.  
 So if this truth he'll now believe,  
 He'll know the Gospel can't deceive,  
 So he may hold me to My word  
 And trust ME as a powerful God;  
 If in his heart he'll hold ME there,  
 He may go on and nothing fear,  
 But take the books are printed by thee,  
 And all My Visitation see  
 The way and manner now I'm come;  
 Thou know'st I've said, in Spirit strong

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<sup>20</sup> *Rev.* xxii.

<sup>21</sup> *Rev.* v. 9.

That *I upon thee now do lean.*  
If men can see the mysteries plain,  
What burdens thou hast bore for me,  
It is the Lamb, they all shall see,  
That thou must Join to be thy own,  
As on thy shoulders it was shewn  
To claim the Promise I did make.  
They'll find My friends I'll not forsake,  
For I shall now fulfil the whole  
And bring all to the Gospel's pole,  
And then the likeness all will see  
The way the Lamb is placed with thee;  
For so My Spirit doth appear,  
And thou may'st claim My promise here  
As thou didst claim it of the man,  
To say that thou must have the Lamb  
As thy own portion to appear,  
And on thy shoulders placed it there.  
And so the books thou may'st resign,  
And tell them all the Lamb is thine,  
That once was slain for to redeem  
The woman of her fallen sin.  
But now you see him to appear  
Upon the woman's shoulders here,  
For so My Spirit now is come,  
And here's the *Union of the Lamb* <sup>22</sup>  
Must on the woman's shoulders be  
Who died her every guilt to free;  
This way the books doth all appear,  
Men must resign, I tell thee here,  
For to give up the Lamb to thee,  
If from the fall they will be free;  
For there I tell thee I must come,  
Thou art the Woman in the dream,  
Or in the vision he did see;  
But now I know the heart of thee.  
Thou say'st I've made it out so plain,  
Thou fear'st he mocked thee with his dream.  
But to thy thoughts I'll answer here;  
If he in mockery doth appear,  
And send a Fable, not a dream,  
The Parable I tell thee plain,  
They all will find as I am placed;  
For well I know thy feeling heart

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<sup>22</sup> *Rev. xix. 7.*

What jealousies do thee alarm;  
I know thou fear'st the arts of man,  
But should mankind in arts appear,  
I tell thee, thou hast nought to fear,  
For I have answered from the word.  
If 't be a Fable, as thou'st feared,  
They all will find the Fable true  
That he hath laid before thy view  
In every way as I've explained;  
So if a fable or a dream,  
Which ever way, is nought to thee,  
As I have said, the *End shall be*:  
So if the man did this invent,  
As thou dost fear the lines were sent;  
Because I point them out so clear  
With all thy former writings here;  
Thou fear'st it may be the head of man,  
This very way to lay his plan  
To have the likeness so agree,  
And thou may'st now be mocked by he;  
But this I tell thee not to fear,  
Should man's invention so appear,  
They'll find My Answer just the same,  
And let them fear to mock My Name.  
So all thy fears thou must resign,  
Fear not the mockery of mankind,  
'Tis from the words I've answered here.  
So wit's invention do not fear,  
To wit's invention I shall come,  
For wisdom's ways are often known  
From wit's invention to appear,  
So thou may'st banish every fear;  
For as the lines were sent to thee,  
They all will find the End to be,  
And so thy books do all appear  
To prove the Lamb, and shew it clear,  
That strong in Spirit I am come;  
And as he told thee of the Lamb,  
So in the End it will appear.  
Mark what he said the Lamb was there  
That thou didst claim to be thy own,  
To say that thou must carry on,  
And so the Ending all will see  
The way the *Lamb is joined with thee*.  
Then let the people to appear

That wish My Kingdom for to share,  
 And say, Behold the Lamb of God  
 That died to purchase with his blood  
 The fall of Woman to Redeem,  
 For so the End must now be seen,  
 To those that wish My Kingdom near:  
 The Woman's fall, the Lamb must clear,  
 Though she at first must bear the Load  
 Upon thy shoulders as 'twas laid,  
 Because at first 'tis carried on  
*A way is not discerned by man,*  
 Much like a burden at the first;  
 And mark the books how they were placed  
 So carried on before his view;  
 The mysteries deep no man doth know,  
 How first that he had got the Lamb.  
 And know at first I came like man,  
 But when I come, behold to clear,  
 It is the woman must appear  
 My every promise for to claim,  
 And say I died for to redeem  
 The woman of her every guilt,  
 That way My blood for her was spilt  
 By the transgression of the first;  
 And as that way I now must burst  
 For to avenge her every ill,  
 This way the Devil now must feel  
 He's running headlong, like the swine.  
 And as I'll close the earth on him,  
 So here I say the lines go deep,  
 He that stands out, hath room to weep."

[Printed from a MS. copy.]

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### The Name in the Forehead

Joanna Southcott writes:—And now I shall come to his observation on Sealing. He says, mine “is a new-fashioned mode of sealing, which I vainly imagine is a type of the Israelites sprinkling the blood;” he says, “that passage refers to the blood of Christ.” Does the ignorant man suppose I did not know that as well as he did? A thing I was taught from the cradle, that the sprinkling of the door-posts was the sprinkling of the blood of Christ as the Lamb slain from the foundation of the world, and to sprinkle our hearts from dead works, that in and through the merits of His blood, we might be

saved. But could not His blood cleanse us without types and shadows? Could he not have saved us if the blood had not been sprinkled upon the door-posts? You will answer yes, the Lord could have done it, but He did not choose to do it without setting a temporal sign for a spiritual salvation. Then, what have you to marvel at the Sealing if the Lord should require a temporal love of men, that they should show their true love to God by subscribing with their hands unto him to fulfil the words of the Prophets? And now, to fulfil that word, believers are required to sign with their hands unto the Lord that they wish for Christ's kingdom to come, and His will to be done on earth as it is in heaven, and Satan's power to be destroyed, then to have a temporal seal that they are the sealed of the Lord, whereby they are sealed to the day of redemption, so that the things temporal and spiritual may stand together of sealing, as the things temporal and spiritual stand together of the blood of sprinkling. Now, if the sealing be not a temporal thing, why is it said in the Revelation, "Hurt not the earth nor the sea, till the servants of God are sealed in their *foreheads*?" He does not say till they are sealed in their *hearts*, but in their *foreheads*, meaning, their names are sealed, as everyone's name is signed in his forehead *when he is baptized*; and a particular number was mentioned, but that number can never be known from the *heart* who is sealed and who is not, but by the *names* the number is known. Now do men vainly suppose when it is said these dreadful judgments should be prevented until the number were sealed by their names, and that those that were not sealed had the mark of the beast in their foreheads, which is a thing easily to be understood, they are signed with the sign of the cross on the forehead in token hereafter that they shall fight manfully under Christ's banner against the world, the flesh and the devil; but *now* that they are called forward to fight against the world, the flesh and the devil, they refuse to let their names be seen in public that they have a desire for the Kingdom of Christ? Though they receive their names in the forehead to fight manfully for him, but let them know the Cross of Christ came through the sinfulness of the beast, then, if they are willing to wear that mark of the Cross, but refuse to sign for Christ to come and wear the Crown, and possess the kingdom he died to purchase and redeem, they must remain with the mark of the beast on their foreheads, whose mark they are willing to continue, and their pretended love is but hypocrisy. I could enlarge much on this subject, as our Saviour compares things temporal with things spiritual, and the sealing is made plain to me that it is a command from the Lord to those who wish for His Coming. But I am sorry to say there is one fatal truth in this book, that some of the sealed people are just like the Calvinists, that when they think they are the elect of God they may commit what sin they please, they are the elect and they shall be saved. This erroneous belief I have seen in many of the Calvinists.

[Extracted from *Southcott Despatch*, No. 37.]

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## Noah's Dove Brings Peace to all Mankind

A Communication given to Joanna Southcott—on Men's Silence—and that JOANNA MUST RETURN FROM THE DUST.

### THE SPIRIT OF TRUTH.

"If for themselves they do not fear,  
 Let them not fear for thee;  
 For I shall take thee to My care  
 Without their charity:  
 Though I'll not blame nor yet condemn  
 This Charity below,  
 'Tis prudent in them to proceed,  
 If wrong they judge thou'st go.  
 The step is wise, while I disguise,  
 And do Myself conceal;  
 But soon I shall them all surprise,  
 And will the truth reveal.  
 It is My Spirit they shall know  
 That doth direct thy hand;  
 Now charity I bid them show,  
 And answer now like men:  
 And tell Me plain, ye sons of men,  
 How ye judge the Most High?  
 Or what infusion's in your brain  
 To think a worm like thee  
 Could write or act as thou hast done  
 And make the truth agree?  
 One with the other you compare,  
 And then you'll see more plain:  
 I say the Heavens now may smile  
 For to see the heads of men;  
 But yet their heads I will not blame,  
 If prudent they'll go on,  
 And say a woman shall not shame  
 The learned sons of men.  
 For to the root they'll surely go,  
 And now the cause will try  
 To see what worms are in thy brain,  
 What landmarks here do lie!  
 The landmarks here shall so appear  
 The worms are in thy head:  
 I mean the mysteries for to clear,  
 They'll see them in *thy bed*.  
 WHEN FROM THE DUST RETURN THOU MUST,  
 Then all thy worms they'll see,

That did devour a Jonah's gourd,  
 And deep's the mystery:  
 Because that worms will surely come  
 Men's wisdom to confound,  
 That in the night thou may'st take thy flight,  
 And with the light be crowned.  
 So thou prepare, for unaware,  
 Thou sure must stand or fall;  
*For when that <sup>23</sup> Pomeroy is awake,*  
*He will awaken all.*  
 The Bishop's death they'll find foretold  
 As thou didst seal it up;  
 And mysteries deep they'll see unfold,  
 And see that I do stoop  
 To condescend to plead with men;  
 For though I do reprove  
 It is to reason strong with them  
 But they shall see My love,  
 That will appear and calmly bear  
 The chastening of the Lord:  
 For let them know I bought them dear  
*And now behold the cord*  
 Wherewith you're tied, BEHOLD THE BRIDE!  
 Then your fast hold must come—  
 Is not the Bridegroom by her side?  
 Let men behold her form:  
 No beauty here doth now appear  
 To draw our hearts astray!  
 No shining talents do seem here,  
*But thy fainting will be great!*  
*Thou wilt wander in the air*  
 When My jury do appear,  
 And wish never to return—  
 Grieve as thou this day hast done;  
 But I tell thee 'tis in vain—  
 Shall I leave the sons of men  
 In confusion all below,  
 If their love they wish to show  
 Then Noah's Dove, behold her love!  
 Brings peace to all mankind."

From the unpublished Writings. No date.

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

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<sup>23</sup> The Rev. Joseph Pomeroy, then Vicar of St. Kew, Bodmin, Cornwall. He is a type of the Church. See Book 59, p. 17.

## On Baptism

### THE SPIRIT OF TRUTH.

“Now I shall answer thee of Baptism: Remember when I went to John to be baptized, though being the Son of God, and he refused at first, yet know My answer, “Thus it must be to fulfil all righteousness.” Then know, that Baptism is a command to the fulfilling of the Scriptures, and know when My Disciples were sent out, they were commanded to baptize them in the name of the Father, the Son, and Holy Ghost: for when they received the Holy Ghost, or the faith in My Gospel, they were ordered to be baptized, or having a name given them to enter in, with a true and living faith in Me. For Baptism was a confirmation of their faith, that they were baptized to fulfil all righteousness. But know then they were baptized by going into the water, as Naaman was cured of his leprosy by washing in the river Jordan, and so were the men by going into the Pool of Bethesda. So these shadows stood as types of baptism, that they in like manner should be baptized in My name to wash away their sins and be made whole. For as blood and water came out of My side, so I shall avenge My blood on My adversary: and by water ye are washed and made clean—the water is for the cleansing of man—the blood to be avenged on their adversary, the devil, and so My dying blood must be pleaded by man. And now I shall come to the water wherein they were first baptized; it was by floods of sorrow My disciples and followers and Martyrs went through. But as circumcision was changed by the Gospel to baptism which was a shadow of their tears and repentance, and the floods of sorrow they had to go through, and the token of water that gushed from My side to wash and make them clean, as the river of Jordan cured Naaman, and the Pool of Bethesda cured the lame man—so shall the water that gushed from My side now be sprinkled on men in baptism to cleanse them also, that are now baptized in strong faith in Me. But know when you had the water to pass through, they had by the type of My Gospel, as I said, they had the same sorrow to pass through as I had, but know I told them to lift up their heads when their redemption draweth near. Now as men’s heads have always been kept under water by the arts of Satan and the power of his malice, I will now raise their heads above the water by the sign of the Cross in the foreheads of men being baptized into My flock by faith, and they added to their faith for a sign to all men, that they must come out of the great water flood, to lift up their heads to Me to show their names are sealed by baptism in their foreheads, to triumph with Me over the Cross, death, hell and sin. But how can they be sealed in their foreheads that are not baptized in their foreheads? For know I said, all must come to the standard of the Church, and there the standard is in baptism for men to lift up their heads and I shall draw them out of the great water floods, and raise their heads above the powers of darkness. So let them fight manfully under Christ’s banner against the World, the flesh and the devil: and quit yourselves like men, and be strong, having the Sign of the Seal in their foreheads as a standard against their enemy the devil:

“That by the Cross they now will stand  
And Pilate’s words must be for man;  
That I must be their every King,  
And every victory to them bring,  
Who once did die their guilt to bear,  
And Satan now his guilt must share.  
So this is your Baptismal Vow,  
Which all the Sealèd do allow  
Is right and just for me to do:  
Then your baptism must be true.  
And where’s the man can it deny?  
As soldiers here you fight for me;  
Against the world you now appear,  
As they against you fighting are.  
That is in words they’re fighting strong—  
So your Baptism now is come  
Against the world for to appear;  
Against the Devil you see clear,  
You do allow to sign your names,  
And put the tempter now to shame.  
You do not want him here to reign;  
Then your baptism now is plain,  
To every word you here do fight,  
That you may now be sons of light,  
Under My banner to appear,  
For Me to come and conquer here,  
And have My Kingdom all in all;  
Then how can ye refuse the call?  
Or fear to answer for your child?  
No!—Here the tempter must be foiled;  
When your handwriting does appear,  
All evil you’ve renouncèd here,  
Because you’ve signed for all to fall;  
And for your Lord, now all in all,  
That is in power for to be;  
Then your hand-writing weigh and see—  
If you as parents don’t appear,  
And for your children answer here,  
That for My Kingdom they may stand,  
And conquer hell, by My command.  
To wish My power to appear,  
And make your child a perfect heir.  
Like all the Angels are in Heaven—  
This is the way your hands are given.  
So now discern, ye simple men,

The way you've signed your children's names:  
You wish for to renounce all sin,  
And bring My glorious Kingdom in,  
That Heaven and Earth alike may be,  
And all your offspring worship Me.  
Then which way can you fear to stand?  
You first have provèd by your hands,  
That Satan you've renouncèd all,  
And wish to see his power to fall.  
So your children you sign first,  
And can you fear to answer last  
Unto the words you sign your name?  
I tell you plain you don't discern  
The manner here you first do sign.  
For now I'll tell you all My mind,  
With courage parents now may stand,  
Where hearts are joinèd with their hands,  
The powers of darkness to confound,  
And wish that grace may now abound,  
By every power come from Me:  
Then now your standing plainly see,  
You only stand to what you sign,  
For in one sense the both you'll find,  
As your Baptism does appear;  
You sign, your children's minds to clear.  
Then now the meaning clearly see,  
The Standard of the Church to be,  
How to that standard all is come;  
But 'tis the parents must be known,  
Are the fit subjects to appear;  
And now I'll further answer here,  
When I have made all mysteries plain,  
And prove the calling all is Mine,  
Whatever parents do appear,  
In this true faith I answer here,  
That for their children none must stand,  
But those who do believe thy hand;  
And first of all to sign their names,  
That they, like soldiers, may become,  
Under My banner now to fight,  
Then they can answer in My right,  
They for their children stand the same  
Against the Devil, now they're come,  
To stand with boldness for their child,  
And then the tempter must be foiled.

But now he does condemn like man;  
 They promise what they ne'er perform  
 In their own lives for to appear;  
 But live the sins they promise there  
 For to renounce them in the child,  
 Then how could Satan here be foiled,  
 When for the church I do appear?  
 To justify and make all clear,  
 That like their promise they do stand;  
 Confound him by their written hand.  
 So now I bid them to see plain;  
 The promise made is what they sign;  
 And there is no one need to fear,  
 To stand to what they ask in prayer.

“For now I tell thee, as different as Baptism is from Circumcision, the one from the Law, the other from the Gospel; so different must the baptism now be—the baptism in water must now come to be baptized in their foreheads. For now remember how I was carried to be circumcised after the manner of the Jews; yet in My Gospel I did not command men to be circumcised like Me, but removed it in circumcision in the heart and life. Then why shall ye marvel that I have ordered to change the manner of Baptism: that if I am coming to cleanse you from all sins, and raise your drooping heads, that I now order your Baptism to be in your foreheads, whereby your names are sealed to the day of redemption. So now let them read and judge for themselves, and the desire first placed in their hearts to see the justness of their Baptism before they embrace it. But this shadow of Foley going from place to place baptizing both young and old, is but a shadow of My Disciples when they went about to bring in My Gospel. For that was the way the Gospel was brought in: all that believed the Gospel were baptized in My Name. And now I tell thee the time will come, and it is not far off, when all who are looking for My Kingdom, and wish to sign for it, will be baptized in like manner. But now the shadow comes before the substance, and as a shadow of bringing in My Gospel must appear in like shadow of the bringing in My Kingdom: and as there was a call for Baptism then, to be baptized into My Flock, so there is a call for people now the same, and this shadow is begun that will go through many nations, sects and people. For all the Sealed must be baptized in their foreheads that are not, when the truth is made more powerful and plain before them.

“But remember, I stooped to the customs of men, and My parents acted after their customs, before all My miracles were wrought to show them plain I was the Son of God. And then the customs of the Laws were changed when they were convinced, and their faith was strong in the Lord, and now it will be the same, the custom of men that have stood for their Baptism, will all be changed as I told thee, and will come to the Standard of the Church. But this command is not yet given unto all, before the calling is made plain and clear to all, that thy Visitation is from the Lord, and the command

by Me. Yet remember the shadow of going from house to house to baptize the young and the aged in their foreheads, as their Sealing began at the tenth year by the date that the Sealing was first mentioned—so let this be kept in remembrance as I have told thee, and mark what followeth this shadow: for I have told thee all shadows must come to the substance, and the shadow of Herod's destroying the children for My sake, shall now come to the substance to be turned back again to destroy the Root that causes the destruction.

“And now I shall come to the shadow of thee that thou so much marvellest at; know when I was in the Body, I went through every evil that befell mankind, even in temptation, as well as persecutions, all like man I went through, then how canst thou marvel of the likeness of all things must come to thee, when thou art visited by My Spirit of My Second Coming to bring in My Kingdom of Peace: I tell thee there is no temptation hath happened to thee but what is common to all men, though all men do not go through them alike. Some are tempted one way and some another, yet all these diverse temptations that follow thee, Satan pursueth mankind with, and thou must feel them. For some he tempts them to disbelieve My Bible, and various descriptions of ways, without divine power to rule and govern: all this division Satan is daily working in the hearts of men not to believe there is any power supreme, that hath power to destroy all at once, and hath power to save all at once: that created man out of the dust of the ground, and to crush the whole world into atoms. Now as these doubts chill thy heart to be dead in prayer, cold in love, so it chills the hearts of men; they feel no love to God because thousands judge there is no God. Others judge He is a God that regardeth not His creatures: neither are His tender mercies over all His works. Mercy, love, goodness and justice, they judge are forgotten by Him. This, Satan suggests in their hearts and minds that chilleth their love to Me, as jealousy often chills them. For I now tell thee this of all men: every pondering in thy heart that chilleth thy love, hath for a long time gone out into the world; for which reason I am come to make an end, and men shall know there is a God, whose mercy is over all His works, and shall know it is the unjust thoughts that they judge their God, that is bringing down judgments upon the land, as well as the other sins of the nations. Therefore is My anger gone forth, for as they chilled their love to God by their wrong judgment, so they have chilled the love of mankind by the wrong judgment they draw of their Bibles and of their God.

“For this doth chill the love of men  
As from thy heart the love is given,  
Because from those that judged thy God  
That he'll desire as man hath said,  
Then how can love in thee appear  
While unbelief abounds?  
But judge thy God as heretofore  
When love in thee was found—

That He is faithful to the end  
 And his faithfulness thou'lt see.  
 I knew thy pondering heart must swell  
 If I've deceivèd thee!  
 The more thou think'st of favours past,  
 The more thou wilt complain,  
 And judge no power in Me could burst  
 The truth for to maintain.  
 So here Divine, I know thy mind;  
 That I can never be,  
 If there is truth now spoke by man  
 Thou wished the truth to see,  
 But thou must call back the truth  
 Of all I spoke before,  
 And thy wisdom now would break  
 To see the fourth year—  
 Dangers to abound, the shadows to appear—  
 Then can'st thou fear to hear the sound  
 That thou at last wilt hear?  
 The Substance next for all is fixed  
 For all will hasten on.”

[Extracted from *Southcott Despatch*, No. 37. See also *Southcott Express*, No. 9,  
*Had They Had Knowledge*, p. 147 and *Small Still Voice*, Nos. 2 and 3.]

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## On Queen Esther

*Esther* xiv. xv.

### THE SPIRIT OF TRUTH.

“And now I tell thee, why I ordered thee to open the Bible. It was in *Esther*, in the Apocrypha, xiv., xv., which I shall now explain unto thee—from Esther's sorrows and lamentation that she made of being brought to the crown; yet calls herself a desolate woman—having no helper but the Lord—and abhorring the grandeur she was in.

“I shall, at first—place it to the Fall: abhorring the grandeur and vices of this world, which is in sin and iniquity. This was Esther's complaining—and this has often been thy complaining. Thou hatest the grandeur of the men I have sent unto thee; yet, as I commanded thee, thou hast gone unto them, and sent unto them, with great fear and trembling; often spending the time in fasting and prayer. This is the shadow which is past. But thou little knowest what is to come to her appearing before the King. His first countenance that looked fierce at her, I shall compare to the uncircumcised in heart and life; whom thou mayest be called to appear before; and thy fainting away be

like the Queen's. But the change, I shall compare to My followers, and My own friends. The King leaped from his throne!— took her in his arms—and comforted her!—

“But the golden sceptre, that was laid upon her neck:—it is that the Lord shall lay his sceptre upon the neck of the woman, to cut off the necks of all her enemies—as the King cut off the neck of Haman who was her enemy.

“So now to man I mean to come,  
As the king did appear;  
And look with fury on thy hand,  
To see what's written there.  
Thou mayest shake; thy heart may ache,  
And tremble for to go,  
To hear what fury soon may break—  
Their anger thou mayest know.  
But do not fear—I tell thee, here,  
The SECOND TYPE will come!  
The hearts of men I'll change within—  
Thy fainting may be known:  
My sceptre then shall soon appear,  
And all shall see it shine  
Upon thy neck:—My power shall break  
A sceptre all divine.  
Women I'll free—they all shall see  
Their innocence I'll clear!—  
Who now are workers here with thee;  
My sceptre all shall wear.  
Now in thy bed, in grief, thou'st laid,  
As Esther was at first—  
And in the end 'tis my intend  
An Esther's crown shall burst.  
So I'll end here and say no more,  
But weigh the matter deep;  
If these two chapters you compare,  
Judge how the end will break.  
When Esther came before the King,  
His fury for to see;  
But after that he did redeem  
To free her misery.  
So it will end, I now tell men,  
You nothing have to fear,  
For Esther will the victory gain,  
Though fury may appear  
I say at first, the rage may burst,  
But I shall change the scene,

And every man like him shall stand,  
A Haman's end be seen."

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 25. See also *Small Still Voice*, No. 27.]

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## Repentance and Hope

The Prophecies of John the Baptist.

"Repent ye, for the Kingdom of Heaven is at hand."

*St. Matthew* iii. 2.

"Now also the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire." "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

This Gospel we profess to believe; yet, all are departed from it. Will men dare to say it was done in the time of John, or of our Saviour, when they were upon the earth? Then they must make Christ the root that was cut down, and his followers the branches, to be the chaff, to be burnt and destroyed. And the wheat which was left, they must call the heathen nations—the Turks and infidels; for they possessed the holy city—those who burnt up and destroyed the holy worship of God, and established idolatry in its place: but they themselves were not burnt up or destroyed, or cast into the furnace of affliction, as Christ and His followers were. Then what blasphemy must men preach, to say it is already fulfilled?

They make Christ and His Apostles the very root of evil that was destroyed; and they make the wheat those who destroyed them, and who afterwards destroyed the martyrs, who were burnt for their faith in the Gospel of Christ. So they put light for darkness, and darkness for light: they call good evil, and evil good. Blind leaders of the blind,—till all fall into the ditch together, and that day of which John prophesied will come upon them unawares! For though they profess to build upon the Gospel of Christ, yet their faith is on such a sandy foundation, that great will be the fall thereof, when the Lord cometh to fulfil His Gospel for the meek to inherit the earth. But will you prove meek men have not been trodden down from the coming of Christ to this day? Then how is the following fulfilled?—(*Matthew* vi. 22). "The light of the body is the eye: if therefore, thine eye be single, thy whole body shall be full of light."—(*Matthew* vii. 8). Everyone that asketh receiveth. If a son should ask bread, will you give him a stone? if he ask a fish, will you give him a scorpion? Then if ye, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven,

give good things unto those who ask?—(*Matthew* xiii. 30). “Let both grow together till harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and cast them into the fire. Then shall the righteous shine forth as the sun in the kingdom of their Creator.

Now here is the Gospel plain before you—how Christ spoke of His Kingdom of Peace—that He would establish here upon the earth—and that here the righteous should shine forth when all that offend, and those who do iniquity are taken away.

But what man can say He spoke of His heavenly Kingdom,—that those who offend and commit sin were in Heaven, and that the others could not shine until the wicked were taken away? Now here is the very Gospel that men profess to believe; and here is the very Gospel they as firmly deny? The axe being laid to the CORRUPT TREE, must bring in the fulfilment of all the Scriptures here mentioned: then will the prophecy of John’s suffering be fulfilled and every tree that bringeth not good fruit be hewn down and cast into the fire.—But will men dare to say it was done then? No, John was the forerunner of what was to follow: that as the Axe was laid to the good trees and they were cut down—so the Axe should be laid to the corrupt trees and they should be cut down; and then the branches must fall with the root. Then cometh the fulfilment of our Saviour’s words “to take out of His Kingdom,” that He purchased with His own blood, “all things that offend.” Then will he show His loving kindness to man and show that the kingdoms of this world shall become the Kingdom of the LIVING GOD.

Then will His followers and believers shine as the sun in His Kingdom of peace and happiness here on earth; and he whose eye is single to the glory of God and the truth of His Gospel, will have his whole body full of light. But, if his eye be evil his whole body will be full of darkness: and he must have an evil eye who can look to Calvary and not pray for Christ’s Kingdom to come and His Will to be done on earth as it is in Heaven—and this is done by all in Heaven, and so it will be by all on Earth when the Gospel of Christ, which we profess to believe, is fulfilled.

#### THE SPIRIT OF TRUTH.

“Now all these chapters thou hast placed,  
 And I shall answer all,  
 And bring it perfect to this race,  
 And prove from Norris’ fall,<sup>24</sup>  
 My shepherds do so appear—  
 My Gospel they deny.  
 Though they profess to see it clear,  
 As Norris said to thee,  
 The angels came to him, ’twas seen,  
 And so they warned him there;—

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<sup>24</sup> 1802.

And by the warning he did go,  
And to thee did appear.  
But,—when he came, it must be known,  
Satan worked on the man;—  
And though the vision plain was shown,  
He could not judge the hand  
That did appear to warn him there,  
For Belial's sons were found  
To set My servant up on high,  
And stone him to the ground.  
And so he died 't must be applied,  
For dead his faith became;  
And to My Gospel then, I said,  
I'd liken then the man.  
So now be clear from My Gospel here,  
My shepherds are the same;  
The Gospel they profess to preach,  
And owned the visions came,  
To every one as then 'twas seen;  
But it they now deny—  
From John the Baptist, I'll begin,—  
Mark well what he did say:—  
“The axe is laid unto the trees,”—  
For all to be cut down  
That did not bring good fruit to Me,—  
But how you've judged the sound!—  
He said, “Whose fan was in His hand;  
I'd surely purge His floor!”  
The whole into My barns command,  
For to increase My store;  
The chaff destroyed should not enjoy  
My Kingdom here below.  
But know—to man I then did come—  
Of him to be baptized,  
Which was at first refused by him—  
Oh, simple men—grow wise!  
I told him then it must be done,  
To man I must submit,  
And to the Baptist did resign,  
As I permitted it  
To be done—but, mark the time  
The Dove did then appear;  
The opening Heavens seemed to shine  
My Father pleased there,

Well pleased to see His Son to be,  
I say baptized by man.  
You all must know some mystery  
Must be in what was done,  
Or could My Father be well pleased  
To see His Son appear?  
Was I “an Infant then of days”  
To be baptizèd there?  
I tell you—No—it is not so,  
The mysteries I’ll make plain.  
Thus—when men do so begin  
To baptize the whole,  
From John the Baptist ’t must be seen  
How the truth must fall.—  
What he said then—I now tell men—  
It all is hastening on.  
And now your Bibles you see plain,  
How every truth must come.  
My Spirit here must so appear,  
And to the Gentiles come,  
But—I—Myself must not appear,  
Or let My Voice be known,  
When I do come to rescue man,  
My voice must not appear,  
Or suffer it to be heard.  
And now ye blind see clear—  
I tell you then, ye simple men,  
My voice was heard by all,  
And in the streets I was met by men,  
And there My words did fall.

Oh, simple men, I tell you plain,  
Your Bibles none do see,  
How all the prophecies were penned,  
My prophet spoke of Me.  
Will ye say then, ye simple men,  
I was not wounded there,  
Until the judgments in the earth,  
Did unto them appear?  
What judgment was there then in man,  
To nail Me to the tree?  
What prophet here does now appear?  
In all the earth there’s none:  
My Law and Gospel none can clear  
The way I did atone;

Nor what I felt as Adam's guilt,  
 Was surely in our land;  
 But know the woman's must be felt  
 To bruise the serpent's head;  
 Or I must come in vain to man—  
 Let reason now go deep,  
 And read your Bibles back again,  
 How all the prophets speak.—

“For I now tell men, they have judged like Norris that all was true at first:

“But when the truths to them appeared,  
 Then unbelief soon burst  
 In every man by Satan's hand,  
 The truth there's none see clear,  
 My Bible puzzles every man,  
 And every man does err.

“For what John the Baptist said no man understood.—He was the forerunner prophesying the destruction of Satan and his kingdom, and the establishment of My Kingdom; and when the Axe was laid to Me it was the forerunner of Satan's destruction. For if I was the root that caused the fall of the woman, and he said “Every tree that bringeth not forth good fruit is hewn down and cast into the lake,” then this prophecy, which is not yet fulfilled, must be fulfilled, for the vision then seen, by the Heavens opening, told them the Lord was well pleased with Me; then His displeasure must fall on the devil: and John was the forerunner of his death. For as sure as Herod gave the damsel her request to have the head of John the Baptist, so sure will I give thee thy request to cut off the head of Satan: that is, I will cut off all his power from the face of the Earth. So John was the forerunner of having “the axe laid to the root of the tree”—and now the evil tree shall be cast into the fire—for now I will bring judgments unto the Gentiles, and they shall sit in judgment; and judgment shall be given them. And My Spirit shall be poured out upon them, so that they shall go on conquering and to conquer “till I have set judgment in the whole Earth by the strength of My Spirit and the power of My MIGHT.

“I will now work in man until judgment is swallowed up in victory—that is—I will make their judgment so clear, and every truth shall follow that all men will be led by them: and so I will set judgment in the whole Earth. And all the ends of the Earth shall wait for the Lord, for My law shall be given them.—But, I shall not lift up My Voice, neither will it be heard in the streets; for this prophecy of Isaiah meant My Second Coming in the Spirit, and not when I came in the body. For then I wept over Jerusalem—I lifted up My Voice in the streets and on the Cross, I was discouraged by My own Disciples. Weigh deep My life, and weigh deep that chapter, *Isaiah* xlii., and ye will find it was not prophesied of My coming in the body but in the Spirit.

“And now happy—yea, thrice happy—is every man who sitteth in judgment on thy writings, for there will the blind receive their sight and many mysteries be made known to man—and they may shine as stars in Jesus’ Crown.”

[Extracted from *Two Witnesses*, No. 22. See also *Small Still Voice*, No. 4.]

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## The Last Shall be First, and the First Last

The following Communication was given to Joanna Southcott in answer to the judgment of friends at Birmingham on *Isaiah* lxiv., lxv; and on *St. Matthew* xx.

### THE SPIRIT OF TRUTH.

“I shall answer thee from their judgment, and point out to thee things they have not discerned, and which I tell thee men do not discern, how the Scriptures have a two-fold meaning, and which I shall bring together, that men may tell how to compare the Scriptures together. Because I tell thee, these things that I allude to the Jews and Gentiles, in like manner allude to the sinners when they turn from the evil of their ways. (*Isaiah* lxv. 1). “I am found of them who sought me not”—I said, “Behold Me—behold Me unto a nation that was not called by My name.”

“Now come to the parable in the Gospel (*Matthew* xx.). “And about the eleventh hour he went out, and found others standing idle, and he said unto them, Why stand ye here all the day idle?” And then his offers they quietly obeyed, to go into his Vineyard. Now this is the state of mankind, that are spending their time idle from the Lord, and in the works of sin and Satan before checks of conscience, or calls of grace, are worked upon them to be labourers in the Vineyard of the Lord. I do not tell thee that all men are called to be preachers by conviction or repentance; and yet, if these callings bring them to repentance, know My promises are held out through the Gospel unto all returning sinners, and My reward is with Me in the end, if they continue to the end.

“And therefore, from this parable that I brought forward as a warning to men—it is to shew them their reward, if they come into My Vineyard when called, which meaneth—if they forsake the evil of their ways, when checks of conscience, or calls of grace, set their evils and dangers before them. This parable alludes to all returning sinners, if they forsake the evil of their ways, that there is a reward for them in the end.

“But thou knowest—like the Parable, how My mercies in forgiving returning sinners, is often condemned by the self-righteous, whose ways are evil—because Mine are good, not to give Satan the advantage over men to sink them in despair for their past crimes, if they forsake their ways, and come into My Vineyard, according to My calling.

“Now I have explained to thee the meaning of the words in general—but when it comes to the end, the words stand deep. The last shall be first, and the first last—for

many shall be called, but few chosen. And now I shall tell thee why they are called—but not chosen, which men must compare with My Parables of the husbandman's going out to sow his seed, and some sprung up for a while, but soon died, and withered away. And just so, is the state of many: they hear the word for a while, and they forsake the evil of their ways, and the convictions of conscience, like the calling into the vineyard, bring them to be labourers for a while; but if it have no abiding root in the heart, like the good ground that bore its increase, they cannot be chosen in the end.

“For know I said, he that endureth to the end, shall be saved. And as I said, of the Parable,—the last shall be first, because the last is a man's repentance—if he continue in his repentance, and goes on to obey his call, it shall be first with Me, because his former sins shall not be remembered, but be blotted out as a cloud that passeth away before Me. So that if a sinner turn from the evil of his ways, his last shall be remembered by Me. Now I shall show thee the meaning of the first being last:—for in like manner if a man make a profession of religion, and for a while seem to possess it—yet if he die away, as I told thee of the seed—then his first possession will be the last regarded by Me. Therefore a man may be called, but not chosen; because he begins in the spirit, and ends in the flesh; and the last state of that man is worse than the first. Here I have shown thee from My Parables, how they stand for sinners in general.

“But to come to the purpose of the calling: it was first to the Jews; after, to the Gentiles. But know, from My disciples, and many of the Jews from whom I came amongst them, who then believed, who were first called as labourers with Me, before My calling was to the Gentiles, they bore the burden and heat of the day: the first persecution, and the first sufferings came to them.

“But now come to the Gentiles, who were brought into My Gospel, and were faithful labourers with the Jews to establish My Gospel amongst mankind. How have they laboured in the midst of persecution? How many have been put to death for My sake? Then judge if it were not right for their reward to be equal with the others, though their calling was after that of the Jews.

“And now go back to the words of the Prophet,—“I am found of them who sought not for Me,”—but when I said, “Behold Me, behold Me,” unto a nation that was not called by My name, then, like the Parables in My Gospel, they came into My Vineyard, and were faithful labourers with the others.

“But now discern by the following words:—“I have spread out My hands all the day unto a rebellious people!” Thus were My hands spread out to the Jews, who stood out in unbelief, and judged themselves more holy than the Gentiles, because they were a nation not called by My name, and therefore My indignation was kindled against the Jews, because they provoked Me to anger by their own inventions, and rejected My coming, which was spoken of by the Prophets. Therefore they walked in a way that was not good before Me; and though they rebelled against Me, they judged themselves more holy than the nation which turned unto Me.

“Here stands a proverb before mankind. For, like the first, they will find the last, and great rebellion; and persecution you may discern to be in the world against the

visitation of My Spirit to warn of My coming to fulfil the Scriptures and the Gospel, as I told them. This is despised and rejected by those who judge themselves more holy and righteous to be led by their own wisdom than those who believe in My words and promises. For I now tell thee, these chapters where I directed thy hand, and ordered thee to send to them for their judgment, do not barely allude to him in particular; but they allude to all men in general—and what was the first, will be the last. For, if the Gentiles now stand out through unbelief of the fulfilment of the Gospel, they will never be chosen to inherit My Kingdom, which I died to purchase and redeem. So that the NEW HEAVEN and the NEW EARTH, when I create all things new, will not be enjoyed by those who mock the warning of the end. For since the beginning of the world, men have not heard, nor perceived by the ear; neither hath the eye seen what the Lord hath prepared for those who wait for Him.

“These are blessings laid up in store for men who are waiting for My coming to bring in the NEW HEAVENS and the NEW EARTH.”

[Extracted from *Two Witnesses*, No. 22. See also *Small Still Voice*, No. 29.]

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## Sealed in Faith

### THE SPIRIT OF TRUTH.

“Those who see the justice of their Creator in the sentence that is past, and wish to cast it on the serpent’s head, that they may no longer be defiled with the sins of the fall, but may be made anew in the blood of the Lamb, that they may follow him whithersoever he goeth, therefore thou knowest the manner of the sealed to have their Father’s name written to be King of kings, and Lord of lords, that his Kingdom may come upon earth, and his will be done on earth as it is in heaven; and the power of Satan to be destroyed, that man may no longer be tainted with his sins, but that the first fruits may be established for man to become in the likeness of his Creator in the perfect image he was created for. Now this desire that is in the hearts of men, if they set to their seals in faith that I shall redeem them according to my promise, I tell thee they must be redeemed, and then I shall pronounce them, as it is written of them, without fault, without blame, for I know they will follow the Lamb whithersoever I send them, to preach the everlasting Gospel to all nations, and to every kindred, and tongue and people, to tell them that the time is come of my judgment upon man to those that will not give glory to my name; therefore, I tell thee, this nation must first be awakened, and the power of my Spirit must first come upon them that they may awaken other nations, or how shall the Scriptures be fulfilled. Now mark this chapter—what I said of the end, and what destruction will come upon men, and yet what blessings are promised to man who believes my Gospel. But this is a new song which

no man can sing but those who believe the fulfilment of my Gospel, that what is concealed from the knowledge of man will be revealed by the knowledge of God.”

[Extracted from *Had They Had Knowledge*, p. 48.]

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## On the Second Sealing

Those who sign for the future must believe this calling is of God, who created man at first, and required obedience of him in the creation; that he now requires obedience in him if man will come to his redemption, and that, as the evil was brought by disobedience, so the good must be brought by obedience.

### THE SPIRIT OF TRUTH.

“This must be the faith of those who sign for my kingdom to come upon earth; they must believe in the promises that are made in Holy Writ, that I shall come and destroy all the works of the devil, and bring them my kingdom I taught them to pray for. This is not a cunningly devised fable; but the fulfilment of the Bible, and they will find the glory of the Lord is now revealing.”

[Extracted from *Had They Had Knowledge*, p. 153. See also *Small Still Voice*, No. 50.]

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## The Singing Men and Women

### The Children of the Promise.

*Ezra* ii. 65.

“Now these are the Children of Promise—and there were two hundred Singing Men and Women.”

### THE SPIRIT OF TRUTH.

“Then now this chapter I’ll explain  
 Why types did always stand,  
 And in My Bible always stood  
 What was no use to man:  
 For in the chapter thou hast read,  
 No use could ever be  
 Until the mysteries I unfold,  
 And now I say to thee  
 Why I have put the lines in verse,  
 The singers here must come,

And in the Lord they may rejoice  
My chosen must be known,  
That from the dangers are redeemed  
I tell thee why 'tis so:  
I know My flock and do them keep—  
Their spirits I do know;  
Just as the apples you preserve,  
You think are good for food,  
And then you lay them up in store;  
'Tis perfect like your Lord.  
Your vineyard you do always place  
Alike in every soil,  
But how to know, the fruit you *taste*  
Must *bear* ere you can tell:  
But here My judgment's not so slow,  
I know the fruit before,  
And to what use they'll all produce—  
Need not to tell thee more.  
So now let all men silent stand  
I know all I did choose,  
And those that do refuse My hand  
I warn them of the Jews:  
And to their wisdom let them trust,  
For I shall not secure  
Those that deny My sentence just  
In the avenging hour;  
Or those that do deny to thee  
That I direct thy hand;  
I know thou sufferest much for Me;  
And I will heal thy wound.  
My threatenings and My favours too  
Are in thy writings penned,  
And if My judgments hasty come,  
The unbelief of men  
I say, will surely bring it on,  
By men I am denied.  
But to the purpose let them come  
My Jury's not all tried,  
For Taylor has not given thee up,  
And others do not know.  
So now I do not mean to stop  
Till thou hast all gone through;  
My judgments they must first come on,  
To show that it is clear;

And when the other Jury's come,  
     They'll know the JUDGE is there.  
 So perfect as the man has done,  
     So perfect now have I;  
 The ASSIZE draws near, the Judge appear,  
     And every cause will try.  
 By Woolland was the Jury cast,  
     And thou condemned to be  
 A strong impostor at the last,  
     And here's the mystery:  
 For now his Wife does stand in strife,  
     And her belief may save  
 The unbelieving husband there,  
     And keep him from the grave,  
 That's from the dangers will come on  
     I may him there secure.  
 And now to Thompson thou art come,  
     And Paul's words they are here—  
 The unbelieving Wife refused  
     To let her husband go;  
 But here his faith it did not stop  
     For he did all go through.  
 The apostle's words are verified  
     It will be in the end,  
 And in that Chapter is the Bride  
     That all there is penned  
 And the unmarried Virgin's there  
     My will thou seek'st to know  
 How is My Bible now applied?  
     And men do backward go;  
 Then to Isaiah thou must come  
     And mark the chapter there,  
 What in the latter days are done,  
     And every truth I'll clear."

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 15.]

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### The Stars Lighted to Enlighten Mankind

I was reading over My First Book of Sealed Writings, and remarking, from the dates, in what manner all was spoken before ever a word went out into the world, and

in what manner all is going on in the world, and in what manner all is going on now to be fulfilled—I shall begin with my observations on pages 28 and 29 of the *First Book of Sealed Prophecies*, given in 1797—now, my remarks are these upon the following lines:

“But should I make them drunk with wine  
Before my full appointed time,  
My labour they could not go through  
To bring the mysteries to men’s view.”

Now these words appear to me plainly to show, the wondrous working of the Lord was not to come until the end; and yet it is plainly foretold before ever it was known to the world, in 1797, that men would go forth as labourers in the Lord’s vineyard to make these things plain to mankind and point out the mysteries to them. Now this truth men are fulfilling, and plain is the truth that the best wine is kept back until my awful trial, which, as plainly foretold in my writings, is not to come until my death. In page 41, from a Communication given in January, 1797, it is foretold of other nations, that shall be shaken to show the judgments to England, that the Lord would defer them till he had tried other nations. This is another thing that I have discerned that though the judgments are in our land perfectly as threatened, yet they have more fatal judgments in other lands—which is fulfilling the words, “To try other nations, if they will awake.” In the same Communication it is said, that I must go on asleep, as I was, and not deeply discern the whole before the challenge came to me, and that challenge speaks of my end. Another Communication, spoken on Old Christmas-day, 1795, pages 43 and 44, plainly foretells the casting of Satan, and the fury and malice with which he would pursue the sealed ones, that he is not destroyed as soon as he is cast: so it was said, he would reign with fury on the earth after he knew that his time was not long. Now these words being spoken in 1795, could never go on in such a manner in the new century if they had not been spoken by the Lord—when I reflect how many thousands knew nothing of the words at that time, that they were concealed from the world when men began to sign for Satan’s destruction and to have their names sealed, as it was said, in 1795; and this began six years after, and thousands who were unknown to me gave in their names to be sealed, as it was said—here let men ponder deeply, and see in what dates and in what manner all was spoken, and in what manner it is now fulfilling: all would then know that this Visitation could come from none but a God of wisdom and truth.

But it is said, all mysteries should be cleared in the end. In the same Communication it is said, the Lord would choose another jury. This was spoken in 1796, and fulfilled in 1803. It was said, the covenant with them was not good, and the sign should be fixed in the standard of the church. It was explained from the vision of the four stars seen in the heavens; the two stars and the two letters, I and C, in the seals; and the four stars that were mentioned to be together, and the jury all to appear. Now this is a thing that strikes deep upon me, when I reflect that the standard was fixed to the church, and that there were exactly four Church ministers to join with the

twelve when the whole appeared together; they judged as men, to clear the things at first, *but my accusers will come of themselves*; then my Trial will be great. But it is said, The Lord will bring the truth to light, *and show it in the land*. It is said, “I have a controversy with my people, and I will plead with them in the Spirit by thee”—and now, by the books that are printed against me, their controversy is begun—and that seas of sorrow would abound, and every nation would be compassed round in sorrow. On the seas I must see the truth plain before me; and how the sword is dipped in blood by the nations to destroy each other, as it was foretold in 1797—the Lord would not sheathe it again until the nations were conquered and come to the Gospel; for that is the way they were to draw their swords, to sound the Coming of their Lord. I shall now come to a dream, page 20, in 1802, of the horse and rider, being a complete body of stars: it was explained—

“Like the horse they will become.  
Their master’s burden now to bear;  
The mock of fools they first must hear.”

This shows plainly they must go through the mockery of men and bear the burden of their persecutions before their deliverance comes. Then, what have I to look forward to, and what have believers to look forward to, but the glorious prospect of the end: seeing that He who brings the winter, assuredly brings the summer; and from the winter, we are to judge our summer is nigh at hand?

#### THE SPIRIT OF TRUTH.

“Now I shall answer thee from pages 21 and 22 and thy dream in 1796. I said—

“Out of the sun the stars shall come,  
And shortly fly abroad;  
Their brightness surely will appear,  
For men shall know their God.”

“And now, I tell thee, from this dream and thy observation, of what was said before—and thou hast discerned in what manner the shadows of all are begun—did men look deep, and ponder in their hearts, as I have worked in thine to ponder, they would clearly discern how all was fulfilling. Now, I tell thee, the sun gives light; and it is by the light of my countenance and the light of my Spirit, that the stars are already lighted to give light to others. And now discern how they are flying abroad, though they were before *as stars concealed from mankind*; but now their light begins to shine—they are flying abroad, they are called from abroad. As the horse and rider were as a complete body of stars, so I tell thee, will My Spirit rest upon those who will hear My Word, and believe in My Word, until I have completed the whole in victory. Now, I tell thee, from the place marked of the wind and thunder, 1797, know, I said, The storms are hastening on; but if England awaked and came to the perfect day, it was other nations that I should shake. Now, I tell thee, as a shadow, there are some awakened in

your land to see the shaking of other nations: therefore, the shaking of these nations is a warning to your nation, that if they will repent and turn, they may prevent the fatal judgments that are threatened; if not, they will come on and meet them with surprise. Ye have not discerned deeply in what manner all stands for the end. Now, mark Old Christmas-day, 1795, then you must discern how strong Satan is working with the believers as well as unbelievers, after the time I told thee his sentence is cast. Then mark the mist is in mankind; and know, I told thee, the *stars were sealed up by the mist*—for it was the mist that covered the stars, which prevented their appearing; and yet, I told thee, I had sealed them up, and thou wouldst have their names to seal. But here is a mystery, why the stars were sealed up by the mist that appeared over the heavens as well as over the earth. I shall explain the mystery, and begin from the stars in the firmament:—Though the mist stood before them that they did not appear to shine, yet, know, they were all placed in their order, shining together in the firmament; so that the stars were not darkened, though the mist kept back their shining. Now, perfectly so are the believers: they are placed together, though the mist that is in mankind and gone over the earth makes all a mist before them; but if the night had appeared without a mist and no stars to be seen, then thou mayest marvel in what manner the stars would be sealed up if no star appeared or any mist appeared; but they were sealed up by the mist—they gave no light to the earth, because the whole was covered with a mist. Perfectly so of mankind. The believers are stars that are known to me; but while the mist appears before men’s eyes, they cannot appear to shine to an unbelieving world; for the unbelief that is in mankind darkens all the light that is in them: therefore, the mist that is over the earth in the minds of the people must first be dismissed before they discern the light of the stars. The mist was over the earth, that ascended to the heavens, and that mist concealed the stars, preventing their shining. Believers were stars sealed up by me, unseen by an unbelieving world: no more can mankind see the light I have revealed to thee, because of unbelief. Another reason is, there is a mist standing before believers that they cannot give that light to mankind that they will give hereafter when the mist is taken away from them. There are many believers who have a mist standing before them; and I tell thee plainly, there is a mist standing before the whole, that they themselves cannot see through in what manner the end will be; and the different judgment there is in believers must convince you all that you are sealed up, as stars, with the mist before your eyes, that you cannot see the perfect way the end will be; though I have told you the perfect happiness that lies before you, and yet the manner all will be brought round is still a mist before their eyes: therefore, I told thee, *the stars would be sealed in sorrow*, and the clouds would keep; and I tell thee, in sorrow they will say they were sealed when *they see* the clouds that are kept back to break in; for they have but seen the dawn of the morning—the noonday sun is not yet come—they *have storms to pass through* before the noonday’s sun breaks in upon them.

“They shall find I have a controversy with My people, and I will plead with them in the Spirit by thee. Here are two meanings in these words; for I have a controversy with

the believers that I am pleading and reasoning with in the Spirit by thee, and I have a controversy with those who profess My Gospel to rely on ME as the Saviour of the world; yet they do not believe I shall come to destroy all the works of the devil and take away the sin of the world, to be the complete Saviour of mankind; therefore, they are contending with Me in the body. Seas of sorrow shall abound; and on the seas sorrows began in the fourth year of this century (1804); but will they say, they feel not these sorrows at home? Then, they were felt in the nations abroad. Wars have rolled on; and when I stop the raging of the wars, then comes forward My Gospel to be made known, from every truth, their Lord is at hand.”

[Extracted from *Southcott Despatch*, No. 22. See also the following Communication  
*The Stars Sealed in Mist.*]

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### The Stars Sealed in Mist

A Communication given to Joanna Southcott by the SPIRIT OF TRUTH in answer to her dream in December, 1796.

“Out of the Sun the Stars should come  
And shortly fly abroad;  
Their brightness surely will appear  
For men shall know their God.”

The Dream.<sup>25</sup>

I dreamed I was floating through the air, and at last came to a strange City. Just as I came there, I thought I saw the sun either rising or setting; it being a little above the horizon with sparks like stars descending from it. I then thought I went up the street, and heard a woman complaining of the fatal times; and I was then caught up again into the air, and saw the moon in a strange manner. I then looked at the stars, and saw them close together in a small compass. I said, you talk of waiting till seven stars come to fourteen<sup>26</sup>—and now they are come to that number.

THE SPIRIT OF TRUTH.

“Now I tell thee from this dream and thy observations of what was said before; thou hast discerned in what manner the shadows of all are begun. Did they look deep and ponder in their hearts, as I have worked in thine to ponder, they would clearly discern in what manner all is fulfilling. Therefore I said, ‘Out of the sun the stars must come.’ Now I tell thee the sun giveth light, and it is by the light of My Countenance, and the light of MY SPIRIT that the stars are already lighted to give light to others.

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<sup>25</sup> See *First Book of Sealed Prophecies*, p. 21.

<sup>26</sup> Alice Seymour noted: 1814, Joanna Southcott died—1914, the Great War broke out.

“Now discern how they<sup>27</sup> are flying abroad, though they were before as stars concealed from mankind; but now their light begins to shine; so you see they are flying abroad.

“Land back thy thoughts where this was written, and where the Stars are now, that have appeared to shine and give light, then thou mayest see the truth of the words.

“It was a hidden mystery to thee that now appeareth made known: and perfectly so I tell thee, as all these prophecies were unknown to thee in the dates I gave them to thee, but unknown in what manner they would be fulfilled; and now thou hast discovered they are fulfilling. *So I tell thee in the end thou wilt see the whole come round.*

“For as thou hast remarked the Horse and Rider being a Complete Body of Stars,<sup>28</sup> so, *I tell thee, will My Spirit rest upon those that hear My Word and believe My Word, till I have completed the whole in victory.*

“These things I have pointed out to thee, and ordered thee to read through, and draw thy judgment, that thou mayest be able to point it out to others. I tell thee no man discerns all thy Writings—to see how all is fulfilling: neither could thou discern them, if I had not ordered thee to read the Book, (Book 14) and ponder over it, and call all to thy remembrance. Now I tell thee from the place thou hast marked concerning the *Wind and Thunder* in 1797, know that I said the Storms were hastening on, but if England awaked and came to the perfect day, it was other nations I should shake. Now I tell thee, as a Shadow, some are awakened in your land, to see the Shaking in other Nations.

“Let this be discerned by all men, how much stronger the Visitation has been to distress and punish the people of your Land that were among the nations abroad, than hath befallen you at home. Therefore, I tell thee, the shaking of these nations is a warning to your nation, that if they now repent and turn, they may prevent the fatal Judgments that are threatened. But if they will not, know what I said, they would come on, and meet them with surprise.

“For I now tell thee, if men are determined to give up all their wisdom, all their understanding that I have given them, to be blinded by Satan’s arts, he will bring on their destruction.

“I tell thee I keep thee as one that is lulled asleep, before thy end draws near; for I well knew whereof thou art made, how soon thou art alarmed by the judgments when they come close, and how deeply thou art affected when the Power of My Spirit breaks in upon thee. Therefore I said thou wouldst never know my perfect love, till it comes to the End, for Me to take thee out of the World. Now mark the Parable that I gave thee, of a man and his wife:—

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<sup>27</sup> The Writings. Note also, that the Messengers will FLY with the Glad Tidings given by the Spirit of Truth.

<sup>28</sup> A dream of Joanna’s in October, 1802. She saw a number of Stars collected together in the form of a Horse; also another collection of Stars in the form of a Man riding the Horse. See Book 14, p. 20.

“A Wife may often be mistook  
 In what her husband meant,  
 Part of his words, discerned them not  
 To fathom his designs.”

“Now mark the time these words were given thee—in 1797. I tell thee, to this day neither thou nor any of thy Believers that are joined with thee, have ever discerned all My Words and meaning. You have not discerned, to fathom deep My Words, how they stand for the end. *Therefore they have been expecting the Awful Trial to come before the end, but now I tell thee, when thy Awful Trial comes by thy enemies, thy Work must all be finished, and then thou wilt leave the World.* BUT THY LIFE IS PROLONGED FOR TWO REASONS:—

“First—TO FINISH THE WORK I GAVE THEE TO DO. FOR KNOW I SAID THE BIBLE SHOULD BE THROWN OPEN BY THEE.

“Second—If thy life was taken before all was made clear, distraction and confusion would be amongst the believers, and prophets of various kinds would arise. For I now tell thee, they have not seen enough of the world, to show the impostors that would arise, to beware of them as yet. Neither do they know of what manner of spirits they are—that if I should direct every man in different ways, they would all cry out that they acted in spirits of their own, till every band was broken in sunder. Now I tell thee the thoughts of thy heart, ‘Will not this be the case in the End?’ To thy thoughts, I answer, No.

“When the believers are more established, and the opposers are destroyed; when the Spirit of Contention is not amongst them, and the Powers of Darkness are taken from them, this jarring discord will not arise. But how can the Powers of Darkness be taken from your land, while his votaries are so many? They mock My SPIRIT, they mock My VISITATION, and the COMING of their LORD.

“Here, I tell thee, Judgments must roll on to convince, or destroy mankind. For the branches must be cut before the root is plucked up. Therefore, I tell thee, ye have not discerned deeply how all stands for the end. Now mark deeply what thou hast already marked of 1795, Old Christmas Day. Then you may discern how strongly Satan is working with believers as well as unbelievers. After the time that I told thee his sentence is cast, like the Pig that was cast into the furnace, and how after that, he breathed out threatenings against thee. So I told thee, would be his malice after he was cast. And this thou dost discern among mankind.

“Then mark the Mist that was gone over the Earth, and now discern the Mist that is over mankind. And know, I told thee, of the Stars sealed by the Mist, for it was the Mist that covered the Stars, so that they could not appear. And yet I told thee, I had sealed them up and thou wouldst have their names to seal. But here is a mystery thou dost not understand—why the Stars were sealed by a Mist that appeared over the Heavens as well as over the Earth. Here I know thy pondering thoughts—Is the mist in them? Does it stand before them so that they cannot give any light to mankind, as

the Stars were sealed up, so that they gave no light? This is a mystery to thee. Bring to thy remembrance that though the mist covered the Stars in the firmament, so that they did not appear to shine upon the Earth; yet know they were all placed in their order, shining in the firmament, so that the Stars were not darkened, though the mist prevented their shining.

“Now perfectly so, I tell thee, are the believers; they are placed together and shine together, though the mist that is in mankind is gone over the Earth, makes all a Mist before them. But now I tell thee, if the light had appeared without a Mist and no Stars to be seen, then thou mayest marvel, in what manner the Stars could be sealed up, if no Stars appeared. This is a thing might appear marvellous, how the Stars could be sealed up by the Mist so that they gave no light to the Earth; perfectly so I tell thee is it with mankind.

“Believers are Stars that are known to Me, but while the Mist appears before men’s eyes, they cannot appear to shine to an unbelieving world, for the unbelief that is in mankind darkeneth all the Light that is in them. Therefore, I tell thee, the Mist that is over the Earth, in the minds of the people, must first be dismissed before they will discern the Light of the Stars. For how can the Stars give light to those that put the mist before them; for know the Mist that was over the Earth ascended to the Heavens, and that concealed the Stars, so that their light and their shining could not be seen. And now I tell thee, if men discern deeply, they would all see the Vision plainly—that believers were Stars Sealed up by Me unperceived and unseen by an Unbelieving World, that hath the Mist before them, to darken their eyes. This I have explained to thee of the Mist, which all men must discern, they cannot give light to an Unbelieving World; for no more than thou couldst see the Stars through the Mist—no more can mankind see the Light that I have revealed to thee. But the Stars that see the Light, and receive it, are concealed from the World, because they cannot see it through unbelief.

“Here I have shown thee one reason why the Stars were sealed up with the Mist, when it stood over the Earth.

“And now I tell thee *another reason* why there is a Mist before them, so that they cannot give that Light to mankind that they will give hereafter, when the Mist is taken from them. I tell thee plainly a Mist conceals the whole so that they themselves cannot see through, in what manner the End will be. The different judgment given by believers must convince you all that you are Sealed up as Stars by the Mist, so that you cannot see the *Perfect Way the END will be*, though I have told you of the PERFECT HAPPINESS that lies before you. The manner in which all will be brought round, is still as a Mist before their eyes.

“Therefore, I told thee, the Stars would be Sealed in sorrow, and the clouds would remain. I tell thee, in sorrow they’ll say they were Sealed, when they see the clouds that are kept back to break in; for they have but seen the dawn of the Morning; the Noon-day Sun is not yet come. I tell thee, they have storms to pass through before the

Noon-day's Sun breaks in upon them. For know I told thee, I should show them the mysteries at last. Then why should they expect it at the first, before the last is come?

"Let them remember what I said to thee in 1792—that I should add to thy days fifteen years; but know, I said they might mourn if I shortened those days for thee. Now I tell thee, this is as a Mist before thee and them, for it is unknown to you all whether I shall shorten the days or not. All is as a Mist before you see the end.

"Now I shall come to thy observation on the *four stars* that were fixed in the Heavens, and I had fixed My Standard to the Church. This thou hast placed to the Ministers, as stars to give Light to the Church. In this I will not blame thy judgment, for it was formed by Me. But now I tell thee, such a Mist stands before the people that they cannot receive the Light nor see it until the truth is brought more to light, that they see the dangers in the Land, and know not which way to flee. These things that thou hast discerned are come to pass to fulfil thy Writings, are no more discerned by the Unbelieving World than thou discerned the Stars in the Firmament. For I now tell thee, a blind man may as well judge of colours he never saw, as the Unbelieving World judge of thy Writings they have never seen. For though thou hast pointed out so many things that thou hast discerned, because thou hast seen them; how can these things be discerned by those that never saw them?

"Who hath discerned the words before thee?

"*They shall find I have a Controversy with My People and I will plead with them in the Spirit by thee.* Now I tell thee, there are *two meanings* to these words; for I have a *Controversy with the believers*, whom I am pleading and reasoning with in the SPIRIT by thee. *And I have a Controversy with those that profess My Gospel, to rely on me as the Saviour of Mankind. Yet I tell thee, they do not believe I shall come and destroy all the Works of the Devil—to take away the Sin of the World—to be the complete Saviour of Mankind—therefore they are contending with Me in the Body. Let them mark deeply how plainly I told thee their sorrows would begin on the Seas, and let them remark the sorrows began in the fourth year of this Century (1804)<sup>29</sup> ... Let them remark what is to come next, when I stop the raging of the war. THEN COMES FORWARD MY GOSPEL TO BE MADE KNOWN FROM EVERY TRUTH—THEIR LORD IS AT HAND.*"

[Extracted from *Southcott Express*, No. 10. See also the previous Communication  
*The Stars Lighted to Enlighten Mankind.*]

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<sup>29</sup> Fulfilled also in 1904.

## The Starting Horse

### THE SPIRIT OF TRUTH.

“Therefore I ordered thee to ride that Starting Horse, that thou mayest clearly see the truth of the Parable of 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 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, when 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 shall come in a day that he looks not for him, and in an hour that he is not aware of.'

"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 come to the judgment of men. Therefore I have told thee, they must 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 was taken from Joanna Southcott's mouth by me Ann Underwood, and by me, Jane Townley.

[Extracted from *Voice in the Wilderness*, p. 279.]

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## Storms and Floods

Extensive mischief has happened on the seas, either on or near those very days which Joanna and the believers were ordered to mark. Even this very year the calamities that happened in these days from the storm, and the extraordinary floods in England and Holland is shocking to read; and even in our own and the Irish coast, within ten days, we have an account of upwards of three hundred vessels being wrecked. One of our sealed brethren, who is a captain, told me that he was sailing

steadily in company with vessels under a convoy, and the storm came on so very suddenly and unexpectedly they had nearly perished, and at daylight he saw fifteen vessels on the shore almost beat to pieces, and most of the crews had perished. Another youth we know, who saw five vessels sink one after another, and every soul on board perished, his own Captain and crew expected to perish every minute, one of his shipmates, seeing the boy tremble at the sight of the ships going down, said to him, "Poor fellow, you will soon have some father, mother, or friend to lament your loss, for we must certainly perish." The boy suddenly left the deck, fetched his seal, and holding it up, said, "I do not think the Lord will let me perish, neither will the ship perish, for I have got the seal of God with me." Some strove to take it from him, but he struggled hard and put it into his bosom, which the Captain observing said, "Don't hurt the poor little fellow's piece of paper; I suppose it is a letter from his Mother." "No," said the boy, "it is not, but it is a sealed letter from my spiritual Mother, who is a prophetess of the Lord, and I don't think we shall perish, for the Lord will preserve the ship." The Captain said, "What can the lad mean? Do not hurt him, I charge you not to touch his paper, perhaps we may be saved." When the storm abated, the sailors asked him about his seal saving the ship, but the Captain has given them strict charge they should not molest him.

[Extracted from *Had They Had Knowledge*, p. 176.]

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## On Temptations

(MS. no date.)

Mr. Middleton enquired—"If Satan can produce sensations of blessings?"

### ANSWER OF THE SPIRIT.

"When the wicked one deceives us, he tempts men to believe that he can bless them with joy and happiness; and he can work upon their spirits by reasoning, as if it were my power. Thus he does deceive to gain the heart of man. So on Eve he brought the desire to take the forbidden fruit, to make her disobey,—and, drawing the desire to act guilty pleasures,—to blind the soul from seeing the commandment—and so leading the judgment wrong: as David, being tempted, had pleasure in the temptation; and the sting of guilt did not fix on David,—and Nathan said, "Thou art the man."

"Thus Satan deceives mankind with pleasures to the understanding, according to the natural mind, instead of happiness, which opens to view from my divine life, which is joy in the Holy Ghost, and faith in God; and that happiness that will endure, working the fear of the Lord and willingness to do my will, vaunting not itself, or puffed up, but teachable to the wisdom of God, to dissent from evil.

“The wicked one cannot give this blessing,—but he can tempt to rob man of the blessing by his vain wisdom. But faith to believe is of the Spirit of God, to obey the commandment of God.”

(From a MS. left by Joanna Southcott.)

[Extracted from *Small Still Voice*, No. 29.]

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### Three Visions

These three Visions were seen by Joanna.

She was ordered to draw upon one paper The Vision of Candles.

A spacious room which is described in her first Book seen in 1794. The Oak Tree she saw in her dream in 1797. And the Ball of fire coming down in streams, she saw Aug. 6th 1806. And the Vision of lights shewn her Nov. 16th 1805.

The explanation given to Joanna Southcott, and taken from her mouth by Ann Underwood; in my Presence J. Townley.

#### THE SPIRIT OF TRUTH.

“So take the Vision in thy hand,  
 Let it be wrote as I command,  
 And from the Window first begin;  
 I’ll bring the every light to man,  
 And every mystery I’ll make clear  
 Before that I have ended here,  
 And so the Candles all shall burn,  
 As on the line they now do hang.  
 So let their glimmering light appear,  
 And now discern my Gospel here  
 In every order as do stand,  
 Then Shadows you may command,  
 Because I died for to redeem  
 The fall of man, the Fire is seen  
 That with the words are joinèd fast.  
 And now the words in men are placed,  
 Because I tell thee ’tis my word  
 That they must draw to be like swords,  
 So now their words they must go on.  
 The Spirit’s Sword you must discern,  
 The way in Heaven ’twas drawn at first  
 When Satan’s malice it did burst;  
 He drew the Angels then astray,  
 And so on earth I said ’twould be

In perfect likeness done by man.  
This way I said it would begin,  
As it in Heaven did first appear,  
And now the likeness all see clear.  
The Angels that did Join with me  
In heaven, together did agree  
Against the Rebels for to draw,  
Till Satan I had cast below,  
And now in man you see the same;  
I've said the Holy Ghost is come  
In every power to visit thee,  
The woman's fall, I've said to free,  
And bring my Kingdom down to man.  
You like my Bible all shall come,  
The woman must my promise claim,  
I've told you all, ye sons of men,  
Then now the promise you see clear.  
Mark every light is placèd here  
I say, to be a light for man,  
The way at first I laid my plan,  
And now the ending all shall see  
I am the light, and light I'll be,  
To lighten the benighted minds  
That seek for light, they light shall find  
And see the truth to fly abroad;  
They'll see the sparkling of their God;  
For as my Bible doth appear,  
The end will prove the light is clear,  
When every mystery I've worked round,  
They'll see the truth in every sound,  
As from the woman I was born,  
And so my Gospel first did come.  
But when my Spirit doth appear,  
The woman must my Spirit bear,  
As she my Body bore at first;  
You'll find my Gospel so is placed,  
For I shall prove it in the end,  
To bring it round is my intent,  
When I the Bridegroom do appear,  
You must confess the Bride is here  
To warn you of her coming Lord,  
And prove my Spirit she hath bore,  
That all may now be Born again.  
It is my Gospel I'll maintain,  
For I shall prove it in the end

I came to be the woman's friend,  
And now her friend I will appear.  
You'll find that every truth is here  
In every lustre Bright to shine,  
I'll prove my Gospel all Divine,  
Because the woman now I'll free  
That stood so long condemned for me,  
For so My Mother doth appear.  
Mark all the words I've said before,  
And mark the words I say to thee,  
No man can stand Joint heirs with Me  
That do reprove the woman's call,  
For these three Visions warn you all,  
From the Creation I shall burst;  
There the promise stood at first,  
Which you do know was in the fall,  
Her promise great I warned you all,  
I surely said I should fulfil.  
The Serpent's head I said I'd chill  
And bring his Curse above all men,  
Though from the Beast you must discern  
The way that I pronounced at first,  
As in that manner he did burst;  
So he like beasts hath worked in man  
In every age, you may discern,  
And so I did him then compare,  
As in that shape he did appear.  
But now discern: when man was cast,  
You know the Tree of life was placed,  
And strongly guarded with a sword;  
And all shall find it is my word  
That I am coming to fulfil,  
And by my word his head I'll chill,  
For I shall Bruise it here.  
My promises I now shall clear,  
And man shall gain the Tree of Life  
That now against him stand in strife,  
Proclaim my promise at the first,  
And now discern how all is placed,  
For to fulfil it I did come,  
And of the woman I was Born;  
So now the second Vision see  
And now discern I came that way.  
But when the third it doth appear,  
Discern my Gospel and be clear,

It is the Spirit and the Bride,  
For to my Gospel it is applied  
That do invite you all to come.  
Now mark these three how they do form  
Upon one paper to appear,  
And so the ending I'll make clear,  
Fulfil my promise at the first,  
Fulfil my Gospel as 'tis placed,  
And shew my Spirit doth appear  
In every line as spoken there.  
And in the ending all shall see,  
Happy's the man that Joins with thee,  
To see my sparkling lustre shine,  
When I have proved the whole divine,  
That 'tis the coming of your Lord;  
You'll see the truth in every word,  
And mark the lights how all was placed.  
And now discern when all do burst,  
So Bright together for to shine,  
And 'luminate the every mind,  
Then they will see the setting sun  
In every lustre Bright to Burn,  
And every heart will burn the same  
To know their great Creator's name,  
Brought to the knowledge of their God.  
But let my foes to fear the rod,  
Because I tell thee they must fear;  
When all these visions I do clear,  
'Tis but my friends that can rejoice  
I say, to hear the Bridegroom's voice,  
To prove My Spirit here is come,  
The fall of woman to redeem.  
Then how her foes can they appear?  
They'll find no room to enter here,  
For as the Circle's compassed round,  
They'll know their Lord, in every sound,  
Will compass round My friends the same,  
And then my foes I'll put to shame,  
Because the mystery all will see.  
And mark the Jews, they scattered be,  
Because their Prophets they destroyed,  
And I by them was not enjoyed,  
And so I brought it on their head.  
Now from the woman I shall plead:  
My Mother was despised at first;

And now in anger I shall burst  
 Against the men that do despise  
 The simple Woman; now grow wise,  
 Because my Gospel can't be clear,  
 If so my Spirit don't appear  
 Unto the woman for to come,  
 So now the mysteries all discern,  
 Because my Bible so do stand,  
 To free the woman all command.  
 Then now I ask how man will appear,  
 To stand alone his guilt to clear?  
 And yet this is begun in man;  
 But mark the end and now discern,  
 Because I tell thee it will appear  
 That man alone his guilt can't clear,  
 And so you'll see it all come round,  
 For I shall shortly them confound.  
 And then the mysteries all will see,  
 It is the men that Join with thee  
 Must come within the whole to see,  
 When every mystery I'll make clear;  
 It is my friends that must appear,  
 To see my every truth to shine,  
 For I shall prove the words are mine,  
 That like this vision all will come,  
 The light of God to lighten men;  
 And so my soldiers must appear,  
 As I have told thee heretofore.

“And now mark the words I said to thee last night—Charity covereth a multitude of sins: and now he that hath Charity for his God, will believe and rely on my words that I promised in the creation, that I shall fulfil them. And know from my Gospel, as I was born of the woman, I was Born for the woman.”

[Printed from a MS. copy.]

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## Pride Will be Punished

### THE SPIRIT OF TRUTH.

“Then King and Judges now be wise  
 Look in the Manger, don't despise  
 The meanest beggar in your land—  
 You know the poor I call them Mine,

And all My family, they were poor,  
And My Disciples heretofore.  
Then tremble now you Rich and Great,  
As I did then at Pilate's Seat,  
When by the Judge I was condemned.  
I died to rescue every man  
That now will put their trust in Me—  
I'll break all yokes and set them free.  
I said My anger it should rise  
Because 'tis kindled in the skies:  
So now of men you've nought to fear,  
'Tis I have numbered all your hairs.  
And as to men, have none in dread—  
I ask them who will give them bread  
If that your corn I should destroy?  
Can ye eat Gold, if that should fly?  
Now he that is afraid to speak  
To save his life shall find it not;  
But he that runs all hazard here  
Shall find a Saviour to appear.  
So every man I soon shall try  
And then My arrows soon shall fly;  
For when this year hath got an end  
In another year I will begin  
To let them know that I am God.  
I'll smite the waves with Moses' Rod  
Until the sea with all its force  
Has drowned the Proud Egyptian Host—  
That is, the stubborn sons of men  
That will not to the Manger come;  
Because that I did stoop so low,  
I'll make the stubborn hearts to bow.  
No better place they had for Me,  
And then despised My poverty:  
So now their grandeur I despise  
'Tis time for all men to be wise,  
For on the Rich and Great shall fall  
That do not humble at My Call.  
But all that do, I'll call them Mine:  
And for the present I will resign.  
Another day I'll tell thee more,  
And open every perfect door."

[Extracted from *Watch*, No. 6.]

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## On Brothers' Prophecies

### THE SPIRIT OF TRUTH.

“But as I know thy pondering thoughts of Brothers, how jealous thou art the Spirit of God never visited to him at all, I will call to thy remembrance how great my warnings were to thee. Ye were beggaring your land by the war, but when men are obstinate to their own wills, I gave them up to their own wills to shew them the folly of their own wisdom. And now see what they have done by the war. They have brought distresses on the poor, and made them martyrs by suffering, and have starved many. And where is now their boasted king? They have set up one who triumphs in their fall, that they are forced to stoop to him. This I warned thee of by the prophet Jonah. I let them go on in their own wisdom to shew them their folly, that they are confined by the powers of France, for they have set up the power of the beast, and now his power shall be for a little space. As they wanted a kingdom in France, I have set up a monarch there that shall be to their shame and confusion, and lower their pride that swells so high.

“To say that kings shall never die,  
 Then sure my kingdom cannot come,  
 If kings on earth do reign o'er man.  
 How can I be a king to all,  
 And every crown before me fall,  
 If I don't govern all below?  
 My Kings and Princes all shall know  
 Are those who govern here with me,  
 And strong my Spirit it shall be  
 On those I make my heavenly heirs,  
 And they my kingdom sure shall share,  
 Because as Princes they must be,  
 And own the King of kings is me,  
 And say our Father now is King.  
 He hath made us Princes unto Him  
 And so my Princes shall appear,  
 I'll be the King and they the heirs,  
 Who stand like Princes in the fight.  
 Bring all my Bible to your sight,  
 For by thy hand I'll make it clear,  
 And prove the woman's seed is here,  
 Because the seed it is my word,  
 As in my Gospel I have said,  
 What now the woman she does sow,  
 To scatter o'er the ground below,  
 And, like my Gospel, it doth fall,

For now I see the ground of all  
 And some an increase they will bring.  
 I know the seed begins to spring,  
 When it is sown now in good ground,  
 I know the measure will be found  
 To sixty and one hundred there,  
 For so the increase will appear,  
 Till they have bruised the serpent's head,  
 And 'tis by man I first shall plead.  
 Because the serpent shall prepare.  
 I said the husbandman was here,  
 Then he must sure prepare the ground."

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

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## The World by Wisdom Knew Not God

A Sermon by Joanna Southcott.

1 *Cor.* i. 19, 20, 21. "For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God."

Here from the Scriptures we may clearly discern how *the world by wisdom lost the knowledge of God* from the Fall, when the subtlety of the Serpent betrayed the woman, telling her they should be as gods, knowing good from evil, if they broke the command the Lord had given them. We see how soon they hid themselves from God, and were ashamed to come into His presence, before the Lord called to Adam, so that he could nought but appear.

But then we may discern how soon Satan worked in the heart of man to cast the blame on his Creator for giving him the Woman—saying: "The Woman, whom Thou gavest to be with me, she gave me of the Tree and I did eat."

Here began the Fall of man; but what was the Woman's answer? "The Serpent beguiled me and I did eat." Here she cast the blame on the Serpent, that betrayed her, and the Lord cast the blame on the Serpent, and pronounced a curse against him.

But here I shall leave of the Fall, and discern how fast sin and iniquity abounded till the Lord pronounced an awful curse upon man to destroy him with the deluge: for the Lord said, I will destroy man, whom I have created. But Noah found favour with God, and the Lord commanded him to build an Ark to preserve himself and family. Here *the World by Wisdom knew not God*, that He would do according to His threatenings to bring the Deluge upon the whole Earth; therefore they went on to

provoke the Lord to anger, and mocked Noah for believing and obeying the command of the Lord.

Thus we may find in the first Age of the World, how *the world by Wisdom knew not God*, before the Deluge came and swept them away, and Noah that was mocked, was then preserved.

Again we may come to the days of Lot, when the Lord threatened destruction on Sodom and Gomorrah. He sent the Angels to warn Lot to flee from the city; and though the Angels struck them with blindness, both small and great; yet this judgment had no effect upon them, and they judged Lot a fool to flee from the place; but they still went on hardened till the fire came down from Heaven to destroy them. Thus *the World by wisdom knew not God*, that He would punish them according to His threatenings, and preserve the just that relied on His words. This we may see from the early Age of the World.

Again we may see by Pharaoh, when the Lord sent Moses to deliver the Children of Israel out of his hand; though he sent various judgments one after the other, yet Pharaoh still went on hardened till destruction came upon him. But now let us go further and come to the Jews whom the Lord enlightened by His Prophets, and by signs and wonders in Egypt: yet we find they were hardened against the Prophets the Lord sent unto them, and many of them they put to death. This we may discern from the Ages past, *how the World by wisdom knew not God*, neither discerned they the words of their Prophets, when part was fulfilled, they had the other to fear if they hardened their hearts and mocked the Prophets whom the Lord sent amongst them.

But now let us come to the Gospel, and then we shall discern *how the World by wisdom knew not God*: for though our Saviour was born according to the words of the Prophet Isaiah, and confirmed by the angels that appeared to the shepherds, who were watching their flocks by night, and the glory of the Lord shone round about them, they knew Him not. Again by Simeon, it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

Here we find from the Gospel many strong testimonies that appeared at His birth to confirm the words of the Prophets; and after that we see them confirmed by all the Miracles our Saviour wrought. But now let us discern the absurdity of man, who placed all these miracles to the Devil, believing that the Devil had power to raise the dead to life, to make him that was born blind, to see; the deaf to hear; and the lame to walk; to heal the lepers and to cast out Devils; to turn water into wine, and by miracles to feed the hungry. This was the absurdity of the Jews to believe all these miracles were wrought by the Devil, and therefore they condemned him for blasphemy, for saying he was the Son of God; as they *by wisdom knew not God*, nor the great Love He had for man whom he created, to bear the blame man cast on Him by the Fall for giving the Woman, that in Justice He might bruise the Serpent's head, who betrayed the Woman. But this love of God in Christ Jesus appeared absurd to the wisdom of the Jews, to think that He so loved the world as to give up His Life for man to take away the sin of the world. *This by wisdom the world knew not*, and therefore the preaching

of the Cross of Christ appeared foolishness to them, because the *wisdom of man* to the knowledge of His God was lost by the Fall, so that after the wisdom of God, the world by wisdom knew not God. And this we may discern from the Ages past, how the Jews went on in their own boasted wisdom, till their city was destroyed, and they became an outcast in all nations according to the words our Saviour told them, for their self-confidence and unbelief. And this was the absurdity of the Jews, who stand as a proverb to us to this day.

But now let us come to this present age, and we shall see the same absurdity in man as was in them if we look to the Arians, who err from the Gospel, professing to believe that our Lord and Saviour, Jesus Christ, was a good man, but who will not allow that He was the Son of God, as He said. Then what absurdity is this in men to say the prophets prophesied falsely of Him! David prophesied of him as the Son of God. Isaiah saith—"Unto us a child is born, unto us a son is given, and the Government shall be upon His shoulders; and His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." And the same record the angels bore of Him, at His birth: the same was revealed to Simeon, a Holy man before the Lord. His Disciples bore the same record, which the miracles He wrought, proved them true. But if all these records together are false; and every testimony was false, how can men say he was a good man? And if all was true, it is absurd to say He was no more than man; for He spoke as never man spoke; and there were signs and wonders given concerning Him, that were never given to man: so that all agree together He was more than man, and that His record was true. He arose again and appeared to His Disciples to prove the truth of what He had told them before in His own Body, as no man could arise. So from His birth to His death and His resurrection, prove He was the Son of God, which *the World by Wisdom* knew not. Neither *doth the World by Wisdom know the decrees of the Most High*, and therefore they are presumptuously, in this age, turning things upside down, calling Good Evil and Evil Good. The Visitation of the Lord to warn us the END is *at hand*; of the fulfilment of the Scriptures; and to warn us of what is coming upon the earth—this knowledge men are presumptuously placing to the devil, with every absurdity that can be in man, to judge the devil knoweth what the Lord will do upon the Earth, when it is concealed from the Angels in Heaven, before the Lord is pleased to reveal it to them. But men by their wisdom, place wisdom, knowledge and power, to be in the Devil, if they place the Visitation of the Lord to the Devil—a Visitation wherein all events are foretold. Again, with as little consistency of reason or understanding that the devil is at enmity against God, they with the greatest absurdity, judge that he is come to plead the mercy, the justice, and the wisdom of God in Creation, Preservation, and Redemption; that every happiness is centred in the Lord—that He is the Fountain of all Good—that Satan is the author of every evil, and from him came sin and sorrow into the world; for which reason the Son of God gave His life a ransom to redeem the World, and to destroy the works of the Devil. When his power is destroyed, and the Lord's delight is with the sons of men, and all walk in the light of His countenance—then will the Earth be as a Heaven to men in

comparison to what it now is, and all sorrow will be removed when the author of evil is destroyed. Now the absurdity of mankind is to judge that the Devil is come to plead in this manner, to say he is the author of all evil, and the Lord is the Fountain of all good, and therefore he is come to enquire of men which they will choose—the good or the evil, and to plead his own destruction. This is the presumptuous pleading of men: here is the wise—here is the scribe—here is the disputer of this world. And hath not God made foolish the Wisdom of this World, when we are told from Holy Writ, the Devil was a liar from the beginning, and the root of every evil; that so far from his pleading that every happiness is centred in God, he works in the hearts of men to be at enmity against God! Then now, where is the Wise—where is the Scribe—where is the Disputer of this world that can clear himself to prove such Visitation came from the Devil? With what absurdity against reason and religion must the pleading of such men be! But God hath chosen the foolish things of the world to confound the wisdom of such men; and God hath chosen the weak things of the world to confound their mighty wisdom; and base things of the world, and things which are despised, hath God chosen, to bring to nought all their boasting, that no flesh should glory in His presence. Then where is the man that can glory in His presence, who robs God thus of His honour, and places knowledge and understanding to the Devil? Here we may see the Lord hath chosen the foolish things to confound their wisdom; for we may see from the Fall, that instead of Satan's going to justify the Words of the Lord, we may see he went by arts to persuade the Woman they were not true. And we find from the Scriptures that Satan is the Great Accuser of the brethren, but we nowhere find in Scripture that he is the accuser of himself.

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 42.]

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## A Warning to England

A Fragment from a Communication.

(MS. No Date.)

“Could you but see the Canaan's shore,  
 That's now in store for man;  
 Eager you'd be the truth to see  
 And make the seals to fly.—  
 You'd wait no more, but trace the shore,  
 To see if it were nigh.  
 When learned men do but begin  
 To trace thy writings through,  
 You'll find the harvest hastening on,  
 A glorious harvest too.

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“Now, Joanna, thee I’ll answer  
As my threatenings thou dost fear,  
No man will believe thy master  
Is the Prince of Glory here.  
If I go on—not to make plain  
The Spirit’s from above,—  
I must be acting just like men,  
And ill requite thy love  
Not to appear to make it clear.—  
I ——— the nails like thee;  
And England now may stand in fear  
Unless that Pomeroy does soon return  
And now demand the FOUR MONTHS to come.  
Already I have told thee where  
I’ll give it up to men.”

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

[Extracted from *Small Still Voice*, No. 29.]

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