

AN ADDRESS  
TO THE  
BELIEVERS IN THE DIVINE MISSION  
OF  
JOANNA SOUTHCOTT.

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MY DEARLY-BELOVED FRIENDS,

It is now nearly twenty-seven years since we were left as sheep without a shepherd, or, without any immediate directions from God, as we had been in the habit of receiving for nearly fourteen years prior to that time; but yet we were not left without instructions how to proceed while thus left to ourselves. The Scriptures and the writings of Joanna Southcott are replete with such information, a little of which I shall briefly notice.

In the 2nd of Timothy and the 4th chap. Paul charges him to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." Now what is the reason that Paul is so strict in thus charging Timothy "before God and the Lord Jesus Christ"? He tells you, "because men would not bear *sound doctrine*." And in the second chapter he says, "study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." This shews, that there would be some who would wrongfully divide the word of truth.

The Lord by the mouth of the prophet Isaiah, saith, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompence, he will come and save you." 35 c. 3, 4 v. I think it must be allowed by us all, that the above Scriptures have a direct reference to the present time,—indeed, I know of no time when preaching was prohibited by the Almighty as it now is; then if the order was valid and of force when given, it must have the same validity and force now, and

our Saviour says "ye have freely received, then freely give." And again, he says to Peter, "Simon, son of Jonas, lovest thou me? Peter answered, Lord thou knowest all things, thou knowest that I love thee. Jesus saith unto him, feed my sheep." John 21 c. 17 v.

Now as there is a danger of dividing the word of truth wrongfully, I think it behoves us all, especially those among us who are looked up to for information and instruction, to be very careful how we divide and place the word of God, which is the word of truth that Paul meant. In the Revelations it is said, "that none could sing the song of Moses, the servant of God, and the song of the Lamb, but the hundred and forty and four thousand. Now the song was, "JUST and TRUE are all thy ways, thou King of Saints."

In a communication given to Joanna Southcott, Sep. 1810, it is said, "But if men ponder on the justness of God in the creation, they will clearly see the justness of God in the redemption, to redeem man from that evil power who seduced him at first to rob God of his honor and man of his happiness. HERE MAN'S THOUGHTS MAY GO DEEP, to see the MERCY and JUSTICE of God in casting out the author of evil, and bringing in the redemption of man. In a communication given on the Tuesday after Christmas day, 1797, it is said,

"I have begun and will go on,

"And every room I'll finish here,

"*Just like the plan that's laid before;*

"And every room I'll make complete,

"Employ my men and finish it.

"But skilful builders must appear,

"Half-learn'd tradesmen will not do here."

Now this brings me more immediately to the subject of this address, wherein I intend to shew the GROUND PLAN that the Almighty laid in the beginning; and then to shew how far he has hitherto acted in accordance therewith.

In the first chap. of Genesis 27 v. it is said, "So God created man in his own image, in the image of God created he him: male and female created he them;" and at the 31 v. it is said, "And God saw every thing that he had made, and behold it was very good." Now in this good and perfect state was our first parents created; and yet in the 2 chap. 18 v. "The Lord God said, it is not good for man to be alone, I will make an help meet for him."

Now if it was not good that the man should remain alone, it is but fair to conclude that the woman was made to better his situation; this was decidedly the intent of the Creator when he made the woman, or there could be no meaning in his words.

Now it is quite plain and clear, that this was the plan of Jehovah in the beginning, but in the 3 chap. we find that the woman, through the influence of that old serpent, called the devil, very soon disobeyed the command of her Creator, by eating of the forbidden fruit, and also brought the man into the same sin with herself; from which have been entailed upon all their posterity, from that time to the present, all the sin and iniquity, all the sorrow and distress, all the labor and anxiety, all the pain and misery both of body and mind, all the poverty and wretchedness, known and unknown, which have been experienced—both by the high and low, rich and poor, the learned and the ignorant, the wise and the foolish, the good and the bad, the bond and the free; from the king upon the throne to the beggar on the dunghill, from the aged and grey to the infant at its mother's breast, from the most pious christian to the most debased infidel, from the most enlightened and accomplished to the most savage and beastly—All, all have felt the painful and lamentable effects of the fatal disobedience—yea, and not only they, but all the animal creation, from the greatest unto the least, from the most useful to the most annoying, from the most domestic to the most wild, from the most pleasing to the most disgusting, from the most harmless to the most poisonous—All, all have partook from her of the fatal draught—Ah! *her, whom God made to complete the happiness of his new creation.* What shall we say, then? Did the devil outwit God, by causing her who was to complete the creation, to be the means of destroying the happiness of the whole? For who, without the visitation, in our own day can justify the Almighty in making the woman? But now that the Almighty, after having examined into all the circumstances of the case, and having the true cause of the evil from the parties themselves, proceeds to pass sentence upon them all in the following manner. Gen. 3 chap. 14 to 19 v. “And the Lord God said unto the serpent, because *thou hast done this*, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which

I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return."

No one will dare to deny the truth of the sentence that was passed upon the man and the woman, as daily experience is a proof of our being to the present day, in every respect, suffering under this heavy sentence; so that even the food we eat, the air we breathe, the comforts and pleasures we enjoy, are frequently but so many sources of pain and misery. But when, or how hath the curse been inflicted on Satan above every creature? Is it not his very delight and element to see and make God's creatures miserable? Has he ceased to do this at any time since he first gained the advantage over our first parents? And can we justify the Almighty in permitting such heavy punishment to rest upon the man and woman, who were *innocently* and *unwittingly* deceived, by the crafty deceit and lies of that infernal and old offender, who had so lately been cast out of heaven for his rebellion, subtlety and lies there, and *that his just sentence should never be executed?* We cannot justify him but by the sentence being executed *as it was fixed at the first*; for as the devil thought to overturn the plan that God had laid when he created the woman, it must be proved that that plan is still maintained, that the Almighty is not a changeable being. But though the devil did succeed to introduce sin and sorrow by the *hand* which God had said should be for man's good, yet we find that God still abides by his first plan, that he is unchangeable, that he did not make her for man's hurt, nor in vain; that he was not disappointed in his design of making the woman, for he yet *will* accomplish the perfection of man *by her hand*—*he will* yet place the enmity in her breast against Satan, and by this means cause him to be finally taken away from the face of the earth.

How many times hath God delivered his people by the hands of women? See in the time when Deborah judged Israel, how Jael took a nail of the tent and a hammer, and nailed Sisera to the ground. Judges 4 c. 21 v.

See also how Esther delivered her people, when they by the subtle arts of that hellish monster who had first deceived Eve, were all doomed to perish. Esther, 8 c. See how the Lord worked round by the woman's hand to turn the whole back

upon the head of him who had invented the evil against them; and this we are told is a deep type how the Lord will turn all the evil that was invented in the garden of Eden against *God and the woman*, by that old serpent the devil; that he will turn it all back on Satan's guilty head, by the simple instrumentality of *the woman*. Again, see how Judith slew Holofernes, by which means she delivered her people, cutting off the head of the leader of her people's enemies. This also is a strong type of Satan's destruction by the woman's hand, who is the fountain, spring and source of all the enmity against God and his people, from the first to the present time, that he shall fall by the hands of a woman the same: that if it was Satan's wisdom in the beginning to destroy the plan which Jehovah had laid, by causing the woman to disobey, it was, *and now is, the wisdom of God to destroy the root of all evil*, the devil, by *the woman's hand*. See how Abimelech wished to avoid it being said that a woman had slain him, Judges 4 c., and so will Satan wish it *not* to be said that a *woman* through the power of Christ hath been the instrument for his destruction:—But inasmuch as he thought fit to make the woman an instrument in his hands, to mar the creation that God had made, even so in Christ, *shall she* be made an instrument to bring man back, not only to the perfect state in which he was created; but to the certainty of him abiding therein;—for if Satan by his malice against God and his creation caused that vessel to be, then to the dishonor of the Creator, is not God able of the *same clay*, to make *the woman* a vessel to his honor? Yes, and that Satan will find to his eternal disgrace.

When Jesus Christ took upon himself the nature of man, he came into the world like other men, by and through the woman; and his word says, that he came to destroy him that had the power of death, which is the devil. Heb. 2 c. 14 v. Here we find that man had neither part nor lot in the matter, that he had no hand at all in bringing Jesus Christ into the world, but that it was all done by *God and the woman*. It was the woman that brought him forth without the aid of man—it was the woman who nursed and suckled him—it was the woman who watched and kept all his sayings in her heart—it was a woman who knelt at his feet—washed them with her tears, wiped them with her hair, and kissed them with her lips. It was a woman that anointed his head with precious ointment, although men were incensed against her for it. There was no woman present when Judas betrayed him into the hands of his enemies. It was women who

stood weeping, while men, *drest in a little petty authority and power* were crucifying him, through the influence of the devil, who thought his hour would never come, that he could again stave it off, and again overturn the plan of the Almighty. But his plan was laid in *secret tracks, unseen* and unthought of by Satan. Now what man is so foolish and ignorant as to suppose, that, if God intended to fulfil his plan by man, that *he would not have done it in his own person when here upon earth?* but as he did not do it in his own person *then*, be assured it never will be done by man. It would be exalting man above himself if he was to do it by man now, and it would be disgracing his Father's plan in the beginning, as though the devil had outwitted him and obliged him to turn another way. But hear what the Lord says:—

“And can it be another way?  
I ask, my honor how 't must lay,  
To say at first I laid a plan  
To be an helpmate then for man;  
As I pronounc'd her for his good—  
*Can man so vainly judge their God,  
Should let the devil me betray,  
And turn me back another way?*  
And tell me I should not go through,  
The plan I'd laid would never do?  
*But now to do it I am come;—*  
And Satan may consult with man,  
To turn me back another way—  
They both together may agree.”

*What Manner of Com. p. 9.*

In a communication given Dec. 18, 1810, the Lord says, “I am Alpha and Omega, the beginning and the ending, the first and the last; so if I began by the woman, to give her to man to bring him to the knowledge of the devil, which caused sin and sorrow, I will end with the woman, to bring you to the knowledge of myself, that ye may have a right to the tree of life. Can you suppose I will *alter my decrees?* Could I not have brought all men to the knowledge of myself when my son was in the body? But as I did not by him, *I never will by any man;* but in my spirit through the woman, I will bring men to the knowledge of myself.” “That as man was not brought to knowledge by my coming into the world as man, *I never will bring them to knowledge by man,* for then I must let down myself and exalt man above me.”

Then shall God change his scriptural plan,  
To feed the pride of haughty man?  
No! this I say will never do,  
But his first plan he'll straight pursue.

For if an angel from heaven should preach any other doctrine than this, he must be accursed, and like the fallen angels, dishonor the son who died for the redemption of man.

It was women who first visited his tomb, and found he was risen—it was to women he first shewed himself after his resurrection—it was women also who first declared his resurrection *to the disciples*. The plan of the Almighty is so closely followed up throughout the Scriptures, from the time the woman was first created, to the time of the ascension of our Saviour, that there can be no doubt with the faithful and true believer, but that he, the Almighty, had always his first plan in view, and that he left here a little and there a little scattered throughout the whole of the Scriptures, as landmarks for us on whom the ends of the earth are come; and Christ himself said, in the days of his flesh, that he would send the Comforter *to bring all things to our remembrance*, and shew us things to come.

Now come to our own day, wherein God hath more fully and clearly shewn his plan from the beginning. by his spirit through the woman; and this he continued to do for twenty three years, with such clear, abundant and conclusive evidence *as cannot be produced in the same number of years since the creation of man*. When the Almighty first visited her, he told her that the angels rejoiced at her birth; and in the hieroglyphic for the year in which she was born, (as shewn in Moore's Almanac for the year 1750,) we have the representation of angels with trumpets sounding, and a number of others, apparently in seraphic joy, listening to them. Now this is a *scientific proof* of the words of the spirit to her. Why, I would ask, should the angels rejoice at the birth of a female child, born of poor parents, who had neither riches power, popularity, nor influence, friends, nor interest, and in an obscure village too; why, I say, should the angels, the heavenly angels, the angels who stand in the presence of that God from whom no secret is hid, and from whom they derive all the knowledge, wisdom and power, of which they are possessed—why should they who are happy and securely seated with the eternal King of Glory, the very fountain of happiness, the spring from whence proceeds every good,—why should they rejoice at such a simple, and, to all appearance, an altogether unimportant event? The answer is clear, beautiful, and conclusive. Although the angels in heaven are seated there in the perfection of happiness, yet they are unable to execute their missions from thence to us mortals here below, without experiencing the annoyance and insults

of the hosts of the devil and his angels, which are hovering in the way, and therefore they rejoiced at her birth, knowing what she was born for, to free them as well as men from all and every malicious hellish host, so that heaven and earth might be united in that perfect harmony, happiness, peace and love, which was intended by the great Creator of the universe, when he first created man, and, when he took upon him our nature to bear the blame that the man unjustly cast upon him in the garden of Eden, that the old serpent, which is the devil, might bear the blame the woman justly cast upon him for betraying her innocence, when he well knew the command the Almighty had given to her. Here was abundant reason for the angels to rejoice at her birth. See how the angels rejoiced at the birth of Jesus Christ, when he came into this world, to suffer his heel to be bruised for man, knowing that by this means he was opening the way for the full and complete emancipation of all creation from the insults and influence of that wicked, hellish, proud, vain, deceitful and rebellious tribe, who had been cast out of heaven for striving to overthrow the throne and power of Jehovah.

No doubt the angels well remembered the mutiny that Satan had caused there ; and if they rejoiced at the first part of the promise being fulfilled, how much more would they rejoice to see the birth of her who was to be the instrument in the hands of Jehovah of accomplishing the last and *best part of the promise*. Now mark, when the Lord begins to work with this instrument, he goes back to the fall, to the plan that he then laid, "I will put enmity between thee and the woman." This enmity is placed so strongly and so effectually in her breast, that everything presented or offered to her is as nothing in comparison to the destruction of that monster of iniquity, the devil, against which she has an irreconcilable hatred planted in her breast. Here we find the Lord acting in perfect accordance with his *first* plan, his *first* declaration, "It is not good for man to be alone, I will make an help meet for him."

For twenty three years, (and ten years the Lord gave her directions for herself, before she was visited for the nations, to prepare her for the work he had for her to do—in all it was thirty three years, the precise number that our Saviour sojourned upon earth,) the Lord was opening the doors of his plan from the fall,—all this time he was shewing us, in language, that, to a faithful believer, cannot be misunderstood, that his determination was to accomplish the *plan he first had in view*, and his promises to this effect are so many,

*so clear, so wise, so just, and so righteous*, that there is no room left for even a doubt. In the last year of her visitation, the Lord shewed us more fully, how, and in what manner, his plan is to be completed by and *through the woman*.

From the 6th of Jan., 1792, to the 27th of Dec., 1814, we find the Lord, throughout the whole time, speaking the same thing,—bringing forward the law, the prophets, and the gospel to shew us that he has been, as it were by an invisible and mysterious hand, carrying on his *original* plan, unperceived by man; and has left us here a little and there a little to shew his regular and unvaried proceeding from first to last, to those who will hearken to his word. I ask, can we suppose after the Lord has gone on for so many years, giving us assurance after assurance of the way and manner he intends to bring in the redemption of man,—year after year he has been renewing his promises, and that with an increase of light and knowledge thereon,—that he has been so many years taking unceasing and untiring *pains* to shew to man the *real nature of his plan*, so that he may be able to justify his God in all he has done;—can we suppose, after all this, he will now adopt the plan that man in all ages has proposed by which the kingdom of Christ should be established? Whoever had a thought or an idea of the plan of God, as revealed to the woman, before it was thus made known? Remember, he is a God the same yesterday, to-day, and for ever; in him is no variableness nor the shadow of turning.—He is the same now, as he was when he said, “It is not good for man to be alone, I will make an help meet for him.”—He is the same God now that he was when he said, the angels rejoiced at her birth, because she was born to free them as well as men from the insults of the devil. He is the same God now that he was when he told her that he would give her whatever she would ask to the half of his kingdom; and did she not ask the destruction of Satan, who had been the cause of all the sin and misery that has existed since the creation of man? He is the same God that he was in the year 1802, when he ordered her to dispute with the powers of darkness; and promised that if she stood out in strong faith in God, and powerful arguments for her Lord, then he would cast Satan *by her weak hand*, and he should find that the Lord had not made the woman in vain; for though Satan had thought to overturn the plan of Jehovah, by causing the woman to hand the knowledge of the evil fruit unto man, yet he shall feel to his sorrow and eternal disgrace, the power of Christ in *the form of the woman*, to hand unto man the knowledge of the good fruit.—He is the

same God now, that he was in the year 1804, when the shadows of all took place; and there is *no shadow without a substance*. In that year the Lord ordered her to seal up Satan's destiny, by sealing up the names of all those who had signed for his destruction, and that his bounds were fixed, that *they were as much forbidden fruit to him, as the tree of knowledge in the garden of Eden was to our first parents*; and that all should be preserved according to their faith in, and obedience to, all the commands given to the woman; but not a word was said, *not a solitary command given*, to obey any directions given to, or through, any man. Then, if in the shadow all must come *to and through the woman*, is not God the same in the substance as he was in the shadow? God is the same now as he was when he shewed the shadow of his power in her, that she declared "she should not have feared had there been ten thousand men and devils before her; that she felt in herself power, that she thought, if he was present, she could tear him to pieces." The Lord is the same now as he was when he said, that the spirit that had been so powerful in her that day, "was the shadow of the substance to come in all. The horror of hell that thou hast felt this day, some will come against thee in, by temptations,—then, as a God *I shall appear in thee*, and cast the devils out of men by my power." W. M. of Com. God is the same unaltered being that he was when he said—

"That men like Adam they are all asleep,—  
*But, when they see the woman for to break  
 Upon the serpent in her fury there  
 In words that all will tremble for to hear—  
 Thou curs'd betrayer, as thou said'st of man;*  
 But then in fury thou wilt surely come  
 Against the serpent, and in rage dispute,  
*While men will tremble, and they'll all stand mute."*

Surely no man can suppose that Jehovah can have forgotten that he has spoken these words, and left them upon record for us, and enjoined implicit faith therein.

He is the same God now as when he said, "WHEN FROM THE DUST RETURN THOU MUST." If he declared the end from the beginning, and from ancient times the things that shall be, saying, MY COUNCIL SHALL STAND, and I will do all my good pleasure, "then have we no room for doubt left, but ought to stand steadfast in our faith in the words of the Lord—in the *great and precious promises* which he has left for us to feed upon; and remember he has told us, that those that speak often one to the other of his *promises and*

*fulfilments*, shall be his in the day when he maketh up his jewels, and he will spare them as a man spareth his own son that serveth him. Ex. B. p. 448. If we have not faith to believe *all* that the Lord hath said, by what law or rule can we believe any part thereof? If we believe only the things that appear likely to take place, according to our wisdom, then do we measure the OMNIPOTENT and ALMIGHTY CREATOR of all things by our weak and shallow capacities. In all ages great and powerful working has been, when there appeared no human probability of the things being fulfilled or taking place, therefore we need not despair of the fulfilment of all his promises, for his word is YEA and AMEN, what he hath said he will fulfil. He is the same God now as he was in the year 1814, when he told us "that these marvellous workings will never appear before the power of Christ is seen in the power of a BRIDEGROOM, according to the MARRIAGE mentioned in the Revelations; then they will see the *second* LIGHTENING like the *first*; and the SECOND is MADE FLESH to dwell with men. And till this be made known and the truth be PROVED, I now tell thee it is not all the bishops in England, nor all the learned men upon earth, that can be competent judges of the Scriptures, to confound those men that write blasphemy against them." Now if the Almighty, when he gave us these words, knew as much as we now know, is it not our duty to believe and firmly rely upon them, although we have not received their fulfilment as we then expected? The Lord knew, when he spoke these words, *all and much more than we now know*; he knew that they would not be fulfilled according to our judgment at *that time*; but yet the *words still stand*, and with the *same power* and force as when they were spoken, because the speaker knew as much then as now, and his *word is yea and amen*; what he hath said, that he will do, *that he will never unsay*; therefore it is our duty to believe and rely upon it *now*, as firmly as we believed and relied upon it then. We then were not only sanctioned, but encouraged, nay much more; for the Lord declares, and that in unequivocal terms, that without a firm belief in this, and charity in the veracity of this word of God, that all our faith and hope is of no avail, and this is expressed in the following terms, which cannot well be misunderstood. "For I now tell thee, the boasters of religion have turned the Gospel in such a manner as to make it appear another Gospel; and therefore it must be men of learning, that can see the plain truth before them, or it must be men of faith to believe that *what I have said I*

*have power to fulfil*, to believe all things, to hope all things, and know that faith, hope and charity must be joined together; but the greatest is CHARITY, to believe and rely upon the HONOR OF GOD, and believe in the Son whom he hath sent, that died for the transgression of man, but is able of the stones to raise up children to Abraham, and to prove his power in raising up a likeness of his body which they destroyed. *This must be the faith of the believers* who now look upon Jesus Christ as an all-sufficient SAVIOUR; for *without this CHARITY, faith and hope will both fail* of looking for the redemption I promised in the end." 49, 50 p. 4 B. W. and Ex. B. 501.

Now, whoever is bold enough to deny, evade, or explain away the *plain and common-sense meaning of the words*, I am bold to tell him that he is influenced by the same spirit as those who deny, evade, or explain away the following Scriptures. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. *He will swallow up death in victory*, and the *Lord God will wipe away tears from off all faces*; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Is. 25 c. 7, 8 v. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; *repentance shall be hid from mine eyes.*" Hosea 13 c. 14 v. "Therefore will he give them up, until the time that she which travaileth *hath brought forth HER SON*; then shall the remnant of his brethren return unto the children of Israel." Micah 5 c. 3 v. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2 c. 14, 15 v. "And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be *no more death*, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne, said, behold I make all things new. And he said unto me, write; *for these words are true and faithful.*" Rev. 21 c. 3 v. "For as in Adam all die, even so in Christ shall all be made alive" 1st Cor. 15 and 22. "For I testify unto every man that heareth the words of the prophecy of this

book, if any man shall add unto these things, God shall add unto him all the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things that are written in this book. He which testifieth these things, saith, surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22, and 18, 19, 20. Out of an innumerable number of passages to the same effect, I shall quote one or two more from the writings. "For in this visitation, I shall shew my power *in the CREATION*, my power in the GOSPEL, and my power to bring in the REDEMPTION of man: because I shall shew my power so clearly *in the creation of the CHILD in thy womb*, that those who mock the SCRIPTURES now must allow, that power which could create a son in thy womb, at this age, could create the man and woman in the beginning, and could create the woman from the man, by the same power and outstretched arm that I create the man from the woman, because a man-child *is creating the man from the woman*, and it is from *this* that my power *shall* be made known to men." "So from my power in THIS, it must prove my power in all." But if *this* never take place, how can his power of being a Creator, ever be made known? *Can the effect take place before the cause?* This is the only way revealed to man by which the Almighty can bring the atheists and the deists to believe in God as a Creator at first, and a Redeemer at last. 5 B. W. 13, 14.

*"I'll shew my power so in thee,  
A God in power, men shall see,  
Is a CREATOR at the last,  
As you may see it nam'd at first."*

5 B. W. p. 15.

Here are the words of the unchangeable Jehovah, who knew the end from the beginning, who is the same yesterday, to-day, and for ever; then who will dare to say that he is not the same in the year 1841, that he was in the year 1814? For know he says, "my words stand as firm as the pillars of Heaven, which cannot be shaken by man, neither can my word be changed by the judgment of man." Man may deny, evade, or explain away the word of God to his own hurt, and to the hurt of all those who listen to, and rely upon him or his explanations; but be assured the word of God still remains the same; for heaven and earth may pass away, but the word of God abideth for ever.

It cannot be denied that the Almighty's greatest, best and

most precious promises are given to us in the *strongest, clearest, and most unequivocal language* that can be made use of; and his assurances that those promises shall be fulfilled in conformity to the words, are in terms that one would be almost ready to conclude would insure a full and lasting faith and confidence therein, "*Heaven and earth shall pass away, but my words shall not pass away.*" Again, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jer. 31 c. 35, 36 v. "Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Jer. 33 c. 20, 21 v. What words can be stronger, what words can be clearer *and less liable to be mistaken?*

In a Communication given March 4th, 1814, it is said, "The third Book of Wonders will soon appear, when the *true daylight will break before them, and the rising sun be opened to their view, that will arise to shine brighter and brighter to the perfect day.*" Now this is either true or false. Those of us who remember the situation in which we were placed at the time these words were given—that the believers were split and divided in their faith and ideas of the *one great character*, so often and so pointedly spoken of, throughout both the Scriptures and the writings—that no sooner had we received that book, than all our various ideas and preconceived notions vanished as darkness before the light—as the light of the moon before the rising sun, and we went united together as the heart of one man, till the end of that year. *We had the SMILES of JEHOVAH upon us*—the light was such that it defied all opposition—the Scriptures were opened so clearly, that the bigoted professor of christianity, and the open and avowed infidel alike were put to silence—the humble professor of christianity, the mild and considerate Jew, with the hesitating infidel, were all ready to acknowledge that it was a superior light upon the Scriptures than they had ever seen before, and should it be borne out by the event taking place, they would gladly receive it.

Now every believer who has given up the faith that he held in the year 1814, must acknowledge that he has left the

*true daylight*, and also that he has left the *acknowledged plan of the Almighty at that time*; or he must prove, and that on the best authority, that the Almighty has changed his plan since that time; or, that it was not the true daylight, and so give the lie to the word of God, and the facts arising from that word at that time. If it was the plan of God *then*, be assured it is no less the plan of God *now*. If it was not the plan of God, *then hath God designedly led us wrong, greatly encouraged and strongly supported us in that wrong*. But I say let God be true and every man a liar, who either says that he hath deceived us by telling us what was not the truth, encouraging and supporting us in believing it, or that he hath changed from the plan that he then had, and as one said to me, that the Lord only said those things to cheat the devil with; but for my own part I would sooner believe there was no God than such a God as this.

In the 12th page of the 5th Book of Wonders, it is said, "For this is the grace, in the end, that is to be brought to man at the revelation of Jesus Christ, *that never was revealed before, in what manner I should reveal the Son that should be born to establish my kingdom, and bring in grace and peace to all mankind*." Again, the Lord says in page 62 of the 4th Book, "Because I have made *this clearer to mankind than ever I made things before*, either by the Prophets or in my Gospel." And in the 26th page of the 5th Book he says, "But the way I should come to fulfil my words *was never revealed to thee, till this year, from this visitation*."

"Since earth's foundation o'er was plac'd,  
And God created man;  
*He ne'er so much unveil'd his face,  
Nor shew'd us all his plan.*"

Now if this revelation that was given in the year 1814 really be the *clearest, plainest, and most to the point of the plan of the Almighty from the first*, of any before given, how can we wonder at men stumbling in that revelation which is *not so clear*, and also was given so many hundred years ago, when we see with our own eyes, and hear with our own ears, that those who had this *clearest revelation* given to them in their own day and when they were of mature years, that they should stumble, disbelieve and try to persuade others that there is no truth nor dependence upon that revelation; but will deny, evade, or explain away the very words themselves—how, I say, can we wonder at the professors of christianity being stumbled, when their revelation, the whole that they have to depend upon, *was not given so clearly*, and is now

almost worn out by long standing? The Lord says, "I now tell thee my coming in the spirit is to renew my words, to fulfil my promises, and to pour out my spirit upon man, that they may see the fulfilment of my words, that hath appeared to thousands *to be worn out with long standing*, that men cannot see the print appear, because the fulfilment is not accomplished." Communication given December 31st, 1807. How often does the Lord tell us he will fulfil all his promises to man, *according to the words in which they are made*, though not at the time men expect them? In a Communication given Oct. 17th, 1809, it is said, "yet when they see thy writings brought round to be fulfilled, *according to my words*, at a time they never expected them, then the eyes of their understanding will be opened clearly to discern the truth of my Gospel, that I shall fulfil it *according to my words, at a time they never expected.*" But according to the 30th page 3rd book of Wonders, before brought forward, they cannot be proved to be true, till *there be one raised up, and MADE FLESH to dwell among us*, to prove how that Jesus Christ did take upon himself the nature of man, in the Virgin's womb.

In a Communication given July 1st, 1802, it is said,

"There's not a word that I have spoke,  
However men may laugh or mock,  
*But I the word will wisely clear,*  
*And prove to man 'tis he doth err."*

"Because in the end when they see thy prophecies come round to their own shame and confusion, in a way they never discerned, and things go on to be fulfilled *perfectly to the words that I have spoken to thee*, but not as hasty as men expected; then thousands and tens of thousands will be as brands plucked out of the burning, and know the Scriptures to be the word of God." Controversy with the Worldly Wise, p. 22.

"He that will believe one prophecy and not another, is no believer at all." Expl. of B. p. 223.

Although I have considerably overstepped the bounds I first intended in this address, I wish, in conclusion, strongly and earnestly to advise the Believers, one and all, deeply to consider THE PLAN that Jehovah had in view, when he said, "It is not good that the man should be alone, I will make an help meet for him." See how he has gone on, for now nearly six thousand years; that he has not yet varied in one instance; for no sooner had Satan taken the advantage of the woman's innocence and ignorance, but the Almighty steps forward with a promise, that "the seed of the woman shall bruise the serpent's head."

How many times has the Lord in a most wonderful manner delivered his people by the hand of women? Then his taking upon himself the nature of man, in the Virgin's womb; and now, in our own day, he hath visited a woman, and placed in her that enmity, which he promised in the garden of Eden; thus shewing us that he has gone on like a flower in the bud, opening more and more; and has promised to go on till the full blown flower appears:—or like the dawn of the morning, before the sun rises, to become lighter and lighter; so that we can see objects clearer and clearer; *till at length the sun arises in all its brightness.*

See the additional light brought in by the Gospel. Again, the still stronger light that was brought in by the visitation of the spirit, in our own day; which is represented by the Lord to exceed the light of the Gospel as much as the light of the Comet, in the year 1811, exceeded the light of one of the stars. Thus it rose in magnitude and importance till the year 1814, when we had given to us a *greater, a brighter, and a more glorious light, than had ever before been revealed to man.* It was, first, perfectly like seed sown in the ground, and buried down, till the blade appears; then the stalk arises to the view of the beholder; but the kind of grain is not demonstrated till the ear is seen, then all will allow what kind of grain was sown in the field. But there is no actual and substantial benefit till the corn be ripe for the harvest: then will be the reward of all the toil and labor, and of all the anxious waiting of the Husbandman.

In this manner we must mark the rising of all things that come from God. See 2nd B. of Visions, p. 56. What unbelief, what uncharitableness, nay what madness must possess the mind of the man, who, after having viewed the progress that Jehovah has made in his original plan hitherto, can for one moment hesitate to believe that he will complete it according to his first intent, when he made the woman—according to the intent of his mind when he said, his delight should be with the sons of men—according to the intent of his heart when he said, “The Kingdom of Heaven was likened to ten virgins that went out to meet the bridegroom; and said the bridegroom cometh, go ye out to meet him.”

*“But like a bridegroom cannot be  
Without a woman all must see.”*

But whether you will hear or whether you will forbear, it is our duty, while preaching is out of season, to exhort, according as we have opportunity, with all longsuffering and doctrine, for the purpose of strengthening the weak hands

and confirming the feeble knees in their most holy faith ; and after having done this, we have the satisfaction of knowing that we have so far done our duty according to all the known rules that are laid down for us in sacred writ ; and that whether you will hear or whether you will forbear, we are well assured that the Lord will fulfil his plan which he laid down in the beginning ; that he is the same unchangable Being he ever was ; that it is man, through the hellish influence of that old Serpent, who thought in the beginning to outwit the Almighty and rob man of that happiness he was created to enjoy, hath sought out many inventions, and is still doing so by forming new plans of his own.

After perusing the above, it may be that some may say, Ah, but he has left out all the conditions. To such I say, if the plan the Almighty set forth in the year 1814, was on conditions, then the conditions not being complied with caused the Lord to turn a different way. These conditions either were or were not refused through the influence of the devil ; if they were refused through that influence, then did the devil frustrate the plan of the Almighty ; and if he had the power to frustrate the plan of the Almighty in the year 1814, he may and also will frustrate his plan in any future year. If the Almighty caused the conditions not to be complied with, then did he frustrate his own plan, and by the same rule may do the same again.

But I say, conditions belong not to God, nor to his plan, because he is unchangable ; but to man who is changable. Hence this caution, " Let him that thinketh he standeth take heed lest he fall."

Though I have said much more than I intended to say, yet I cannot forbear bringing forward one quotation more, as a contrast to conditions belonging to Jehovah, and which ought to satisfy every believer on the conditions ; and then I shall conclude this address, praying that the same singleness of heart to the honor and glory of God, and the good of his creatures, may influence you in the perusal of it, that has influenced me in the writing thereof ; and that the blessing of God may attend it so far as it is agreeable to his will ; and may we all respond to the following prayer :—

Thy Spirit Lord vouchsafe to us,  
 While in this vale we go ;  
 That we with joy may see thy face,  
 When thou shall come to free  
 The world from sin, as thou hast said,  
 And bind our cursed foe ;

And reign on earth our God and King,  
Supremely here below.

The following is the quotation from the Explanation of Parables, 28, 29 p. "How canst thou marvel at these parables that are brought forward by ME *more plain and clear, to shew my firm decrees in the creation*,—what I said when I created the woman at first—the Promise that is made in the fall—my being born of the Virgin—my promising to come again as the *bridegroom, to free the fall of the woman*—or how could I bring in the Redemption of man? Now if men have wisdom to discern this parable, (of the Knight) being brought forward by ME to be placed a likeness of my bible, it is a parable clear to be understood, *how my decrees were fixed*, and how they will be fulfilled, and how the *enmity of Satan will swell the pride of men to prevent it*. So clear is this parable before you, consistent with my words, that every man endowed with reason, that weigheth it deeply with the beginning, and with my gospel to the ending, must clearly discern from the sense of the parable, *that it is the Promise made to the woman*, to bring in your Redemption, as I have said; and when men discern *it was MY COMMAND to have it brought forward*, as a parable to shew you the end, then they would clearly discern MY DECREES, *when I laid the foundation at first*, in what manner I should fulfil them, when I come to give them the Kingdom, in innocence, peace and happiness, as it was designed at first before man fell. But then I shall make his standing more secure, when I have destroyed the power of the adversary, who began by arts to betray the woman, and seeked her murder at the first; and so he is going on to the last; *but my decrees he cannot frustrate*; and the end will convince mankind how wrong hath been their malice, (like the Knights' against the child in the parable,) to try to shun *my just decrees*, which are for the happiness of man. So let them weigh the parable deeply, and call the whole to their remembrance; then they will see *there is not a parable standing on record, more plain to shew them the end of my decrees*, than that parable is. And let them know, it never was a woman's wisdom to bring forward such parables, to place with the Scriptures; for if you discern the Scriptures, it is a perfect likeness of the end; neither was it Satan's wisdom to bring forward such parables, to shew you all that *my decrees at first*, what I said *in the creation*, I should fulfil them at last, that they stood like the parables, that *all arts were used in vain to break the decrees*. Now thus I have shewn thee plainly of one parable; and what I have said of one, I shall say of all."

Nothing can be more plain, clear and explicit on the point than the above; and I would recommend the serious perusal of the whole of the book, and to weigh it deeply with the plan of God as set forth throughout the Scriptures, and the writings; but especially as set forth in the last and clearest revelation that ever was given to man, **THE BOOKS OF WONDERS**. I shall now conclude this address with the words of king Jehoshaphat to the children of Israel, 2nd Chron. 20 c. 20 v. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." And the Lord by the mouth of the prophet Isaiah saith, "If ye will not believe, surely ye shall not be established."

I beg to subscribe myself, your fellow labourer in the work of the Lord, through **JOANNA SOUTHCOTT**,

**JOSEPH JOWETT.**

*Sandy Lane, Edgbaston, Birmingham,  
September 28th, 1841.*

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*N. B. I wish it to be distinctly understood that the above is not intended for publication: but having a desire to address the believers on the nature of the plan of Jehovah from the beginning, and not having time to write a long letter to many places, I have, with the advice of a number of friends, adopted the above mode, thinking it the best.*