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JOANNA  
**SOUTHCOTT'S**  
MISSION  
**VINDICATED;**

IN AN  
**ADDRESS**

TO  
**The People of GOD,**

WHO ARE  
WAITING THE ARRIVAL OF THAT PERIOD, WHEN THE  
KINGDOMS OF THIS WORLD SHALL BECOME  
THE KINGDOM OF  
OUR LORD AND HIS CHRIST.

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BY DR. J. S.

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JOANNA

SOUTHCOTT'S MISSION

VINDICATED.

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**T**HE purport of this publication is to prove, from Scripture evidence, that some such character as Joanna Southcott must be brought forward, and supported by the divine power in these latter days; for the purpose of introducing into the world some High Personage, who shall reign splendidly and gloriously in Jerusalem, and govern the children of Israel for ever.

O ye sons and daughters of God, "whose lot is among the saints\*," peruse these few following pages, penned for your encouragement and support, in the trying hour: and may you be enabled to stand firm, and unshaken, though it be amid all the varied, and trying persecutions of a frowning, indignant world.

Jacob, in blessing his sons, prophesies respecting Judah, in the ensuing remarkable words; "The sceptre shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come: and to him shall the gathering of the people be†."

\* Wisdom, v. 5.

Gen. xlix. 10.

On a superficial view of this subject, some commentators have asserted, that the sceptre in the fullest sense of the word, was departed from Judah, at the period when our blessed Redeemer came, to lay down his life for the sins of his people; because the Jews were then under the power and dominion of the Romans, as they themselves acknowledged before Pilate; We have no king but Cæsar. Whereas, if the almighty Father did purpose to bring forward a son of Judah, who should ascend the throne in Israel, and the blessed Saviour of the world did not, at the time of his appearance on this earth, assume that government; the prophecy could not possibly have its accomplishment in his sacred person: Therefore the sceptre could not be said then to be departed, otherwise the prediction must have been vain and to no purpose. And if Jesus did not take upon him the office of Governor, but withdrew from it; declaring to his disciples, that he should go unto his father, and they should see him no more; and sacred writ does inform us, that Shiloh should govern the people of God, and abide with them for ever; this person must evidently be a separate and distinct character from the Saviour. And: therefore though the sceptre was for the time, wrenched from the hand of Judah, it nevertheless could not be said to be departed, but only withdrawn; and doubtless for this purpose; that it might be reserved, by the power of the Almighty, for that very person, whom, in his sacred council, he might think well to send in the latter day, and at the appointed time. And the Period, (according to the opinion of our most able Commentators,) is nigh at hand when this prophecy shall have its entire and complete fulfilment in Shiloh, that Mighty



Prince, who shall take this sceptre, and sit on the throne of his father David, that he may dwell with, and govern his people here on earth. Besides it is here added, "and to him shall the gathering of the people be:" whereas the followers of the Holy Redeemer have been scattered and persecuted from the very first; and so remain to this day: nay Jesus positively declares, that in this world, his followers shall have tribulation. But lest his disciples should be swallowed up of overmuch sorrow, he mercifully adds, Be of good cheer, I will see you again: and therefore, when about to leave this world, and to resume his throne in heaven; he informs them that he would not leave them, without some one to comfort and support them; but that he would pray the Father; and he should send them one who should abide with them for ever: and declares to them at the same time, that when come, this person should reprove the world of sin; because they believed not in the efficacy of his grand atonement; that he should reprove the world also of righteousness, because Jesus was to go unto his Father; and the disciples were to see him no more: that is to say tabernacling on this earth. Hence it is evident, that Jesus did not intend to come again, in his own person; so as to dwell upon this earth, in any visible form: and since this Holy Comforter, whom he had promised, as about to come into the world; was none other than the spirit of the invisible God; he must therefore of necessity assume some body, ere he could become visible, so as to sit on the throne of David. And that this body must be of the human nature, is manifest from St. Paul, "Then shall the Son also himself, be subject unto him that

put all things under him ; that God may be all in all\*." We find in holy writ, that God gave unto Adam the government of this earth ; and put all creatures upon the earth under his authority : but when Adam fell, it appears that this power and dominion, were delivered over unto satan ; and that by Adam himself, in the very act of that his transgression. Hence satan could say, " that all the kingdoms of the world were his ; for they were delivered unto him, and he was empowered to give them to whomsoever he would†." Hence he is also called the prince of the power of the air : and likewise the god of this world ; he has also the command, in some measure at least, of all the animal creation : else why is it that the human race suffer so much ; and even infants, who cannot be otherwise than perfectly innocent in the sight of God ? If we go to the lower order of creation, who are even incapable of transgressing the divine law, we see them also suffering in the like manner with ourselves : and St. Paul, giving a reason for this, declares, that the creature itself is subject to vanity, subject to sorrow and death ; and that not willingly, not from its own voluntary act, but by reason of him, who hath subjected all things in hope. This earth then, when God pronounced his anathema, was not put under an everlasting curse ; but was delivered over to the dominion of satan, that at God's appointed time, it might be freed from this bondage of vanity and corruption, and again be restored into the glorious and incorruptible state, and liberty of the sons of God. Therefore Adam

\* 1 Cor. xv. 28.

† St. Luke, iv. 6.

Delivered all over in hope and confidence that God sooner or later would rescue him and his posterity, from so forlorn and wretched a state. And hence it is that St. Paul, as directed by the holy spirit of God writes thus, "Then shall the Son also himself, be subject unto him that put all things under him:" that is, be subject unto Adam, who delivered all into the power of satan. And we see now pretty clearly who this son is. It appears that this is none other than the Spirit of the living God, that is the holy Jesus, (who is one with the Father;) who pledged himself to see his disciples again in the character of Comforter, that is no doubt in the person of Shiloh; and declared that he would then abide with them for ever. For this purpose he must as it were, become subject unto Adam; must assume the human body; since without this, he could not sit as King in Jerusalem, and there govern the children of Israel; as foretold by Jacob. Now notwithstanding man has abided upon this earth nearly six thousand years, under the cruel tyranny of that infernal fiend who governs it; for to him it is that we must ascribe all that misery and sorrow experienced by the human race, from the period of the fall, down to the present hour: yet is man at this day, as unable to devise any means for the purpose of stemming the current of that violent & cruel rage, manifested under the dominion of this fiend; as he was at the very first. Nevertheless holy writ declares that a period shall come to all our woes; and mankind shall live free from misery and trouble, and even from death. To accomplish this great end, it is therefore necessary, that some highly exalted character, do tabernacle upon this earth among the sons of men; since none but the arm of Almighty Power is, or

can be capable of rescuing the descendants of Adam, from the fangs of so inveterate, and withal so potent an adversary.

That this great Personage was to come in the latter days, in some **VISIBLE** form, is evident from our Lord's own words to his disciples. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in my Father's kingdom;" that is, the kingdom of God; the arrival of which, we have been so long imploring of God the Father, through the intercession, and by the positive order of God the Son: Thy kingdom come—and this kingdom is thus to be established, that God may be all in all: that is, that God may fill both heaven and earth with his sacred and **VISIBLE** presence: that God may dwell among and be in his people; in order that his sacred will may be done, without the intervention or interruption of evil; and as punctually and faithfully by the descendants of Adam, here upon earth; even as by the holy angels in heaven.

Our Lord likewise informs us, that when this sacred person shall come, he shall reprove the world of judgment; because the prince of this world is judged. Indeed, where the presence of God is, there Satan can never come; and of course Satan will at that time, throw up the reins of government, and flee to his own place. Then will sin and sorrow cease; neither shall there be any more pain or any more death; but mankind will be free from trouble: and will live happily upon this earth, as do the holy angels in heaven. Nay, perhaps much more so; for this consideration more especially, because the holy Jesus, God's beloved Son, did not only condescend to die for our sins; but as a consequent of that his death, hath procured for us



this great, indeed I had almost said this infinite degree of happiness.

Oh, how great is the goodness of God!!!

We find David frequently petitioning—Lord remember the son of thine handmaid! David, out in this address, cannot have reference to his own mother, nor yet to the Virgin Mary; but to a descendant of his house, who at some future period, and by a SUPERNATURAL power, should bring forth a son to ascend his throne. And therefore as the words are prophetical, as well as petitionary, they may thus be paraphrased—“O Lord, remember thy promise, and condescend to visit this earth, in the Son of thine handmaid; and to take the reins of government (for thine alone it is to govern) and hasten the glory of the latter day, when sin and sorrow shall cease; and come among us, that by thy sacred presence, thou mayest promote the happiness of thy people, and dwell in, and with them, here upon earth, a thousand years.”

St. Peter, in his address to the people, on the day of pentecost, when speaking on the outpouring of the Holy Spirit, says, “This is that spoken of by the prophet Joel\*.” The apostle is very just in this his observation; this was certainly a fulfilment of that prophecy; but it was in part only; this was the commencement of that great and wonderful work of God; but its entire completion was reserved for some future day; since, at the time the apostle speaks of, but very few individuals, compared with the whole of the human race, were thus gifted; and the extension of this divine favour was also quickly withdrawn. But we look for a period when the words of this prophet shall have their

\* Joel, ii 28.

entire and complete fulfilment. And according to this same prophet, this day is now at hand; seeing we have before us all those signs which he declares should precede that period—the outpouring of the Holy Spirit upon all flesh. And added to these, we see other predictions fulfilling—we see the rod coming forth from the stem of Jesse, and the branch issuing out of his roots, in the person of Shiloh, as mentioned by Jacob. This same sacred character was likewise spoken of by the prophet Balaam, full 3260 years since; who, though a wicked man, on this occasion nevertheless was compelled to speak only what God should put into his mouth. His words are, “There shall come a star out of Jacob, and a sceptre shall rise out of Israel; and shall smite the corners of Moab; or, as the original expresses it, smite through the Princes of Moab; and he shall destroy all the children of Sheth\*.” This is a character which Jesus in his capacity, as Saviour of the world could not fulfill; it therefore does not refer to him, but to some other, and without the shadow of a doubt, to the person to whom I have applied it. Upon this same person, the prophet Isaiah declares, “shall rest the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord: and that he shall smite the earth with the rod of his mouth; and with the breath of his lips shall slay the wicked†.” and that in his days, “the wolf shall lie down with the kid; and the cow and bear shall feed, and their young ones shall lie down together; and the lion shall eat straw like the ox; and none shall hurt or destroy, for the earth shall be full of the knowledge of the Lord, as the waters cover the seas‡” In the ninth chapter of this

\* Numbers, xxiv. 17.

† Isai. xi. 2. 3. 4.

‡ Isai, vi. 6. 7. 8.

prophet, the blessed Redeemer is spoken of where it is said, "Unto us a Child is born, unto us a Son is given; and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father.\*" Whereas in the eleventh above quoted, a person is spoken of who should in some measure be subordinate to this First, in that it is said, The Spirit of the Lord shall rest upon him; that is, the Spirit of the mighty God, the everlasting Father, spoken of in the preceding chapter; and this spirit so resting upon him, should make him of quick understanding in the FEAR of the Lord; an expression which can in no wise be applicable to the holy Jesus, who declared that he was one with the Father. Neither in his days, while the holy Jesus was upon this earth, did that wonderful harmony subsist as here mentioned, throughout the whole of creation; but every thing continued to hurt and destroy as before. Therefore as this happy period is yet to come, we have a right to look for its arrival under the government of Shiloh, who is certainly the person here mentioned: Indeed, I see not how the words can apply to any other. We may therefore go on with our favourite theme; and urge with great propriety, that God will forthwith in this our day, fulfil what he has spoken by the prophet Joel, "I will pour out my Spirit upon ALL FLESH, and your sons and your daughters shall prophesy; and also upon the servants and handmaids of those days will I pour out my Spirit.†" Yes, on the arrival of this period, God will send forth his servants, commissioned even as were the apostles, to exhort all nations to prepare themselves for the presence of the holy Shiloh, by

Isaiah, ix. 6.

† Joel, ii. 28, 29.

repentance, and an acknowledgement of the truth as *it is in Jesus*: for the Saviour declares, that this sacred person, the Comforter, whom he should send in the latter days, and who was to abide with his people for ever, should convince the world of sin; because they honoured not the Redeemer as God, and attended not to his command; If ye believe in God, believe also in me, for I came forth and proceeded from God. And these persons will be gifted also in like manner, as the first pious preachers of Christianity, with the power of healing every disease with only the word or touch; and will even be enabled to raise the dead, where it may be requisite, to convince the world that they are really sent from God.

In still further proof respecting our subject, we refer to Esdras: "Esdras saw upon Mount Sion, a great people whom he could not number; all of them praising the Lord with songs; and in the midst of them a young man of high stature, taller than any of the rest;\* and upon every one of their heads he set crowns;†" and became himself still more exalted, for this his act of beneficence and condescension; and upon Esdras asking who he was, an angel answered him and said, This is the Son of God whom they confessed in the world. This Son of God can be none other than the great and mighty Shiloh, promised by the Saviour of the world, as the Governor, and the stay, and comfort of his people, who should abide with them for ever. Therefore Shiloh is no less a person than the Holy Ghost, visible in human form.

\* Highly exalted, being the Son of God.

† 2 Esdras, iv. 1.

Why Esdras's Works are deemed Apocryphal is, perhaps, easily ascertained. Esdras tells us, "that in forty days he penned two hundred and four books;\*" and when those days were ended, the Highest commanded him openly to publish the first that he had written, that the worthy and unworthy might alike have access to them; (see that denominated Ezra;) but he was ordered at the same time, to preserve the seventy last for the perusal of the wise only; that is, not merely the literati, but the worthy, as noticed in the preceding verse, those who were wise unto salvation. Therefore it has been, it should seem, uniformly the endeavour of that pious soul, to accomplish this great work; most probably in influencing the minds of the various synods and councils, from the earliest period of the church to the present day; lest they should see the beauties contained in those his seventy books, and acknowledge them to be from God; in which case, as the prophecies are in general so easy to be unfolded, it is not unlikely, humanly speaking, but that the great end might in some measure be frustrated, by the text being thus laid open before the time. Therefore it is, we suppose at least, that we find those his writings, now especially that they are about to be fulfilled and brought into repute in the Christian Church, almost universally rejected. And this perhaps, and no doubt, but that when the time shall arrive, these sacred writings may at once shine forth with such splendid Refulgence, as to strike the world with awe and astonishment; and thus convince many of their error, and bring them unto God.\*

\* 2 Es'ras, xlv. 43, &c.

† There can be no doubt, but that many of God's eminent servants have

If the reader wish to know why I make choice of the scripture of Esdras, in support of the cause I am embarked in, I do it because firmly persuaded that these his works were dictated by the Holy Spirit of God, even as other parts of the sacred volume; and this is proveable from his having inserted in them several wonderful things, and prophetic; among many which might be adduced, we fix only on one, which will be sufficient for our present purpose; read the eleventh, and two following chapters: you will there find a prophecy, containing a history of England from the time of King John, down to the present period. But as this is already explained in a work entitled, “Reasons for the fall of Man,” I do not take upon me to pen down particulars, but refer rather to that treatise; as my business in this address, as much as possible, is to study brevity and usefulness.

Now to our purpose, which is FULLY to *support* the character Joanna Southcott did assume. Therefore, Reader, take the following—peruse it without prejudice, and God prosper it to thy good.

certain duties to perform, after they cease to dwell upon this earth. Esdras it seems was appointed to preserve these Writings for the perusal of the worthy only, and yet they were to be published to the world. And for this end, no other mode, one should imagine, at least, could have been adopted by him than that above referred to. Look into the 18th chapter of Genesis, and 19th verse, and you will there see a case in point. “I know Abraham, that he will command his children, and his household after him, that they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he hath spoken of him.” Now the Scriptures mention no children born to Isaac, until after the death of his Father; therefore this office, which Abraham had to perform, could not be fully entered on, until some time after he had ceased to exist on this earth.

The sacred texts of scripture which I have fixed on, as coming nearest to my argument, will be penned down without comment; because the words are sufficiently explicit, and cannot well be taken in any other sense, than as pointing directly to my design. It appears indeed, and that clear as the noon-day sun without a cloud, that Joanna Southcott, or some such character, together with the chief of those persons and circumstances, which were to be attendant on her, the various offices to be sustained, and the duties to be performed, (comparatively even the whole it seems, of what she was required to do, according to the tenor of her own writings) are so clearly stated in the sacred text, as to render it next to impossible, for any one to err in the application. However, I have thought it no more than my duty, to point out by small but appropriate notes, at the bottom of the different pages, those passages which I principally have an eye to in this work; and hope the reader will not take umbrage, or yet deem me over-officious in thus attempting to explain what the sacred text expresses so clearly, as to render explanation almost unnecessary.

One thing I cannot omit stating in this part of the work : this Book of Esdras has evidently been penned more than 2200 years ; and considered as a prophecy, its authenticity must therefore be highly respectable.

## II. ESDRAS.

### CHAP. I.

Verse 9. How long shall I forbear them unto whom I have done so much good ?

12. Speak thou therefore unto them, saying, Thus saith the Lord.

13. I led you through the sea, and in the beginning gave you a large and safe passage ; I gave you Moses for a leader, and Aaron for a priest.

14. I gave you a light in a pillar of fire, and great wonders have I done among you, yet have ye forgotten me, saith the Lord.

17. Where are the benefits that I have done for you ? When ye were hungry and thirsty in the wilderness, did you not cry unto me,

18. Saying, why hast thou brought us into this wilderness to kill us ?

19. Then had I pity upon your mournings, and gave you manna to eat ; so did ye eat angels' bread.

20. When ye werethirsty, did I not cleave the rock, and waters flowed out to your fill ? For the heat I covered you with the leaves of the trees.

21. I divided among you a fruitful land.

28. Have I not prayed you, as a father his sons, as a mother her daughters, and as a nurse her young babes :

29. That ye would be my people, and I should be your God ; that ye would be my children, and I should be your Father ?

30. I gathered you together, as a hen gathereth her chickens under her wings.



The preceding verses are here inserted, chiefly to shew the wonderful loving-kindness of God towards his Israel; not, Reader, that thou shouldest presume, but that thou mayest with the greater degree of pleasure and confidence, entrust thine all into his hands, as into the hands of a faithful Creator; who will in compassion to his creatures, be faithful to his promise. Hath he said, and shall he not do it? Heaven and earth may pass away; but his word shall not pass away. For thy consolation therefore, peruse the ensuing verses, which are a call to the Gentiles, and really do abound with mercy.

24. What shall I do unto thee, O Jacob? thou, Judah wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

35. Your houses will I give to a people that shall come; which not having heard of me, yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36. They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37. I take to witness the grace of the people to come, whose little ones rejoice in gladness, and **THOUGH THEY HAVE NOT SEEN ME WITH BODILY EYES, YET IN SPIRIT THEY BELIEVE WHAT I SAY.\***

38. Behold what glory; and see the people that cometh from the east:

39. Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micah, Joel, Abdiel, and Jonas, .

\* Joanna Southcott's sealed people.

40. Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.\*

## CHAP. II.

Verse 10. Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.†

11. Their glory also will I take unto me,† and give these the everlasting tabernacles, which I had prepared for them.

14. Take heaven and earth to witness; I have broken the evil in pieces, and created the good; for I live saith the Lord.

\* That is to say, Persons endued with the Spirit and Power of those eminent Servants of God.

† That is, those who believe in the Holy Shiloh; and as the Psalmist observes, kiss this sacred Son of God. This expression occurs in the second Psalm; the whole of which speaks pointedly to this same Person, and not to the Redeemer; because the Office therein mentioned which this Great Personage is to sustain, in no case whatever is, or can be applicable to the Saviour; for this Son of God is to reside upon this earth, and to have the command of all that dwell upon it. And moreover it is said, that he shall rule with a rod of iron, and break and dash in pieces all who oppose his authority; therefore the Psalmist advises all nations, and all human authorities, to serve him, and meekly to submit to his sovereign will; because, for the reasons just stated, all opposition must be in vain.

‡ Their glory, that is, This Son of God, (upon whom as Isaiah observes, xiv. 24, they shall hang all the glory of his Father's house) shall take their glory, that is, the reigns of their government into his hands, and shall sit upon the throne of his Father David, in Jerusalem.

§ Joanna Southcott, according to her writings, came by God's appointment, to bring the good fruit to mankind, even as Eve plucked the evil. See her lamentation for the fall, in the Sixth Book on the strange Effect of Faith; than which a finer composition upon the subject was never penned; and no wonder, because dictated by the Holy Jesus, who has been frequently seen at her side, communicating to her what she should write.

13. Mother embrace thy children, and bring them up with gladness ; make their feet fast as a pillar ; for I HAVE CHOSEN THEE, saith the Lord.

16. Those that be dead will I raise up again from their places, and bring them out of their graves.\*

17. Fear not, thou mother of the children ; for I have chosen thee, saith the Lord.†

18. For thine help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee, twelve trees, laden with divers fruits.‡

19. And as many fountains flowing with milk and honey,§ and seven mighty mountains, whereupon grow roses and lilies ;¶ whereby I will fill thy children with joy.

28. The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29. My hand shall cover thee, so that thy children shall not see hell.

33. I Esdras received a charge of the Lord. upon the Mount Oreb, that I should go unto Israel ; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34. And therefore I say unto you, O YE HEATHEN, that hear and understand ; LOOK FOR YOUR SHEPHERD, he shall give you everlast-

\* Joanna Southcott hath declared in her works, that those of the sealed people who shall leave this earth before the happy day arrive, shall at that period return again.

† These words shew, that some such character as Joanna Southcott should make her appearance upon this earth, in the latter day ; and speak so pointedly to the purpose, that it is wholly impossible for any one to mistake their meaning, or understand them as applying to any other person.

‡ J. S. Twelve Judges. § J. S. Twelve Jury. ¶ J. S. Seven Stars.

ing rest ; for HE IS NIGH AT HAND, *that shall come in the END of the WORLD.*

Glory to God in the highest,  
On Earth Peace,  
Good-will towards Man.

All hail, thou gracious, and ever blessed King,  
**SHILOH!!!**

II. ESDRAS, ii. 38, 36, 37, 20, 21, 23.

Readers, arise, stand up, behold the number of those that are sealed for the feast of the Lord. The long expected day is arrived ; thy God is coming to tabernacle upon this earth, therefore prepare to meet him. Flee the shadows of this world—receive the gift that is given you and be glad, giving thanks to him that hath called you to the heavenly kingdom.

Do right to the widow—Judge for the fatherless—Heal the broken and weak—Defend the maimed, and laugh not a lame man to scorn—Give to the Poor—Defend the Orphan—Clothe the Naked ; and God hath declared, that he will give you the first place in his Resurrection.

PRAISE GOD FROM WHOM  
ALL BLESSINGS FLOW,  
PRAISE HIM ALL CREA-  
TURES HERE BELOW.

LET EVERY THING THAT HATH BREATH  
PRAISE THE LORD.

Rev. 21. John saw the Holy City new *Jerusalem*, coming down from God out of heaven: pre-

pared as a bride adorned for her husband, having the glory of God. And he saw no temple therein, for the Lord God Almighty, and the Lamb, are the temple of it.

The Lord God Omnipotent reigneth! Rev. 19, 6.

Mark 11. Hosanna! Blessed is he that cometh in the name of the Lord! Blessed be the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!

Psalm 22. All the ends of the world shall now remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him; for the kingdom is the Lord's: and he is the governor among the nations.

Psalm 47. Sing praises, sing praises unto our God! sing praises, sing praises unto our King; for God is the King of all the earth.

Psalm 93. The Lord reigneth, he is clothed with majesty: the Lord is clothed with strength. Isaiah. 60. Arise, be enlightened; for thy light cometh, and the glory of Jehovah is risen upon thee. Though darkness cover the earth, and gross darkness the people: Jehovah shall rise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light; and kings to the brightness of thy rising. Therefore thy gates shall be open continually, they shall not be shut day nor night: that men may bring unto thee the wealth of the gentiles; violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light. Thy people also shall be all righteous; they shall inherit the land

, the branch of my planting, the work of my hands, that I may be glorified.

Rev. 21. And there shall in no wise enter into this holy city any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

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## PSALM LXXII.

1.

SHILOH a blest sceptre shall bear;  
 Gifts beyond *Solomon* receive,  
 That under his judicious care,  
 The People happily may live:  
 Then from the mountains peace shall flow,  
 And plenty from the hills below.

2.

The righteous shall abound in peace,  
 Until the moon her motion ends;  
 His large dominions shall increase,  
 As far as sea or land extends:  
 In him the wilderness shall trust,  
 And all his foes shall lick the dust.

3.

The needy he'll not only love,  
 But shew to them his saving light;  
 From fraud and force he'll them remove,  
 Their blood is precious in his sight.  
 To him, who shall for ever live,  
 Their gold shall the *Sabeans* give.

## 4.

He first our fervent pray'rs shall hear,  
 And then our everlasting praise ;  
 The mountains corn and trees shall bear,  
 Such as proud *Libanus* does raise :  
 And his lov'd city he shall bless,  
 With ever-flourishing increase.

## 5.

His blessed name shall time outlive,  
 His glory shall outshine the sun ;  
 Then *Israel* praise to him shall give,  
 For all the wonders he hath done ;  
 And all mankind his fame rehearse,  
 Whose glory fills the Universe.

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IT is evident from the preceding arguments, and texts of holy writ ; that some such character as we have all along endeavoured to support, must come forward : and as Joanna Southcott has not only, so far appeared in that character, but was likewise the first who ever announced such a subject to the world ; we must give her credit ; and though a veil be thrown over the case for the present, yet still what has recently occurred may be only to fulfil that spoken of in the 12th chapter of the Revelations, " There appeared a woman in heaven ; and she being with child, travailing in birth, and pained to be delivered ; brought forth a man child, who was to rule all nations." As this woman was seen in heaven, and there travailing in birth ; there can be no doubt, but that she was there to bring

forth this child in heaven; and the text in great measure upholds the idea, in that it is said, "the child was caught up to the throne of God; and to the woman were given two wings of a great eagle; that she might FLY into her place;" which shews, that her place could not be upon this earth; as there needed no wings to move from one part to another. Therefore Joanna Southcott may even yet be the person she has represented herself. And the sacred text goes on to state that she should remain in this place for a time, and times, and half a time, that is 1260 days, as mentioned in another part of the chapter, being the exact prophetical number of days, contained in three years and an half.

Until God shall withdraw the veil, human reason can pry no further. Her followers must therefore patiently wait the appointed time.

