

No 51
COPIES OF
LETTERS

SENT TO THE
CLERGY OF EXETER,

From 1796 to 1800,

WITH
COMMUNICATIONS and PROPHECIES

Put in the Newspapers in 1813.

BY JOANNA SOUTHCOTT.

LONDON:

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1813.

ENTERED AT STATIONERS' HALL.

I SHALL begin this Book with the Prophecies, which I was ordered to put into the newspapers, as they may otherwise be lost.

The first advertisement, in the Times paper, Oct. 28, 1813:

Joanna Southcott's Letter to the Nation.

I, JOANNA SOUTHCOTT, have been more than twelve years publicly warning the nation of what the Lord hath revealed unto me he will do upon the earth; and the events have been daily fulfilling abroad and at home, which causes some to believe the Visitation to be from the Lord; while others, with the most infamous abuse and falsehood, have publicly declared me to be an Impostor; and others, with the same ignorance and folly, say that my Writings are from the devil, full of blasphemy, and wondered that the Bishops should have suffered me to go on in this manner. I have borne the mockery and abuse of men; but now let all their wonder cease; for I shall return to mock them, as they have mocked me, and prove it is the devil, in the form of men, from whence all this malice and persecution proceed.

And now I shall say with David, "If I have been vile, I will still be viler;" and if I have been bold, I will be bolder.—To my other Prophecies I have added two Books, lately published, entitled, "Book of Wonders;" and five more will appear hereafter, which I defy all the Bishops in England, the Members of Parliament, and all the Judges in the land, with all the judgment they can form together, to be able to prove these two books of Wonders, with the other Prophecies, were ever brought round by the wisdom and know-

ledge of the devil, or by the wisdom and knowledge of an Impostor.

Let the Bishops come forward with the Rev. Mr. Pomeroy, and I will soon convince them that I could as soon make the world, as I could make my writings, and bring them round in the manner they have been brought round to be fulfilled. I am not so wise as the world makes me; therefore, I shall give unto the Lord the honour and glory that is due unto his name: and those that say they are from the devil, I shall turn their blasphemy upon their own heads; because it is blasphemy to say, that such wisdom, knowledge, and power, can be in the devil. And I was answered this morning, that if men went on in this way, and the Bishops did not awaken, to prove the calling is from on high, to stop this blasphemy in men, that awful judgments should now come on, upon them and upon the nation: for these are the words said unto me:—

“ I will laugh at their calamity; I will mock
 “ when their fear cometh; when your fear cometh
 “ as desolation, and your destruction cometh as a
 “ whirlwind: when distress and anguish come
 “ upon you; then shall they call upon ME, but I
 “ will not answer; they shall seek me early, but
 “ they shall not find me: for I have looked and
 “ there is none to help; and I wondered that there
 “ was none to uphold; therefore mine own arm
 “ brought salvation unto ME; and my fury upheld
 “ me; and I will tread down the people in mine
 “ anger, and make them drunk in my fury; I will
 “ bring down their strength to the earth.”

This is the voice of the Lord unto me, from the scripture Prophecies.—“ The watchmen are blind;
 “ they are all ignorant; they are all dumb dogs
 “ that cannot bark, sleeping, laying down to
 “ slumber.”—But this is the answer of the Lord to me—“ They shall be visited of the Lord of hosts

“ with thunder and with earthquake, and great
 “ noise, with storms and tempests, and the flame
 “ of devouring fire. Stay yourselves and wonder,
 “ cry ye out, and cry, they are drunken, but not
 “ with wine; they are staggered, but not with
 “ strong drink. The Lord shall go forth as a
 “ mighty man; he shall stir up jealousy as a man
 “ of war; he shall cry, yea, roar; he shall prevail
 “ against his enemies.—I have long time holden
 “ my peace; I have been still and refrained my-
 “ self; now will I cry like a travailing woman: I
 “ will destroy and devour at once.”

Here are the threatenings, that I am now ordered to bring out to the Nation, of the Scriptures that the Lord will fulfil, if men now carelessly sleep, after THIS WARNING; but if they awake as men out of sleep, and obey the call; then they may look to the Promises in the following chapters: *Isaiah* 1—8, 9, chapter xlv. chapter lxxv. and chapter lxxvi.

This I am ordered to put in the public papers; and if I have no one to come forward to plead my cause for me, the Lord is working a way for me to plead it myself, and shame all that shamed me, and confound all that confounded me.

Now as Rowland Hill called my friends three-and-twenty mad fools, for believing that my Visitation was from the Lord; let him bring forward three-and-twenty mad fools to prove these Two Books, which I have lately published, with my other Prophecies, were ever brought round by the wisdom of a woman, or the wisdom of the devil; then they must be mad fools indeed, if they attempt it; for it has been none but mad fools that have written a book against me yet, by Satan's forming himself in them; and that their publications have proved.

JOANNA SOUTHCOTT.

Oct. 28th, 1813.

*The second Advertisement, in the Morning Herald,
November 9th, 1813.*

A WARNING TO THE BISHOPS, FROM JOANNA
SOUTHCOTT, BY THE COMMAND OF THE
LORD.

AS the Public say that the Bishops will not give themselves the trouble of searching whether my Visitation is of God, or not, the following answer was given to me by the Spirit:—

“If they go on according to the judgment of men, and thou art confined one year in this house, as a prisoner, through their neglect, then in one year I will cut them all off, like the three signs I have mentioned. Know I told thee I should begin at the sanctuary.”

The first sign was of the Bishop's death, in 1796, which was put in the hand of the Rev. Mr. Pome-roy. The second sign was in 1801; as the Bishop of Exeter refused to hear of the Visitation, I was ordered to come to London, and St. Peter's bell should toll for the Bishop when I returned to Exeter again, and this was fulfilled in 1803. The other was the threatening to the Bishop of London, in 1804, as he refused to hear of the Visitation, when applied to. And, as the Lord fulfilled his word with them, I am answered, that he will fulfil his word with all, if they do not exert the power they are invested with. And this I am strictly commanded to put in the newspaper.

And now I am called back to my former writings, where it is said, “One month you'll see your destiny, what will befall your land;” so this month fixes the destiny for the ensuing year, either for blessings or judgments. If the Bishops keep silence till this month of November is over, then they may keep silence until next November, 1814.

For I am answered, that now the time is come of the fulfilment of a letter I sent to the Rev. Mr. Pomeroy, in 1796 :—"Awake, my Shepherds, saith the Lord, lest I kindle a fire in mine anger, and a wrath in my fury, that shall burn to the uttermost hell. But if ye awake, O Zion, and put on your beautiful garments, O Jerusalem, then shall your light break forth as the morning, and your righteousness appear as the noon-day sun ; and God, even our God, will give us his blessing.

These are the promises, these are the threatenings, which I was ordered to send to him, in 1796 ; and now I am answered, that the Lord will fulfil them one way or other, according as the command is obeyed or disobeyed. The Bishops are now called upon to judge between the Shepherd and the Sheep, from a book lately published, entitled, "The Second Book of Wonders."

JOANNA SOUTHCOTT.

* * The Book alluded to is sold at M. Jones's, No. 5, Newgate-Street.

In consequence of the last-mentioned advertisement, many persons applied to the bookseller for the book therein pointed out ; but when the "Second Book of Wonders" was offered to them as such ; they all refused taking it, saying that they wanted the Warning to the Bishops ; and nothing that was said could induce any one to take the book. In consequence of such a misconception, more copies of the "Second Book of Wonders" were sent to the bookseller, with the following words written on the title page of each :—

This is the "SECOND BOOK OF WONDERS," mentioned in the newspaper, that the Bishops are applied to for to judge between the Rev. Mr. Pomeroy and me, from the letters which passed between us in 1804. See 31st page.

The first wonder is, that Joanna Southcott hath

lived more than sixty years in the world, yet unknown to the world, that she still stands a wonder to mankind. Secondly, the world is a wonder to her, that she lives in a world unknown to her, and she to them. So here stand the *two wonders*, the **MAN** and **WOMAN** wondering at each other; but when *five more wonders* appear, then all their wonders may cease.

JOANNA SOUTHCOTT.

This requires some explanation, why I say I have lived more than sixty years in the world, and yet unknown to the world: it is because they know not in what manner the Lord drew my heart to him in my early age; neither do they know what strength of faith the Lord gave me to rely upon the promises of God, which stand on record—that the gates of hell should never prevail against a true believer in Christ: for he that believeth in the **SON**, must believe in the **FATHER** also. This is unknown to the world—the strength of faith that the Lord hath given me, to believe and rely upon all his promises, before I was visited by the Spirit of Prophecies; and how the Lord made himself known to me by small things, before he called me to great ones. Therefore they know not the manner of my Visitation: for this is unknown to the world—they know not the Master, nor the Servant: they know not the Father nor the Child: neither do they know the days of their own Visitation.

So here I stand unknown to man,
And to the world unknown;
And though believers I have some,
The world from them is gone.

As they are gone from the wisdom of the world, through faith, which the worldly wisdom cannot join in; because the world by wisdom knoweth not God: and if believers are joined with unbelievers, they think they are mad.

Now I shall come to the other observation, why I live in the world unknown to me : it is because I have been deceived by professors of religion of all sects and parties. I have found men professing to be my friend one day, and my enemy the next ; I have found men professing a true belief in the Scriptures, but when put to the trial of their faith, I find they are weighed in the balance and found wanting. I have heard many from their pulpit preach the truth of the Gospel ; but when I have brought them to their own doctrine, they have denied in conversation the very things they had been preaching. And this I have experienced among all sects and parties of religion ; so that I may say, I live in a world that I know not what religion they are of ; for when put to the trial, they deny the very things they profess to believe. This is one reason why I say I live in the world unknown to me ; another reason is the different principles I have met with in mankind, from the sincere friendship I have met with in some, and the ingratitude and cruelty I have met with in others : and from my general observations of the world, from the different conduct I see in men, it makes me at a loss to account for it ; as I have seen as much difference in mankind, as there is between the angels of glory and the angels that fell. Thus the world has been a wonder to me all the days of my life ; but now it is revealed to me why this difference is in men, which causes all my wonder to cease.



The following Letters, sent to the ministers at Exeter, I was ordered to take out of my writings, opened at the Neckinger, and lay them before the public.

*A Letter, which I sent to the Rev. Mr. Pomerooy,
July 11th, 1796.*

Rev. Sir,

I will now give you the meaning of the mystery I told you of, in as small a compass as possible. You may think me simple in my manner ; but the wisdom of God is foolishness with man ; and the wisdom of man is foolishness with God : for as high as the heavens are from the earth, so are God's ways above man's ways, and his thoughts above man's thoughts ; therefore we must become fools for Christ, if we will win souls to Christ, as counted fools, but making many wise. in our foolishness, is the wisdom of God made manifest.

You may remember that I told you, my *Father's House* was a *Type of the Nation* ; and in what manner I was sent to it. As I told you the particulars I need not enlarge, but come to the purpose. The Lord will cut short his work in righteousness, and make bare his arm on his holy mountain ; he will come as a refining fire, and as a fuller's soap ; he will go on conquering and to conquer, till he hath put all his enemies under his feet : every proud heart must become humble, and every lofty look become low ; for the lion and the lamb must lie down together : and till this is accomplished there will be wars and fighting among us. We are threatened with the sword, plague, and famine, that those who have shewed no mercy may have judgments without mercy : mercy is God's darling attribute, but judgments are his strange work : and strange are all his works here ; for his wisdom is hid in the great deep, and his paths are past man's finding out. Be not faithless, but believe ; for the heavens are gathering blackness ; the thunder bolt of God's word is threatened us : the harvest of the

Lord is now approaching, and it is time for the ploughers to overtake the reapers, lest we say with the Jews of old, "The day is come, the harvest is ended, and we are not saved." The Spirit and the Bride say, come: let he that heareth say, come; for the end of all things is at hand. Let not men be mockers, lest their bands be made strong: for I have heard from the Lord God a consumption, even a determination upon the whole earth.

Think not this Letter my inditing; for it is not. The Lord grant that you may be a *Moses in the gap*, to make up the breach for the Children of Israel. I trust you will be a wrestling Jacob, till you become a prevailing Israel, to turn away the fierce anger of the Lord; for it is already kindled; for the cries of the poor have reached to heaven, and vengeance is threatened for the cruelty of man. All souls are mine, saith the Lord; and all souls alike will fear, till judgment is turned into victory. We are threatened with a fatal harvest: may the Lord in his mercies prevent these judgments! There is no time to be idle: may we not perish through unbelief! I have stronger grounds to build on for my faith, and fear, than ever I told any man: the Lord is a God hearing and answering prayer. The Lord grant you may awake, as one out of sleep. "Awake, my Shepherd, saith the Lord, lest I kindle a fire in my anger, and a wrath in my fury that shall burn to the nethermost hell." But if ye awake, O Zion, and put on your beautiful garments, O Jerusalem; then shall your light break forth as the morning, and your righteousness appear as the noon-day sun; and God, even our God, will give us his blessing.

These are the promises; these are the threatenings. I am clear of the blood of all men. There is nothing covered, but shall be made manifest; there is nothing hid, but will be made known: for what hath been done in the secret chamber will be

revealed on the house top. The night is far spent, the day is at hand, it is time to awake and be doing.—

I remain, with the greatest respect,
Your humble servant,
JOANNA SOUTHCOTT.

When the above letter was copied off, the following answer was given me, which I added as a postscript to the letter:—

“ If by the wise men I am mocked now,
Like Herod's fury I'll fulfil my vow ;
And trembling now expect the coming stroke,
Like Herod's fury, when the wise men mock'd.”

Rev. Sir, if you wish to know on what foundation I build, to write in this manner, I will conceal nothing from you. I have written as I was commanded, and trust to your goodness to weigh it deeply ; for the Lord will be inquired of by the House of Israel.

The following Letter was sent to the Rev. Mr Pomeroy, February, 1797.

REV. SIR,

You said you could not believe that it was consistent with the wisdom of an all-wise God to foretel me the death of the Reverend Lord Bishop. In this you make good the Bible—“ the wisdom of God is foolishness with men :” but I must come to the purpose. Will you trust a person whose honour or fidelity you had never tried ? Would you entrust any one with a thousand pounds, that you had never tried with as many pence ? He that is faithless in that which is least, will never be

faithful in that which is most ; but he that is faithful in that which is least, will be faithful in that which is most. Would it be consistent with the wisdom of God, to tell us wondrous things that were to come, when there was no appearance of them, and think we should give credit to them, before we had experienced the truth of his words in lesser matters? No : therefore it might well be said that the wisdom of man is foolishness with God. True it is : for the wisdom of man could never prevail upon me, in ninety-two, to leave my work, and go to my sister, and write that what was revealed to me was coming upon the whole earth, had I not experienced before the truth of the Spirit in little things,—and greater things, that would take me many sheets of paper to repeat, the undeniable truths I was foretold by the Spirit, before ever I was told of prophecies, or a word of the kind reached my ears. One trifling thing I shall mention : I was told what was in the hearts and thoughts of men concerning me, and told the man I should go to, and he would own the truth. I did, and the man, to his astonishment, owned it was true. He is now in the city. But he said it was the devil told me of it ; and the same he saith by my prophecies ; yet he owns he believes me to be a good woman. How inconsistent with reason to believe a good woman can always be conversing with the devil and perfect in obedience to all his commands ! Well might it be said in my writings —“ I say, the heavens may sure smile here, to see the heads of men !” Do you believe that Abraham’s faith would lead him to believe he should have a son in his old age, and after that to offer him up by the command of the Lord, if he had never experienced the truth of the Lord in many things which were never penned ? Would the Jews believe that they should be preserved in the flames, if they never proved the truth of the Lord

before, in things which were never left on record ? We know not in what manner the Lord strengthens the faith of believers : faith is the gift of God, and not of man.

Now I will come to another of your observations. You marvelled how I heard these things ; and why it was spoken in verse ; as you said, the prophets of old prophesied in plain words. I will answer. The reason assigned to me is, that the Bible was made by the Spirit of Inspiration, and it will be explained, as to the mysteries it contains, by the Spirit of Revelation, therefore is the last book called by that name. In the first chapter you mention is the truth now fulfilling, and deeply explained in my writings. You will find the time draws near of the fulfilment ; but as you fear to trust me, I cannot trust you with the meaning of all the mysteries explained. In the Revelations, it is said, " I am Alpha and Omega, the first and he last ;" then now consider what God made man at first : perfect in holiness, perfect in happiness ; and, to do it at the last, he his about to accomplish it.—

Now, Reverend Sir, I shall come to some more of your own words. You said that the Gospel of Christ was plain to be understood ; can you explain all the meaning of our dear Redeemer's words ? He said he came not to destroy the Law of God or the Prophets, but to fulfil them : " this generation shall not pass away till all is fulfilled." It is 1797 years ago, and all is not yet fulfilled. He said—" None is before nor after another ; none is greater or less than another : but he that is greatest amongst you let him be your minister ; he that is chief amongst you shall be the servant to you all "—

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

The following Letter was sent to the Rev. Mr. Pomeroy, February 20th, 1797.

REV. SIR,

With what words shall I begin to convince you that I am still ordered to trouble you with letters, till you are convinced it is the Lord's doing, and marvellous in your eyes; but you will be ready to answer me, "unless I see, how can I believe?" And you have offered to search out the truth and judge for yourself. I grant it—but I will answer you, as our Saviour did the leprous men, "were there not ten cleansed, but where are the nine?" are there not six warned, but where are the five?

I have sent letters to four ministers, but received no answer from either. This confirms my writings, as well as the truth of all nations; as you may remember, the first time I spoke to you of the writings, in ninety-two, I told you that one of the visions was the fruit that was fallen from the trees; and I thought the Lord said to me, "take it up, and open the shells; but thou shalt not taste of the fruit thereof: it is fallen; it is not good." I opened it, and it was like French nuts; but they were dead and withered, and a black veil round them. I was ordered to look up; and I saw berries like potatoe berries. I was answered, "when that is ripe it will be good." I awaked with my dream, and it was answered—"couldst thou look into the hearts of men, as I do; thou wouldest see them as dead and withered as the fruit; for which reason the Lord will visit the earth in his fierce anger." Now I have been ordered to try the fruit; and I find it like my dream; for the ministers I have sent to plainly shew, if I am going to the pit of destruction, by saying the Lord saith, when he hath not spoken,

a sin of the blackest dye, they will not give themselves the trouble to convince me of my error: but if I had forged letters in the king's name, they would have been ready to search out the truth, by his command; ready to obey, and punish me for so doing. Then are not our Saviour's words verified?—"Strict to observe the ordinance of men, "and forget all the inward ordinance of God; "doing despite to the Spirit of God; and saying we want not the knowledge of the Most High." But you will be ready to say, my pen is harsh in condemning. Sir, I grant it; this is the measure they judge me by; and so I shall measure it back again.—They have judged me unheard; and I shall measure to them the same. This is the word of God. But I will ask pardon of the Rev. Chancellor Nutcombe; as I have not heard that he hath been in town since I sent the letter; and having a careless servant, that acted strangely about the letter, I know not whether ever she sent it. You said that all the ministers were branches in Christ: to your words I am now answered—"ask him who did come to me that I refused to hear; then how can they be branches in me? Now see the mystery clear." Can you remember the words I read to you in Mrs. Taylor's house?

"Awake, my Shepherd, saith the Lord;
Once more I say awake;
Or all shall see the flaming sword,
That I shall surely shake.
For, like Jerusalem of old,
Your shepherds are asleep;
The wolf may come and steal the fold,
For they no watch do keep."

And is it not so now? Then what have we to fear? If there be any credit to be put in the newspapers, the truth of Italy is fulfilled already,

perfectly as it is sealed up in your hand: but I do not credit the report, and think it like putting the Reverend Lord Bishop Buller's death in the paper before he was dead, and the next week contradicted; but it was true before the year ended. Just so do I believe it will be by Italy; but do not think the words are so soon fulfilled. But nothing will awaken the Ministers, till you are awakened to awaken them. I may as well write to stocks and stones as to them. I ask your pardon. A clear conscience cannot be condemned. It grieves me to the heart, to see and hear how eager every serious mind and humble heart is to have the writings proved, and the carelessness and coldness of the ministers. I have troubled you with a long epistle; but this I am ordered to do, that you may weigh every thing deeply; and when you are convinced, awaken your brethren. I am sorry to be troublesome, but you will find there is cause enough.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.



A Letter sent to the Rev. Mr. Pomeroy, December 17th, 1797.

Rev. Sir,

That I might not be too troublesome to you, I have deferred sending to see you till the end of the year, that you might be a clear judge of the writings I sent to you in the Spring sealed up, as you doubted, like Thomas; unless you saw you would not believe that all my writings were from the Lord; then now I may say unto you, as our dear Redeemer did unto him, see and believe. In your own hands I put two seals, not to be broken but in the presence of ministers; the one

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in *June 3, 1796*; the other in 1797. Thus hath the Lord dealt with you, as he did with Thomas, that in seeing you might see, and in hearing you might understand. When you see the seals broken, and the truth before your eyes, will you say, my Lord and my God has thus wisely done, to remove your doubts? or will you say it is the wisdom of a simple woman; to foreknow what will come upon the earth? If the former, it is now high time to know what the Lord hath said, and what he hath spoken concerning us, that ye may not do despite to the Spirit of God, and say we want not the knowledge of the Most High; if you judge the latter, bring forth your arguments, shew your strong reasons, why you believe the Lord will suffer a woman's words to come true, to say the Lord saith, when he hath not spoken, and seal up in his name what are his decrees concerning every nation upon earth. If I do these things of myself, my sins must be of the blackest dye: and will no minister search out the truth, to know whether it be right or wrong? Does not this plainly prove that professors of religion are like the Laodiceans, neither hot nor cold, but lukewarm? Can you blame the sheep for being dead hearers, while the shepherds are like the deaf adder, that stoppeth his ear and will not hearken to the voice of the charmer, charm he ever so wisely? I have written to six ministers; four have remained silent. This verifies the truth of my writings, as well as the truth of the nation; as I was foretold before ever I sent you a letter, that they must be convinced by you; now I find it true, and marvellous in my eyes, how ministers can read the letters I have sent them and never concern themselves whether it be true or not, but pass judgment on what they know not. Is it not written, the Lord will be clear when he judgeth? Then can man be clear, to judge a thing he is ig-

norant of? This neither the Law nor Gospel will allow; yet so I find man. Therefore I must appeal to you; for unto you it is given to know the mysteries; but from them it is hid.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

*A Letter sent to the Reverend Archdeacon Moore,
June 19th, 1798.*

Rev. Sir,

You may be surprised to receive a letter from one that you have treated with scorn and contempt; and were I to act in a spirit of my own, I should never trouble you more, but leave it to other ministers to search out the truth; as I am ordered to go to Bristol, and publish the things that are hastening on. As you and the Rev. Chancellor Nutcombe have refused to hear me, to know what foundation I have for my faith and fears, I am now commanded to go to Bristol, and there make public the letters I have sent to you both. If you find your conduct blamed abroad, as it is at home, do not blame me, but blame yourselves; for I am told, in my writings, that my being disobedient to the commands of the Lord will be more fatal than it was to Eve. If Paradise was lost by the woman's disobedience, it must be regained by her perfect obedience. It is explained to me in the following manner:

“ MAN with his MAKER may contend,

As ADAM did at first:

I gave the WOMAN unto him,

And thereby came the curse;

Then sure my wisdom it must fail,

If I can't find a way

To change the wind, and turn the gale,

And like the serpent lay

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Close to her breast, in me to trust,
 And so to free the score,
 And make the serpent lick the dust,
 And hell's infusion roar."

Say no more, that the woman beguiled you, and ye did eat, and cast the blame on your Maker, for the woman, when ye were ready to copy after her in disobedience; but now she is brought to true obedience, ye will not copy one step after her. If you judge me a lost sheep, judge how many sheep are going astray after me, as the truth of my writings hath drawn many believers; and as every year fulfils my writings, so every day believers increase. The reason why I have troubled you with this letter is to let you know, if you find yourselves blamed by other ministers abroad, that you had not searched out the truth, blame yourselves and not me; for I assure you, I do not go in one step of my own. You may marvel, as Adam did, why the Lord had given him the woman, that caused his fall, and cast the blame on his Maker, for copying after her: and will you now cast the blame on your Maker, for chusing you to judge for yourself, and you refuse to obey? Then bring forth your arguments, and shew your strong reasons, why you would not obey, if you judge it from the Lord; and why you did not try to put a stop to it, if you judged it the disorder of a confused brain:

For tainted blood will always spread,
 And tainted brains the same;
 If wrong disorder's in the head,
 You ought to stop the flame.

Judge for yourself, that ye be not judged of the Lord: would you not blame a shepherd, to let his sheep be lost for want of his care? But now your care is too late for me; by the time this reaches your hand, I hope to be in Bristol: and whatever is the effect of my going, as you never

tried to prevent it, you have no one to blame but yourself. Yet my soul feels for you, knowing the threatenings pronounced against the carelessness of the ministers: for I shall conclude my letter with the words I put in the hands of the Rev. Mr. Pomeroy, in 1796.

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“ Is this the way my sheep are watch'd,
Left to the shepherd's care?
The wolf to drag them in the pit,
And left to perish there?
Then now my anger who could blame,
If it should heat and burn,
And, like the Gospel, say to all—
To England I shall turn?”

The Gospel it was taken from was the chapter read in the Fast—“Think not these Galileans sinners above all, because they have done these things.” I am sorry to trouble you with this letter; but must leave it to your serious reflection, now can you blame yourself, or me?

I remain, with due respect,

Your humble servant,

JOANNA SOUTHCOTT.

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*A Letter sent to the Rev Chancellor Nutcombe,  
in 1799.*

Rev. Sir,

You may be surprised to receive a letter from one you have judged too much beneath your notice to answer the former I sent you; but as I see mankind so bold with my character, as to say I am out of my senses, I must be bold to answer for myself, and intreat the favour of your proving your words; not as a blind man judges of colours that they never see, or like the mad, confused world, that is throwing the law and gospel out of doors; and as they are filled with their own opinions, without knowing what they judge,

which neither the law of God or man will allow to convince mankind of this error, the Lord said. I will go down and see whether these things are as they are come up before me. The Lord did not want wisdom to know, but it was spoken as a pattern for man to walk by.

Therefore was it said of Mr. Pomeroy, two years before ever I sent him a letter, that the laws of the Lord were written on his heart; and I will prove, in the presence of all the learned, that he hath acted thus far as though they were; which is an honour to the church; for were it not for his conduct, all other religions would cry shame on the church, as Sir Egerton Lee did, who asked me if I had been writing in this manner for seven years, and not written to the ministers? I said I had; but they judged me out of my senses, and refused to answer my letters. He said, that was harsh judging, and unchristian like: and had he the pleasure of knowing the gentlemen, he would wait on them himself; as he judged it a duty for ministers to prove by what Spirit I wrote; and stop my hand, if not of God. Here his observation is just; and of the same opinions are all other religions, and condemn the church for not doing justice, to search out the truth; as many judge it of God, and marvel how it came to pass, if not so; others judge it from the devil, and that chance makes it true; others judge it from myself, that have given up my mind more to learning than ever any minister upon earth did; but Sir Egerton did not judge so weakly; he knew it was too wonderful for a woman's head.

Now, Sir, if you and the Rev. Archdeacon Moore will prove your Bibles true, and my writings not of God, in the presence of two or three ministers, I will ask both your pardons in the public papers, as all is now made public, for troubling your honours with such letters; but if

you cannot, you must say, "the Lord hath chastised us, and we are chastised like bullocks unaccustomed to the yoke; we cannot answer one word of a thousand,"—neither do I believe you can, out of ten thousand.

Now, Sir, if you condemn my writings, when you have seen them, I will give up all to your superior judgment; and wherein you will blame me, I will blame myself; but if you persevere to judge a cause unheard, and murder my character, which you do not know, by saying I am out of my senses, marvel not if I persevere to clear my innocence.—

For bold I see mankind with me,  
And I'll be bold with man;  
You say, my senses they are lost,  
Then prove that they are gone.

Will you say as Felix did to Paul, too much learning made thee mad? Then, like Paul, I answer—most noble Sir, I am not mad—and now I tell you what will in the end be the language of your hearts:

"We judg'd her senses to be gone;  
"But surely ours were lost:  
"Twas but the sand we built upon;  
"Tis she the rock can boast."

On what rock do you judge I build, to have my enemies to be my judges? I must intreat an answer to this letter.

From your humble servant,  
JOANNA SOUTHCOTT.

*A Letter sent to the Rev. Mr. Pomeroy, in December, 1799.*

Rev. Sir,

As I have received no answer from you, I suppose you mean to run the hazard of another year

if so, I mean to go abroad, which I was ordered not to do, till I received your answer; and your silence is an answer, that you mean to see further events; which I cannot blame in you, Sir. As I see and hear the ministers are so careless, that they do not concern themselves to know whether the Lord hath spoken or not; but another year will convince them, if the Lord hath spoken by me.

I am now ordered to send to you a copy of the letter I put last spring in the hand of the Reverend Archdeacon Moore. As half is not yet fulfilled, you will see more of it in the 1800. I have sealed it up with three seals, as I sent it to him; but it is copied out as you can read it: but I must beg the favour of you, Sir, not to break the seals till the end of the year, unless you judge it prudent to shew it to the Archdeacon Moore.

I have sent in some of my letters what is hastening on the ensuing year, as unbelief is so likely to abound. I must beg the favour of you to take care of all my letters; for you will find it the Lord's doing, however marvellous it may appear in your eyes. If I stay two years, as Mr. Taylor hath engaged for me by that time, I believe the writings I have put in your hands will truly convince you it is of God, and no enthusiasm of a disordered brain: for now mockers are begun, and they will bring down the judgments that are threatened. So let no man complain of the times; but let all men consider that they have been mockers: and our bands are made strong; the judgments of the Lord will be carried into victory over us.

I have sent you these letters, as I was ordered to send to you the copy of the other; and if you judge prudent to wait longer, you must have the truth in your own hand, to see it plain if it be of God.

I hope I shall not be called to trouble you any



more till one year is past; and if not till the expiration of one year, I know strange events must take place, before men will believe the strange things that are said in my writings, so very different from all men's opinions upon earth: as they judge that the second coming of Christ is the day of judgment; but it is said to me, it will be a thousand years and more before that time; that Christ will come in the power of his spirit to dwell in the hearts of his believers; and all unbelievers will fall with their master: and these days are drawing nigh at hand; but, till ye see signs and wonders, ye will not believe. I must conclude with saying I am sorry to see the unbelief of mankind: we know not what a day may bring forth.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

*A Letter sent to the Rev. Mr. Pomeroy, December 3d, 1799.*

Rev. Sir,

Some of your questions I must beg leave to answer. You asked, if I judged myself so great a favourite of heaven, as to think the Lord had sent a curse over the land, because men had despised my writings. To this I answer, not for my sake, but for his great name's sake, to prove the truth of what he had spoken and threatened. If things are of God, he is as good as his word. No man hath despised me, but my writings it is that they have despised; and if they came from God, it is to his Spirit they have done this despite.

But you say, Sir, the working of miracles follows prophecies. Here are our Saviour's words verified — "Faithless generation, unless ye see signs and wonders, ye will not believe!" Then come to the Marriage Supper of the Lamb, and

ye shall see greater miracles than was wrought in Cana, at the marriage there: for the water shall be made more than wine.

You say, Sir, you fear I shall not resign to the judgment of men, if they condemn my writings: I should say they were out in their judgment, as my writings came true. To this I answer, if men meet according as I am directed to have them, and then condemn my writings, that they are not of God; they cannot be true; for I am promised that the Spirit of the Lord shall be poured out upon them, and that the candle of the Lord shall shine bright amongst them: then shall the light break forth as the morning, and the truth be as clear as the noon-day sun; for then will the Lord shame all that have shamed me, and confound all that confounded me.

God is not slack concerning his promise; so I will rely on his word, and resign to the wisdom of men, when they meet, as the Lord has appointed. To the judgment of twelve I will give up the whole; but not to eleven; for I as much believe my writings are of God, as I do the Bible: and eleven men cannot convince me to think otherwise; but twelve men will, if they meet together, and say they do not think it is of God; and that I am certain will never be the case. I am ready to meet any ministers, and tell them what strong reasons I have for this unshaken faith.

You say, the Lord never acts inconsistently with himself. Sir, I grant it: and in all my writings he hath spoken more consistently with his wisdom, goodness, mercy, and truth, than ever I heard any man judge him in my life. And now I am ready to stand the trial, and prove the truth of what I say, or wait the event of another year; but that I am ordered to give up to your superior judgment.

I must conclude with saying I believe my wri-

things came from the Lord ; and he hath fixed for me a Judge and Jury ; and so will I submit to be tried ; and till I am condemned by them, I shall judge myself an innocent woman, greatly wounded in the house of my friends. I am sorry to trouble you with so long an epistle ; but I am ordered to answer all your objections, and could not do it in a smaller compass.

I am, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTE.

*Another Letter sent to the Rev. Mr. Pomeroy,  
March 23d, 1800.*

Rev. Sir,

You may be surprised to receive a letter from me, after saying in my last letter, that I meant to go abroad for two years, if my writings were not now proved. But what man appoints God disappoints ; I find I cannot go one step, in myself, to do any thing ; I must stay to see the event of what I have written. And what, shall I see nothing but sorrow surround me on every side ? Already I hear the cries of the poor, complaining they are starving to death, for want of food. It is almost incredible to believe they can keep life in the manner they now live : every station of men are full of complaints, unless it be the rich and great : and when will these sorrows have an end ? I am told, never ; till ministers do awake, as men out of sleep, to search out the cause ; which I am told, in my writings, is men's unbelief of what I have written ; and ministers' neglect of not trying the Spirit, whether it came from God, or not. If men will not try the Spirit, God will prove the Spirit, by sending a heavier curse on the land, than is already sent. Severe

are the threatenings pronounced to me against mankind, as they so readily copied after the woman, in eating the forbidden fruit; when the Lord commanded that man should not; and now that the Lord hath commanded them to try the Spirit, whether it be of God, or not, they refuse to obey; and are not God's threatenings just? and will not his punishments be severe, if man will run contrary to all his commandments? I may say unto you, as Naaman's servant said unto him—"If the Lord had commanded him to do some great thing, would he not have done it?" And would you, Sir, not do a greater thing than is required of you, if you could stay the judgments that are already begun, sooner than run the hazard of having them come heavier over the land? Which I was told, on the Fast day, no prayers should stay the judgments of the Lord from coming heavier upon us, till the writings were proved. But I know you will be ready to say, you cannot prove them by yourself; and you may argue, hath the Lord chosen ministers that will not obey his call? I answer—"the Lord hath called, and no man answered; he hath stretched out his hand to a disobedient and gainsaying people: Israel do not know, my people do not consider, who it is that calleth, saith the Lord."

But you said, Sir, I remember, in your pulpit, that there were fifty righteous men in the Land; now you are at liberty to gain ten of them, or five; and I will gain the other; and let the truth be tried. If you cannot, then say no more that there are fifty righteous men, if you cannot gain five to come forward in so deep and weighty an affair. For I now say unto you, as I did in a letter a few weeks ago to the Rev. Mr. Tucker, I now speak boldly, and affirm, if I do not write by the Spirit of God; no man ever did, since earth's foundation was placed: the same Spirit

that inspired them to write the Bible, in the beginning, hath inspired me to fulfil it, in these last days, beyond the reach of human learning : I am lost in wonder, how it is possible that ministers are silent to such letters as I have sent them. In my letter to the Rev. Mr. Tucker I called them fools and slow of heart, to judge that a woman had done all this of herself, and they not put her to silence; yet no man asketh me by what authority I do these things; if they did, I am ready to answer. —

I must entreat your answer by the bearer, a woman whose honour you may depend upon, and will faithfully speak the truth of what you should think proper to send, whether you judge it prudent to run the hazard of another harvest; if so, great I fear will be the murmuring in our land.

I am, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

The answer that Mr. Pomeroy returned to this letter was, that my senses were deranged, and that I wrote blasphemy.

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To Mr. Pomeroy's answer I sent the following Letter, March 25th, 1800.

Rev. Sir,

I am sorry to be so troublesome to your honour, as I own I have been; and were there a possibility of my believing there is a God that can deal with his creatures as you think, I may be deceived in whom I have believed, and judge my writings; as Sir Egerton Lee did, from the powers of darkness. But as you say men have refused to be my judges in so deep and weighty affair, I must beg the liberty to judge for myself.

You say, Sir, that my senses are deranged, or I should never keep on writing so. To this I an-

swer—were Noah's senses deranged in warning the antediluvian world of their destruction, so many years before it came, and build the ark while they judged him an old fool for doing it? I may write of the long contentions of all the prophets; and how they were judged, and what befel their judges; but all this you know already.

I must now come to the purpose; you told Mrs. Boucher that I wrote blasphemy. I must entreat the favour, Sir, that you will be so kind as to tell her wherein I wrote blasphemy; and I am ready to answer for myself.—Yet I own it is generous and kind in you to say it, if you thought so; but my soul shudders at the thought, and much more of the act. I must beg to answer for myself, that there is not one, I believe, upon earth, who hath higher thoughts of the Holy Trinity than I have; and before I can judge them as low as I find mankind do, I must firmly believe the Bible is as strong enthusiasm as men judge my writings. Do mankind judge the Lord another such as themselves? If so, they may judge me a good, mistaken woman, that have spent my time in fasting and prayers, to know the will of the Lord and obey it—and hath the Lord heard my prayers in silence, as the ministers receive my letters, and, when they broke silence, returned their answers in anger? But can I judge my Maker so? God forbid: the Lord judge between man and me.

I require no favour of any man, but to tell me faithfully, as ministers of the Lord, what Spirit they thought hath so powerfully visited me, for eight years past. This petition they refuse: but their words, like swords, go through my soul; and I may say, with the prophet of old, "My heart is broken, and all my bones shake." I own, the ill treatment I have met with from men, is enough to make me deranged in my senses: and did I think I should receive such from the Lord,

I should say with Job, "Oh that my days were to an end!" and with the prophet of old, "Cursed be the day wherein I was born!" But I still hope to meet with a wiser judge than man; one that is clear when he judgeth, that he may be just if he condemneth.

I return you thanks, Sir, for all the trouble you have taken on my account. I do not condemn the innocent with the guilty. I must own, you have acted, in every principle, as a minister who wishes to give just and true judgment, to prove the spirit, and try it. You have owned you were ready; and had other ministers done the same, my sorrows would have been at an end; but now I fear they will continue till I go down to the cold chambers of the grave, which my soul longs for, in hopes of meeting a better and a juster judge than man.

I am not ignorant of what I am doing; I do not marvel at the times, that our land is so bowed down with sorrow and distress on every side, seeing the unfeeling hearts of the ministers, to know there must be some cause, unknown to them, that hath laid so heavy a burthen on the land, and upon my mind and heart; and they will not give themselves one hour's time nor trouble, to search out the cause and free the load that lies so heavy on my spirits. I may say with David, "Lord what is man, that thou regardest him! Could I be clear that my writings were not from God, I would never take my pen in hand to write more on that subject; and what I have already written I would commit to the flames. But my soul trembleth at the severe threatenings against myself, if I am disobedient to the heavenly calling: I must sin against light and knowledge.

I must conclude with saying, that I do not wish you, Sir, to trouble ministers any more on my account; I find I must bear my own burthen, till

the Lord is pleased to take the cause in his own hand, and undertake for me.

I must beg the favour of you, Sir, to send by the bearer, wherein you judge I have written blasphemy; for the Lord is my judge, at whose judgment-seat I wish to appear, sooner than the judgment-seat of men: for I see, man is but man; but the judge of all the earth will judge right; so I wish to fall into the hands of God, for great are his mercies; but let me not fall into the hands of men, in whom I find no mercy, justice, nor equity; but unjust judgment, judging as blind men do of colours—but what they know not now, they will know hereafter.

I remain, with the greatest respect,

Your humble servant,

JOANNA SOUTHCOTT.

When I had ended the above letter, I was thus answered by the Spirit:

“Now thou hast ended thy letter, be thou comforted; I will not leave thee comfortless. I said his answer would determine the harvest, and perfectly so shall it come, as I shall shew thee in the night. Thou hast appealed to the judge of quick and dead; as man hath refused to judge for thee, thou must be a judge for thyself. This harvest is to determine thy judgment, that I am not a man to hear in silence, neither will I return thy petitions in anger. This harvest shall come perfectly like thy dream: the floor shall be scanty, that shall break down the hearts of men, if thy writings are not proved before the time. If they are, I will fill your barns with increase. It is not for thee to know whether they will or not.”

The writings were not proved before the harvest; and it followed bad, as it was threatened; and was burnt up by the sun according to the threatenings; and when the writings went out the following year, then the three good harvests followed as promised.

A Communication given in 1801, in answer to the different Seals which the writings were sealed up with

" As different seals do now appear,
 So different names I'll join them here;
 And all shall find the marriage true,
 By every seal brought to your view.
 So let the learned judge the seals,
 And then the mystery I'll reveal;
 For when the King's Seal doth appear,
 It proves to man his words are there;
 And here they'll find my seals are come—
 And judge it by the woman's hand,
 That is more plain than any ring,
 Such writings from her hand to bring;
 Though all her lovers tried in vain,
 Her hand nor heart could ne'er obtain;
 The Serpent, twisted with the Dove,
 Thought by such arts her heart to move;
 The Lion and the Lamb appear'd,
 To see if they her heart could share;
 The ravenous Wolf and beasts of prey
 Agreed to draw her heart astray;
 The Vulture and the poisonous Snake
 Judg'd they could make her heart to shake;
 And there's no poisonous beast of prey
 But hath been lurking in the way,
 For to draw back her steady heart,
 And tried to level there his dart.
 But all these arts have proved in vain;
 'Tis I alone her heart could gain,
 And prove the victory is the more,
 As others tried her heart to share.
 Then who shall pluck her from my hand?
 Let men and devils silent stand,
 And tell me if it is not true—
 And all your words bring to your view;
 Then all must cry, " we're guilty here;
 " We know we tried her heart to share;
 " Or else, to foil her in the way,
 " By every thought to gain the day."
 So here the simple sons of men
 Thought with her Maker to contend;
 And they as well might climb to heaven,
 For now they've tried by words were given;
 But all their speeches I'll confound,
 And all their towers I'll soon throw down,

And give this challenge unto men ;
 And then their towers I'll own shall stand.
 Let twelve together now appear,
 And meet my chosen Shepherd here ;
 And of one mind let all agree,
 And prove from hell thy writings be ;
 Then I to man will give it up,
 If there's twelve shepherds thus should drop.
 But if their speech be divided there,
 And all their words alike don't bear ;
 Then all their towers must sure fall down,
 If they do vary in the sound :
 And some will say it can't be from hell—
 " We sooner judge it from herself."
 Then sure their building won't agree ;
 For unwise judges they must be,
 To think that e'er a woman's head
 Such curious buildings ever laid,
 As is as far beyond thy power,
 As 'twas for them to build the tower.
 Then will they answer, it came from man ?
 I ask them how their tower will stand,
 When not one word he can make good ?
 I'll soon confound, if this be said ;
 But if together they'll agree,
 To say, " we'll build another way,
 " And all agree it came from heaven ;
 " To build our towers, can this be given,
 " For us to climb so very high,
 " And make our wisdom reach the sky."
 Yes, there in wisdom you may boast,
 And make the serpent lick the dust,
 When you have prov'd your judgment clear,
 That others may not soil you here.
 So for the present this I'll end :
 In print let all these lines be penn'd ;
 For I will try the heads of men,
 And see what knowledge is in them ;
 And if there's any I discern,
 My knowledge he will soon pull down ;
 For though the good fruit hung so high,
 The knowledge sure was on the tree ;
 And as the woman pluck'd it first,
 That way the Serpent must be cast,
 When I hand down the better food,
 Then she must give you what is good."—

The following communication was given upon
 my going to Bristol. Mrs. Taylor wished me not

to go, but I told her I must go ; and then they did every thing in their power to make me comfortable ; to which I was answered—

“ The words from thee was spoke by me—
 I will not stay thy hand :
 I tell thee there's a mystery
 You easy can't command.
 Like Taylor's care, they'll find me near ;
 So careful will I be ;
 I'll speak to all ; for so'th shall fall,
 And they'll take care of thee.
 For in my hands I all hearts command,
 And every heart I'll turn ;
 Mark thou this day, to thee I say,
 The father and the son ;
 The one did go the cost to know,
 The other said he'd speak
 Unto the man to take thee in—
 The mystery there is great.

“ So Taylor here shan't lose his care ;
 For him I'll do the same ;
 'Tis done to thee, and now to me ;
 Then let my Gospel come.

“ But I'll end here, and say no more—
 But answer instantly,
 The words by Dingels spoken there,
 That was admired by thee :
 Thy steady faith, as Dingels saith,
 Will be admired by all,
 When men do see the mystery ;
 For down the sands must fall.
 The rock is come, it will be known :
 For on it thou dost build ;
 No storms or tempests can make fall—
 'Tis men their faith do spill ;
 They did at first, and now at last—
 The woman foil'd you all ;
 But when you see the mystery,
 Then judge of Adam's call :
 Naked did he appear to be,
 And hid his face away ;
 I told him there for to appear,
 But what did Adam say ?
 “ Naked I am,”—behold the man :
 Then cast your shame aside ;
 For I'll appear to answer here—
 The field is open wide.

Because you'll see the mystery,
 How naked all will come ;
 Stripp'd of their clothing they will be,
 That cover'd them so long.
 Their wisdom great their pride did heat,
 Their knowledge they did boast ;
 But when I come to rescue men,
 Their clothing will be lost.
 Then naked here they will appear,
 But shame must pass away ;
 The joyful news, that all will hear,
 Will make them boldly say—
 The woman, see, 'tis done by she ;
 Let her accusers come,
 Then they'll find none to cast a stone,
 But own 'tis wisely done ;
 Beyond the skill of Satan's wheel,
 Beyond the heads of men,
 A thing to clear so perfect here,
 Where shame can never come,
 'Tis nois'd abroad, to all be't know'd,
 But few men do believe.
 Could'st they but see the mystery,
 They'd find another Eve
 Shall now regain :—was Abel slain ?
 Did I for man atone ?
 The woman's form must now be known
 For to redeem her own.
 But I'll appear to tell thee here
 It is not done by thee ;
 The power of man would overcome :
 And thou a coward be,
 Did I not hold and now unfold,
 To make thy anchor strong ;
 Thy sands they'd see like mans to be,
 And thou would'st tumble down.

“ So praise no more thy courage here,
 Thy persevering faith ;
 'Tis I'm in thee, they all will see,
 Or surely, like the rest,
 Thy faith would fall, be it known to all,
 When I let go my hand.
 I bid thee for to own to all
 How trembling thou didst stand,
 So near the brink thou'dst often sink ;
 And wilt thou boast like man ?
 Thou answer'st, no : if I let go,
 Thou hast no power to stand.”

The following are copies of additional letters sent to the Morning Herald.

Another Address to the Public, from Joanna Southcott.

AS I have been informed, that applications were made to the bookseller for the book alluded to in the "Warning to the Bishops," inserted in the paper of Tuesday, Nov. 9, and that they expected the book to have been of the same title; therefore I take this method of informing the public, that it is "THE SECOND BOOK OF WONDERS" which is alluded to, that the Bishops are applied to, for to judge between the Rev. Mr. Pomeroy and me, from the letters which passed between us, in 1804. See 31st page.

When a methodist was informed of my being confined from seeing any of my friends till my trial, his answer was, that I had now fixed myself; as I might be confined for a hundred years, if I lived so long.

Another man laughed on reading the "Warning to the Bishops," and said, if he had the Bishop of Durham's place, he would not regard my threatenings.

When I heard these things, I reflected upon the conduct of mankind, and I thought that I might say with David,—“Lord, what is man, that thou art mindful of him!” I may say, near forty years my spirits have been greatly wounded and grieved by the perverse hearts of men; professors as well as profane; for, if I look at the conduct of the boasters of religion, I have not found one man among a thousand, who profess to be Gospel preachers, that have proved themselves Gospel believers.

“So now I plainly see the hearts of men, in chequered lines, lie open unto me.”

To my thoughts I was answered, that the Lord hath been provoked with man in the same manner; and found it a crooked and perverse generation, that did not know the ways of the Lord; therefore, he would say of this nation, as he said of the Jews of old, that they should never enter into his promised rest, if they waited until the forty years, mentioned by me, were up; which will be next April, 1814. Therefore I am answered, that this is the Day of Salvation, if they will hear his voice: they must not harden their hearts, as in the days of temptation in the wilderness. “But now is the accepted time; now is the day of salvation: if they turn unto the Lord, he will have mercy upon them; and to the Most High God, for he will abundantly pardon them.”—“The King’s business requireth haste: for a quick work will the Lord do upon the earth. This is my strict command to thee, that my answer to their words must be put in the newspaper, that I may be clear from the blood of all men. Let the newspapers be kept; for they will all find the Prophecies true—for blessings, or judgments, according as men now act; for I shall trifle with man no longer; neither bear with their putting it off to a future time.”—This is the answer of the Lord.

JOANNA SOUTHCOTT.

Monday, Nov. 15, 1813.

The following very extraordinary article was received yesterday, with a request for its immediate insertion in our paper:—

A Fourth Letter of Prophecy, by Joanna Southcott.

TO THE PUBLIC AT LARGE.

My former *Letters of Warning* have roused various passions in men, and some public comments. Among the latter I shall notice a letter in the Stourbridge paper of the 12th instant, signed EPHRAIM, wherein he advises me to “make a friend of his Satanic Majesty; as he may lay his frightful paw upon me;” therefore he advises me to “court his favour—speak kindly of him; for it is good to have a friend wherever we go.”

I shall answer him from the words of Solomon—“*A fool's bolt is soon shot; the soul of the wicked desireth evil; and wisdom is too high for a fool.*” But he who thinks to find a friend in the devil will find himself deceived. I put no trust in man; then I certainly shall not put trust in the devil, who hath used his utmost endeavours to work in the hearts of men against me: and formed himself in men, to cast out floods of lies against me. I have not built upon such sandy foundation. Though the world laugh at my weakness, to believe that the Bishops will give themselves the trouble of coming forward and pass their judgment as required; I put no more trust in the Bishops, as men, than I do in their chariots or horses; but my trust is in the Lord of Hosts, who saith to the proud waves of the sea—Hitherto shalt thou go, and no further: who can say to the south, give up; and to the north, keep not back: who can make his people willing, in the day of his power. *This is the FAITH that I rely upon—the ROCK of AGES, and the God of my salvation—that the gates of hell cannot prevail against; and this is the FAITH that our Saviour*

said, in his Gospel, was like the wise man, building his house upon the rock, that the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon the rock: and this is the ROCK, which I have built upon; and therefore *my house will not fall*; but those who have built like this foolish man, will find their houses to be built on the sand; and great will be the fall thereof.

This is my answer to the newspaper—to let them know, that my trust is neither in men nor devils; but in the Lord, whose knowledge and peace are past man's understanding.

And now I am ordered to put in the newspaper a part of a Prophecy given to me yesterday, *for the public at large* :—

“I tell thee, that the *ensuing year* will be such a year as never was seen in England, since it was a nation; for, if my commands are obeyed, that I send blessings to the nation, such as were never experienced before; yet Satan's weapons will be strong, with rage and fury, to fight in men, till, like Sodom and Gomorrah, they will be destroyed, and swept away with the besom of destruction. But, from the days of NOAH, there is a *longer warning*, to awaken those who are not so strongly filled with the devil against my coming to bring in my kingdom of righteousness and peace. Thy FAITH is given to thee as a gift of God, which the world can neither give thee, nor take it from thee: and they will find that *the sound of thy MASTER's feet is behind thee*.”—This is the answer of the LORD to me.

JOANNA SOUTHCOTT.

Friday, Nov. 19, 1813.

Letters of Prophecy, by Joanna Southcott.

LETTER V.

Though the Bishops are silent to the request made of them, and the warning given them, that they will not come forward to support the work, if it be of GOD, or to confute it, if not; yet I am informed that one of the Bishops hath said, that I have done more mischief than ever an individual had done before.

I can scarcely credit the report to be true, that a Bishop should see it in this light, and not use his authority to stop the "mischief," when the power is put into his hands.

I shall answer such Bishops, as the King's Jester once answered him. When a nobleman sent a petition to his majesty, to crave his pardon for a third murder he had committed, the king said to his jester, "I know not what to do concerning this man: he hath killed two men before, which I pardoned him for, and now he hath killed the third." The jester answered, "No, he has not killed three men; he has killed but one." His majesty asked him how he could make out that. The jester said, "if thou hadst had him hanged for the first man, he would never have killed another; so thou hast killed the other two. "Ah!" said the king, "dost thou say so? then he shall never kill another."—To this I was answered—

"Now let the bishop be as wise as the king, or out of his own mouth will I condemn him; if he sees this mischief going on, and doth not stir to prevent it, when I have put it in his power, and he judge it is from the devil, he will find my anger kindled against him, if he still lets it go on. Will they suffer sin of the blackest dye to go on, and never stir one step to stop the torrent of this evil?

Then let them know that my judgments are just, to cut them off, as cumberers of the ground. If all should speak as thou hast heard of one, then out of their own mouths will I condemn them all: for they shall find that thou art in perfect obedience to my commands. And will they call this mischief? Then let them know my commands, which stand on record—be clear in judging that you may be just in condemning. And now to their consciences thou must appeal, whether they think it be right to see mischief spreading throughout the land, and they standing silent to have it so, when it is put in their power to prevent it? For, on one side or other the sin must be great; because they must know, if thy visitation be from the Lord, and they call it mischief in thee to obey my commands; then their sins must be great, for condemning my love in warning them of my coming to establish peace and righteousness on the earth. If this be despised, let them own the justice of my anger and indignation at the blasphemy that is daily spoken against my visitation.

“And this is my command to the bishops, if they wish to find favour in my sight, as I have invested them with power, and commanded thee to appeal to them, let them exercise that power I have put in their hands. This is my command to thee, that thou put my answer in the newspaper, that they may see the justice of my threatenings, if all be treated with silent contempt.”—This is the answer of the Lord to me.”

JOANNA SOUTHCOTT.

Letters of Prophecy, by Joanna Southcott.

LETTER VI.

MR. EDITOR,—I notice in your paper of the 26th instant, an answer to my letter on the 20th, respecting my faith, by a writer, under the signa-

ture of "A Methodist," who expresses himself to be the true Ephraim, wishing for instruction, and desirous of knowing whether my pretensions be a vain boasting of faith, upheld by applying the Scriptures to myself, or whether it be grounded on the Rock of Ages.

These inquiries are just, therefore I shall answer a wise man according to his wisdom. I shall first say, as our Saviour did to John the Baptist, when he sent his disciples to know if he were the Christ. He said, go your way and tell John what things ye have seen and heard; and in like manner my answer is to Ephraim, that I have experienced the truth of the spirit, which visits me from the year ninety-two to this day, of both private and public events, concerning this nation and the surrounding nations; and these prophecies were first put into the hands of ministers from the year 1796 to 1800, for them to be witnesses of the truth being foretold. In the year 1801, I published to the world at large. In 1802, during the time of peace, I published what was hastening on, of the war that hath since taken place. And I can prove from my writings, how these events were foretold, when there was no appearance of them. Therefore I may say with the woman of Samaria, behold the man that told me all things: tell me, is not this the Christ, who hath thus far fulfilled his words, in the past, and now given me strength of faith to insert prophecies in the public papers, of what shall happen in one year, according as men obey or disobey what is required of them? If they cannot judge from the past, they may judge from what is to come; therefore mine is no boasting faith, without knowing in whom I have believed, but a faith fixed on the Rock of Ages, with strong and sure ground to rely on, that no one knoweth of but myself. The world must judge me worse than mad, to insert such things

in the newspapers, if I had not a full assurance that what the Lord hath said he will fulfil. I have shewn my faith by my works, and the gates of hell cannot prevail against me.

Now I shall notice another observation made by "A Methodist," where he says—"Would to heaven that myself and my brethren were invested with the authority of the bishops, and we would soon search out the truth." To this I am answered—

"Let him try his brethren, and he will find them like David's brethren, to condemn the pride of his heart; and like Ephraim, the pride of Israel to testify to his face: for they do not return to the Lord their God, nor seek him for all this: therefore, if he puts his trust in man, he will soon become like Ephraim, a silly dove without a heart; if he doth not put his trust in the Lord, and say with David, there is cause enough, (for he knoweth not what man is,) his brethren, like strangers, will devour his strength; therefore no trust can be put in man. But, if he be the true Ephraim, he will now apply himself to wisdom, and get understanding, and see that it is time to sow to yourselves in righteousness, to reap in mercy: break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you; then I will not return to destroy Ephraim, for I am God, and not man, the Holy One in the midst of thee."

This is a prophecy given me for the true Ephraim, who wishes to be clear in judging, before he condemns.

JOANNA SOUTHCOTT.

Tuesday, Nov. 30, 1813.

The following was sent to the Morning Herald, but the Editor objected to its being inserted.

Letters of Prophecy, by Joanna Southcott.

LETTER VII.

The following are the words of the Lord respecting the conduct of the Bishops.

“ Two months thou hast been warning the Bishops ; once by the private letter and book ; to which they were silent ; then I ordered thee to warn them in the public newspapers, and gave them liberty to come to thee ; or they might have sent to Pomeroy, and ordered him to come to thee, to convince thee that thy visitation was wrong, if the language of his heart was different from what thou hadst been informed of by me ; as then to his judgment thou must have given up ; for this power I put in their hands. But, as they have refused either to come to thee, to judge for themselves, or to send for him to decide the cause ; I now tell thee, my appointed time is up ; and my strict command is now to thee to call Pomeroy forward, to answer, between God and his own conscience, whether the words are true or not, that I told thee concerning him. For, as he said that the Lord would bring thee into judgment for injuring his character, he shall know it is I the Lord who bringeth him into judgment, to judge between the wisdom of man and the wisdom of the Lord. Know, he said it was through the persecution and persuasions of men that he was made to destroy the letters which I ordered thee to put in his hands. Then now let him look to the words of the Apostle. *1 Cor. i. 19.*—“ For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. The world by wisdom knoweth not God.” He hath followed the wisdom of the world ; thou hast rejected the wisdom of the world, to follow on to know the Lord ; then

know it is written, Ye shall know the Lord, if ye follow on to know him. And now, by the different conduct of you two, shall the truth of this Scripture be established; to stand or fall. Therefore my answer must go into the public paper, that, as the Bishops have refused to come forward to be any judges of my visitation to thee, as it was required, so I now forbid them all from coming to thee, till thou hast had Pomeroy's answer. For it must now be decided between him and thee alone; and when thou hast made every thing clear before him; then let him pass his final judgment. And if he then say it is from the devil; then to his judgment thou shalt give up thy cause; and ask his pardon in the public paper, for disgracing his character, if he can prove that thou art wrong, and that he is right, in acting according to the wisdom of man. But this cannot be decided by letter: he must appear in person, and have every thing laid before him. But he will have none to contend with but thee only; and thou shalt have none to contend with but him only, until he hath decided, which is wrong, and which is right.

“ And now, I tell thee, it will be fatal for him, if he now refuses to come forward, and judge for himself—to decide between him and thee: for in this he is called to judge between God and man. So that I have laid no heavy burden upon him, to contend with the great and learned, before every thing is made clear before him.—And now let him call to his remembrance the *Eleven Days*, that I said were in store, to stay my heavy hand; but he must not stay till they are up. This is my command to him. Let him hastily prepare for his journey, as soon as he receives the newspaper, which I have ordered thee to send to him. As the Bishops have not called him forward, let him know, I the Lord have

called him, -to decide the truth of the Prophecy, which I ordered thee to send to the Bishops."

This warning is given from the Lord to me.

JOANNA SOUTHCOTT

Wednesday, Dec. 1st, 1813.

A Communication given, November 13th, 1813, in answer to a Text preached by the Rev. Mr. Pomeroy, in March, 1799.

1 Corinthians iii. 11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

I was ordered to mark what follows the text, in the 12th verse—"If any man build upon this foundation, gold, silver, precious stone, wood, hay, stubble; every man's works shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's works abide, which he hath built there-upon, he shall receive a reward. If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The ANSWER of the SPIRIT.

"Now I shall answer thee from this chapter, and begin from the building. See the different ways it is placed by the Apostle. GOLD is one thing; but know what is said of gold—dross may be found mixed with the gold, when it is tried by the fire; and so a man's faith may be fixed upon the foundation of my Gospel, that no man can lay another foundation for his redemption, but by pleading my merit and mercies, to come and die for the redemption of man. Thus a man's faith may be built upon the Gospel, as gold; yet when it comes to be tried, like gold, by the fire, there is some dross may be found amongst it, unless it

be the true gold, that retaineth no dross. Now come to SILVER, which is of less value, yet it may be a mark of some faith; as ye see in the world at large, and among the professors of religion, who say they believe that Christ came to die for the salvation of man, and that all was finished when he expired on the cross. Here the silver will not bear the fire, without much dross appearing, when I bring them back to my Gospel—that I came to seek and to save that which was lost—that by the fall MAN was lost—that I should come again and restore that loss—that I should rake out of my kingdom all that offended and did wickedly—that I died to overcome the world, and bring in the redemption of man—that I should send the Spirit of Truth to warn before my coming—that the Comforter should come, that should abide with you for ever. Now, where men have not this faith, the fine gold is become dim, and the silver is mixed with dross. But now come to the PRECIOUS STONE. There is no dross there: there is the PEARL OF GREAT PRICE: there is the ELECT PRECIOUS: there is the FAITH fixed upon the Rock of Ages: there is the FAITH fixed, as I said in my Gospel, of a man's building his house upon a rock, that the storms beat, and the winds blew; but it fell not; because it was builded upon the ROCK; and that rock was CHRIST—who was with Moses in the wilderness—who smote the rocks, and the waters gushed out—who sent the manna from heaven, and brought them that were obedient into the promised land.

“These were types and shadows of the first. And know, I have explained to thee already why the *Beasts* were ordered to be offered up, as sin-offerings, and as peace-offerings; and why I rended the kingdom from Saul—because he did not destroy the *Beasts*, as I commanded. For thou knowest, as a beast, Satan's curse was pro-

nounced, in the form of a serpent, to be above every beast. But when I come to bring in my kingdom; then those who wish to preserve the *Beast* and have him remain will have my kingdom rended from them, as I rended the kingdom from Saul. For as I ordered a Lamb to be slain, and the blood to be put on the posts of the doors, that it might be seen, when the destroying angel went through Egypt, when I delivered the children of Israel from the hand of Pharaoh, that these stood but types and shadows of the end. And know from my Gospel, I came to be the Lamb slain from the foundation of the world: for as the blood of ABEL crieth for vengeance, so the blood of CHRIST crieth for reconciliation; therefore it is written by the prophets that the blood of bulls and goats will not do; then said I, lo, I come, in the volume of the book it is written of me, to do thy will, O God. Then let them look to the creation, what was the WILL of GOD, when he created the WOMAN; what was the WILL of GOD, when he pronounced the curse upon the serpent, for betraying the woman. When the eyes of men's understanding are opened this to discern, and their faith is become like thine, they may say, he that trusteth in the Lord shall be as Mount Zion, that cannot be moved: for as the hills stand round about Jerusalem, so the Lord standeth round about his people, that the gates of hell shall not prevail against them—that he carries the lambs in his bosom, and gently leads those that are with young—that whosoever come unto ME, I will in no wise cast them out—that I am the VINE, and ye are the BRANCHES; and if ye abide in ME, ye shall bear much fruit: for I died to overcome the world, and raise up my true friends and followers in the last day; and then shall I freely give them all things.

“ This is the FAITH that is compared to the

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precious stone, built upon the foundation of my Gospel, which is CHRIST, the Rock of Ages, prophesied of by all the Prophets, that is spoken of in my Gospel, confirmed by the Apostles, and shewn to John, by visions, in the Revelations; and this is the ROCK that I have given thee FAITH to build upon, that the gates of hell shall not prevail against.—

“ And now come to the following words—
 “ WOOD, HAY, STUBBLE: every man’s works shall be made manifest.” Then now I ask thee, what is the use of wood? Thou sayest, for many things: it is good for building; it is good for shipping; it is good to make husbandry; it is good for the fire; all kind of uses wood may be put to; so that the wood is of use in various ways. But now I ask thee, what is the use of Hay? Thou sayest, for bullocks and horses; but of no use for christians, unless it were in a time of famine, they might contrive to eat that, instead of nothing. But as to the stubble, it is good for nothing but for fire, or to be cast as dung upon the earth.

“ Then now I shall answer thee. Like HAY is my Gospel become to mankind; for so great is the *famine*, throughout the nation, of the true sense and meaning of my Gospel, what I spoke of the end, when I come to fulfil it; that I now tell thee, the fine Gold is become dim, the Silver is become dross, the Precious Stone is mocked and despised, the Wood remaineth to set it on fire; which is now raging with the fury of hell, to destroy the Precious Stone; and my people are fed with hay and stubble. Thus will it be proved, when every man’s work is tried; and therefore I shall kindle a fire the other way, to destroy the stubble; but the hay may remain to feed those whom thou hast compared to the beasts, for want of knowledge, wisdom, or understanding: because in this manner my people have been fed,

by men's keeping back the truth of my Gospel, what I spoke of the end. For this is the day that shall declare it; because it is revealed by fire—by the fire of my love; by the fire of mine anger shall every man's works now be tried, of what sort their faith is: but those whose faith abides, which they have built hereupon, according to my Gospel, and what I have revealed to thee, they shall receive a reward of their faith.

“ And now I shall come to Pomeroy. He will suffer loss; because he burned the work that was delivered to him. In this he suffered the loss of his honour at the first; and thou knowest not what he hath suffered in the loss of his peace of mind; but what thou knowest not now, thou wilt know hereafter.—But as the words are spoken by the Apostle, so shall it be unto him: he himself shall be saved; yet so as by fire: he hath suffered the fire and indignation of mankind; and thou knowest not what fire he hath suffered within, through fear and jealousy. Thou knowest thy own sufferings, when the fire hath burnt two ways in thy heart, with faith and fear: thus the heart knoweth its own bitterness, that a stranger doth not intermeddle with. So thou canst no more judge of his heart, what different passions have been working there; or what fire, through jealousy, he hath felt, any more than he knoweth what thou hast felt. But now let him awake as one out of sleep; let him see how the fine Gold is become dim; and the Silver become dross; that he hath not discerned the Precious Stone; and therefore he burnt the works that were delivered to his hands; and thereby he suffered the loss he complained of. This let him discern and turn unto ME; then he will find I shall turn unto him; and he shall be saved by the fire of my love; because he suffered this loss by the fire of Satan's malice, which he worked in men against

him without, and the temptations laid strongly within.

“ Now come to the following words—“ Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? But now I ask mankind, how they will prove that the Spirit of God dwelleth in them, to will and to do of my good pleasure; that the pleasure of the Lord hath prospered in their hands? For I now tell thee, when men come to be *this Temple of God*, that the Spirit of God dwelleth in you, then my Spirit cannot be rejected, nor can my will be refused.

“ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

“ And now I shall answer thee, the meaning of these words. Know I have told thee, from my visitation to thee, that the Spirit of God dwelleth in thee, because I have brought thee conformable to all his will, to obey every command I have given thee; and my commandments are holy, just, and good, to the everlasting happiness of mankind. But now come to the unbelief of mankind. How are the words defiled by men! how are they set at nought, as though they were from the devil! This is defiling the temple of the living God, where my Spirit dwelleth within. And let them discern further, how the rage of hell hath worked in men to be loving and making of lies, to defile thy character. Such I tell thee I shall destroy; because I have said, that thy life is wholly dedicated to ME; and in thee I shall do all my good pleasure. Therefore let no man deceive himself; if any man among you seem to be wise in this world, let him become a fool, that he may be wise; which meaneth, to acknowledge his own folly, wherein he erred, trusting to the wisdom of the world; then he will clearly discern that the wisdom of this world is foolishness with God: for, as it is written, he

taketh the wise in their own craftiness; and again, the Lord knoweth the thoughts of the wise, that they are vain; therefore let no man glory in men. And now I ask thee, what glory *he* hath to boast of in men? And yet I tell thee, in their craftiness they are now taken; which will be to their own shame and confusion; because the living must lay to heart what the dead hath done; because I have already revealed to thee in what manner the craftiness began, and by whom.

“And now come to the following chapter, which Hows was directed to.—

“I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.”

“I shall answer the meaning of the words. It is not every man in the world that can or will have praise of God, in this judgment; but let them discern the words—The time is come, that the Lord hath revealed to thee “the hidden things of darkness, and made known the counsels of the heart.” So that these men, who come forward to pass just judgment, as I have commanded by thee, to be clear in judging, and just in condemning, and to judge between man and man, as I have made known the counsels of the heart; these that assemble together to pass just judgment, in the manner I have directed, they will all have praise of God. And therefore he may say with Paul, “It is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. He that judgeth me is the Lord.” Thus far the Apostle’s words are verified in him; because, thou knowest, I have judged him from his temptations, from his persecution, and from the craftiness of the wise; and

as I have judged him, I will now justify him, if he condemn the wisdom of the world, by his own folly ; to caution every one to be careful how they trust to the wisdom of the wise, who trust to their own wisdom. And now let him look to the chapter through—" That ye might learn in us, not to think of men, above that which is written. Let no one of you be puffed up, for one against another:"—for thus pride brought on the contention ; because they were puffed up against him."

The answer of the Spirit, why it was said that the Mysteries were hid from those I had been writing to in 1797.

" Now I shall answer thee, why it was hid from them ;—because of the pride of their hearts, who boasted of their wisdom, their learning, and their greatness ; and I knew with what contempt they looked upon one that was so mean and low as they judged thee : and therefore they judged the Lord another such as theirselves, without considering that my ways are not as man's ways, nor my thoughts as man's thoughts : for as high as the heavens are from the earth, so far are my ways from man's ways, and my thoughts from man's thoughts. And therefore it was hid from them, to bring down the pride of men. Let them look to my humility, when I took man's nature upon ME : but how was my humility scorned by the rich and great, and by the learned, who boasted of their wisdom ! Therefore, marvel not in thy heart, that I should bring their wisdom to the ground, by concealing from them any knowledge of my ways, or my goings, before I bring it like the noon-day sun before them, that they may acknowledge they could not trace my footstep : for to them it was hid, as in the great deep ; and my paths past man's finding out : then, what have men to boast of ? Know it is written, " Let not,

the wise man boast of his wisdom, nor the strong man boast of his strength; neither let the rich man boast of his riches:" for riches have wings and fly away: and to him that I gave knowledge and strength of understanding, to trace my footsteps in many things, but see how soon he lost his strength, and became weak, like other men! And know the others, who boasted of their wisdom and learning, where is their wisdom gone now! Can men of wisdom plead in their behalf? In thy heart thou answerest, no: then let them come to my Gospel, and acknowledge that, without me, they can do nothing; that every good and perfect gift must come down from the Father of light, in whom there is no variableness nor the shadow of turning: and, to prove the truth of the Scriptures, I said it was hid from them.

Isaiah, xxix. 13—16. "Wherefore the Lord said, forasmuch as this people drew near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear towards me is taught by the precept of men; therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, he made me not? or shall the thing formed say of him that formed it, he had no understanding?"

"This I tell thee men have been trying to do: they have been turning of things upside down; for they have been placing good for evil, and evil for good; they thought to hide their counsels from the Lord, thinking none saw them, or heard

them: but as none can hide his counsel from ME, I have revealed their counsel to thee, and how they wanted to make thee say, he that made thee, and revealed my will unto thee, had no understanding. Thus men have tried to make the language of thy heart, that thou shouldest condemn thy Creator, as they have done; to say the Lord could never have formed things in this manner; because there was no understanding in his goings, in the manner thou art directed. And this is the language thou hast heard to day, from the man who calleth himself *Ephraim*; and who advised thee to make the devil thy friend; but I tell thee, such men's destruction is sure, without hasty and bitter repentance. I shall frustrate the tokens of such liars, and make such diviners mad, and turn their wisdom back upon their own heads, and make their knowledge foolishness. *Isaiah*, xlv. 25. For I tell thee, the most hardened sinner upon earth, that doeth the will of the devil in all things, thinking thereby to make him a friend, they will but find him the greater their enemy; *because I shall give him full power over them.* Therefore I tell thee, Satan's suggestions, to come in that manner and work upon the minds of men, thinking they shall be favoured by making Satan their friend, will only kindle my wrath and indignation against them, to give them wholly into the power of their adversary, which is the devil.

“ So now let such fools take care, for I have shewn them what their end will be: for many such fools will now arise. Know in what manner Satan pleaded with thee, how great thou shouldest be in hell, if those worshippedst him; and so in like manner will he now plead with many, to harden them on in sin. Therefore it is written, “ woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” So marvel not in thy

heart that he worketh in men to persecute thee : and this persecution will increase.

“ But now I shall come to the chapter, where these mad diviners are mentioned. From the words of the Prophet ye may see the end. Let men begin the chapter, and read it through.— And now come to the last verse—“ That saith of CYRUS, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built ; and to the temple, thy foundation shall be laid.”—Here were things spoken of CYRUS, as a *Shadow* then to the JEWS ; but the *Substance* remains for THE END : the fulfilment of CYRUS was never yet accomplished. And to bring men to discern the Scriptures clearly, I have spoken many things of the Archdeacon and the Chancellor’s being convinced of their errors, which thou hast been stumbled at ; because they are no more, and were not convinced. But know I have spoken of them two ways ; and one way thou hast seen fulfilled by the dead ; and I now tell thee, the other way, *thou wilt see it perfectly fulfilled, by an Archdeacon and a Chancellor*, to blame their conduct, as I told thee they would blame themselves. So what was not fulfilled in them, thou wilt see fulfilled in others : and so they will find from the words of the Prophet, in the xlv. chapter, what was not fulfilled by CYRUS will now be fulfilled. For now they shall look unto ME, and be saved all the ends of the earth. Thus will I go on, till the words of the Prophets are accomplished : for I said I came not to destroy the Law of God or the Prophets, but to fulfil them. And let them see what I spoke in the Gospel, of the Son of Man, of my Stewards, and of my Servants.

“ And now I shall come to the words of the Prophet, and bring it back to the Jews and the Gentiles. *Isaiah*, liv. 5, 6, “ For thy Maker is thine husband (the Lord of Hosts is his name)

and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

Isaiah, i. 1.—"Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgression is your mother put away."

Isaiah, li. 17.—"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up."

"Now come to the *Revelation*, the last chapter—"The Spirit and the Bride say, come: and let him that heareth say, come: and let him that is athirst, come: and whosoever will, let him take the water of life freely."

"Now I shall answer thee from these Scriptures, and bring it back to the Jews, and bring it out to the Gentiles, as ye call yourselves of the Gentiles, without knowing what stock ye sprang from.—But now come to my sayings, that I said I came to fulfil the words of the Prophets; and come to the words of the Apostle:

Galatians, iv. 1.—"Now I say, that the Heir, as long as he is a child, differeth nothing from a servant though he be lord of all."

Hebrews, i. 1, 2. —"God who at sundry times and divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world."

Titus, iii. 6, 7.—“ Which he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life.”

“ Now I shall answer thee, from these Texts of Scripture, which I ordered thee to bring together. I have already explained to thee the meaning of the Prophet's words—“ the Lord of Hosts is thy husband :” but now I shall call thee back to the Jews; for there ye may come to the shadow; because I was born of the Woman, without an earthly Father. This men may place to the Jews, without considering that she was espoused to an husband; therefore she could not be called according to the words of the Prophet; and yet, I tell thee, from the Woman's being put away, saying, where is the bill of your mother's divorcement? this alludes to the Jews, as a shadow of the beginning; for, through unbelief, my mother was put away as an adultrous woman, being divorced. For though I have ordered thee to bring these chapters together, yet, I tell thee, they have not one likeness; because one alludes to the Jews, the other to the Gentiles. For as an adultrous woman, being put away from her husband, the Jews through unbelief put away my Mother; and it was for their iniquities that she was put away. Therefore, it is for the transgression of the Jews, and for their unbelief, that my Mother was put away from them, as not being acknowledged by them. For, when I came, there was no man; when I called, there was none to answer; because they did not believe the report, that I came to redeem Israel; or that I had any power to deliver them. For, though I rebuked the winds and the storms; and the seas gave up to ME; though I walked upon the seas, as upon dry ground; though I worked miracles, by the fishes, to fill their nets that they broke; and though I fed five thousand with the

five loaves and the two small fishes; yet all this was but as stink in their nostrils—forgotten, like the miracles I wrought in Egypt: and though I made the blind to see, the deaf to hear, and the lame to walk; yet all my miracles were despised by them; they went on like the children in the wilderness, who murmured, because they were not immediately delivered, and brought into the promised land; as they expected that an immediate deliverance should be wrought for them, without having any trouble or difficulties themselves; or without being put to the trial of their love, a trial of their faith, or a trial of their obedience, they expected to be Abraham's children, and to have the promise made to Abraham and Isaac and Jacob, without having Abraham's faith, Abraham's trial, and Abraham's obedience. This they expected in the wilderness, and went on murmuring and complaining, till they provoked me to anger to destroy their fathers, who came out of Egypt; for which reason none but Joshua and Caleb, that came out of Egypt, ever possessed the promised land. Yet I did not return the iniquities of the fathers upon the children, but brought them into the land of Canaan. Here let them look to the wilderness, how I smote the rocks and the waters gushed out; how I sent manna from heaven, and they were fed with angels' food; yet, for all this, they were unthankful; but expected great blessings, that I should shew in love to them, while they shewed no love to me; therefore I destroyed them in the wilderness.

“Here was I their SPIRITUAL GUIDE, their SPIRITUAL TEACHER, by the hand of Moses: and I came down in the bush amongst them, to shew myself to Moses their teacher; but when I saw the perverseness of their hearts, and knowing the temptations they had from the devil, after trying man for more than four thousand years, I took

man's nature upon ME ; I became flesh and blood to dwell with men ; and like man I became an infant of days, to be born of the woman. Here I became in all things like man, to suffer temptations, to suffer persecution ; to resemble man's weakness, by hiding myself. All this I have done, to be a judge of the infirmities of man, that I might be a judge of what man had to go through, and a clear judge of the different conduct in mankind. Thus as man I took his nature upon ME, in the FLESH ; but not in the SPIRIT. And as man I became the prophet—I clothed the heavens with blackness, and I made sackcloth their covering, when I found myself despised and rejected of men ; I gave my back to the smiters, and my cheeks to them that plucked off the hair ; I hid not my face from shame and spitting.

“ Thus as MAN I bore all the reproach of man ; and I bore it all for man, that I should come again in power to destroy the works of the devil. Therefore all shall wax old as a garment ; the moth shall eat them up, because they have kindled a fire that compasses themselves about ; with sparks of fire, walking in the light of their own fire, and in the sparks that they have kindled : this shall they have of my hand : they shall lie down in sorrow.—This hath been already to the Jews ; because they walked in the light of their own fire ; and rejected the fire of my love to come and undertake man's cause for him, to become flesh and dwell with them. But this wisdom, this mercy, this goodness, and this love to mankind, were despised and rejected ; because they did not look to their everlasting happiness ; neither did they consider the shortness of time, how soon the moth would eat them up, and how soon they might go down with sorrow to their graves—to meet the master they had served, and the devil whom they had obeyed. Therefore I told them their dangers, in my Gospel ; I told them the dif-

ferent rewards to the righteous and to the wicked ; I told them I came to seek and to save that which was lost ; that I came to be a light to mankind, for their everlasting happiness in time and eternity : but they refused to walk in the light ; and the fire of my love was despised by them ; so I left them to walk in the sparks of fire they had kindled themselves : for I told them the destruction that should come upon them, that their holy city should be destroyed, that they should be scattered in all nations. This I told them should be their end, if they rejected my offers of love, to gather them together, as a hen gathereth her brood under her wings.

“ But know what I said to my friends and followers—who is among you that feareth the Lord, that obeyeth the voice of his servant ? For I said, as a servant I came amongst them, to be a servant to mankind, and to do the will of my Father : for, as a servant doeth every thing to wait upon his master, to make him comfortable, to take the trouble and burthen from him ; so did I come amongst mankind, to take the burthen and load from them, which is the burthen of sin and sorrow. And therefore I said, they that walked in darkness, and had no light, let them trust in the name of the Lord, and stay upon their God : for he that was near that justified ME, was near to justify my friends and followers likewise ; and therefore I told them, that the Lord would be with them, as he had been with ME : for they should be assisted by my Spirit and my Power : and my power I gave unto them, by the Holy Ghost ; and I filled them with love for ME, as I was filled in love for them. Thus did I do unto them that hearkened to my voice : and they went on in my likeness, to give their backs to the smiters ; for they did not regard the reproach of men. So in one likeness, when I took man’s nature upon ME, my faithful friends and followers

took up the cross to follow ME, and went on bearing the reproach of men.

Then now, who is he that contendeth with ME? let us stand together. Who is mine adversary? let him come near to ME. For now is the time when my adversary shall be destroyed; and those that walk in the sparks of their own fire, which is of anger being kindled by the devil, such will be destroyed by the fire of my anger; because theirs is kindled by the fire of hell; but those that are kindled by the fire of love shall now be saved by the fire of my love.

“And now come to the following chapter, *Isaiah* liv.—“Hearken to me, ye that follow after righteousness; ye that seek the Lord, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him.”

“Now let the wisdom of the world appear,
And let the wise men answer here,
How the true HEIRS can ever come?
Is Abraham mentioned here alone?
Did not the WOMAN bear the SON
That they were all to look unto,
As well as Abraham, they must know?
Because the ROCK it first was ME:
I gave them faith, you all may see;
And in old age I gave a son,
To shew what I for FAITH had done.
When their OBEDIENCE had been tried,
It was to Abraham, 'tis applied,
That he should offer up that Son—
And in his heart the deed was done.
So there's the PROMISE at the first,
That in the end I'll make it burst.

“So now the JEWS they must appear
To own their MOTHER mention'd here,
That I was born to set them free,
An Abraham's promise for to see;
But does the promise stand alone?
No: 'tis the WOMAN bore the SON,

That they are bid to look unto—
 I speak to Gentiles and to Jews :
 The MOTHER she must first appear
 To bring the ISAAC,—men, see clear ;
 But after Isaac he was bound,
 Know then a wife for him was found,
 To bring the Heirs I said I'd bless,
 And so on Jacob it should rest.

“ These are but shadows past and gone ;
 For, like the autumn, all became
 To have these leaves to fly away ;
 The trees stript bare, you all do see,
 And scarce a leaf doth now appear,
 But what seem dead and wither'd here.
 But I have told thee, like the spring,
 These leaves again to man I'll bring ;
 For they shall all bud out anew,
 And men shall find my words are true. ”

“ The Esaus I shall all destroy ;
 The Jacob's I shall now enjoy ;
 And so the Josephs shall appear—
 The banish'd prisoners now I'll clear ;
 Because my wonders shall come on—
 Thou'st felt my power, thou'st felt it strong,
 Which is but cords of love to thee.
 When thou wast filled with jealousy,
 No God in power could now appear,
 As in the Scripture's mention'd there,
 The bowels of the earth to shake ;
 Because that way I said I'd break—

“ For the pillars of heaven shall be shaken,
 and the foundation of the earth shall tremble.

A part of this book is copied from the Sealed Writings, and the remainder from answers given by the Spirit at the time when the book was writing, and taken from Joanna Southcott's mouth by me,
 ANN UNDERWOOD..

Witness, JANE TOWNLEY..

December 3, 1813.

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