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RICHARD BROTHERS,
NEITHER
A Madman nor an Impostor;
WITH
A FEW OBSERVATIONS
ON THE POSSIBILITY OF HIS BEING
THE
PROPHET OF GOD.

ALSO SOME OCCASIONAL THOUGHTS ON THE PRESENT CIVIL AND
ECCLESIASTICAL GOVERNMENT OF ENGLAND.

BY
HENRY FRANCIS OFFLEY,
LATE OF OXFORD.

- 8 Σήμερον εαν της φωνης αυτου ακουσητε,
Μη σκληρυνητε τας καρδιας υμων, ως εν τω παρεπιγερασμῳ,
Κατα την ημεραν του πειρασμου εν τη ερημῳ·
9 Ου πειρασαν με οί πατριες υμων,
Εδοκιμασαν με, και ιδον τα εργα μου.
10 Τισσαρακοντα ετη προσωχθισα τη γενεια εκεινη,
Και ειπον· και πλανωνται τη καρδια,
Αυτοι δε εκ εγνωσαν τας οδους μου·
11 'Ως ωμοσα εν τη οργη μου,
Ει εισελθουσιν εις την καταπαυσιν μου.

Psalms xciv.

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INTRODUCTION

TO THE

READER.

THOSE who are not able to believe and speak well of any book, ought, however, not to deny and blaspheme it.

What they do not know and understand, they should leave *to its own merits*, as GAMALIEL said, Acts v. 38, 39, “ And now I say unto you refrain from these men and let them alone, for if this council, or this work, *be of men*, it will come *to nought* ; but if it be of GOD, *ye cannot overthrow it*, lest haply ye be found even to fight against God,” and the Author himself should be answerable for it. The writer of any Books of
Prophecies

Prophecies and Revelations, is of private considerations, and only answerable to their own conscience. No spiritual man can or dare do it ; St. John in the Revelations, says, chap. xxii, 18, and 19 verses, “ If any man shall add unto these things, God shall add unto him the plagues that are written in his book ; and if any man shall take away the words of the book of his prophecy, God shall take away his part out of the book of life, &c.”

Therefore woe to that soul who pretends to inspiration and revelation, should they not prove to be true, and come from God by the operation of the HOLY SPIRIT.

Those who really know and fear God, it would be impossible for them to have any concern with falsehood, advance any lies, or to say any thing, otherwise than as the thing really is.

Now if any spirit teaches the Gospel of Christ, *he is a good spirit* ; “ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,” for by the fruit shall ye know them.

The Angel who leadeth to Christ, to his holy doctrine and life, is a good Angel.

For certainly Moses, and all the Prophets, also *John the Baptist*, and even God the Father, from heaven itself do all lead to Christ, for whatever he teacheth us, that only are we to do. We cannot enter into heaven, but by doing the will of our Father, who is in heaven, whereby we become sons of God, through Christ, who is the door.

PREFACE.

NO sooner does an AUTHOR make his appearance in public print, than a general enquiry takes place, who is the Author?—what is he?—In short he is universally the OBJECT of criticism; and alternately blamed and applauded, as the observations the READER occasionally meets with, heightens and depresses his fancy, and accords with his own opinions.

The AUTHOR thinks it first necessary to inform the READER, that when this Essay was first written, it was not his intention that it should be made PUBLIC; but the reiterated desires of a few LITERARY FRIENDS, who have expressed an earnest wish for its publication, and have *honored* it with a flattering approbation, has at length induced him to publish

publish it ; and relying on the candour of the Christian Critic, to excuse his manifold errors and faults, he remains perfectly at ease (let the verdict, which HIS ENEMIES shall please in their kindness and malignity to bestow upon it, be what it may) being fully convinced of his own disinterestedness and sincerity ; and if his humble efforts to point out the absurd and unfounded opinions, entertained and urged by *some* against Mr. Brothers, in the least contribute to *throw any light on a subject replete with mystery and ambiguity*, his trouble is amply rewarded.

MANY have made Mr. Brothers's Prophecies a subject of ironical ridicule and fustian bombast, and whether their futile prolixities depreciate the CHARACTER and PERSONAL VIRTUES of that GENTLEMAN, I leave to the judgement and arbitration of the WORLD ; but I can by no means imagine they reflect that irradiancy on their own, which they possibly may hope or expect : *others* again have made these PROPHEITICAL WARNINGS a matter of serious and deliberate investigation ; and with what success their labours have been crowned, is not for me to determine ; suffice it to say, that from their

impartiality

impartiality and candour, it is manifest they proceed from *unbiased* pens, and are the genuine productions of CHRISTIAN CIRCUMSPECTION.

One * among the latter justly takes notice, that "these prophecies have been delivered with a steadiness that little accords with the actions of a MADMAN; indeed the style of intrepidity with which he has ventured to predict the most fatal disasters to the rulers of nations, seems to spring from something more than an ordinary channel, and to indicate a disdain of danger that is rarely found in common men." Indeed, this writer's observation is particularly just, as Mr. Brothers's conduct to the moment of his arrest, by the King's messengers, *evinced*, without dispute, a wonderful boldness and unshaken intrepidity. As there have been many vague and false reports concerning the manner in which he received the summons of the Privy Council, I shall here take the liberty of recounting it, as I received the information from the landlord of the house himself, where Mr. Brothers lodged in Paddington-street, and

* An ingenious Pamphlet, entitled, "LOOK BEFORE YOU LEAP," &c. page 1.

I presume it will not be unsatisfactory to the reader :—About nine o'clock on Wednesday morning, March the 4th, two messengers desired to speak with Mr. Brothers, and immediately on the servant informing him two gentlemen wished to see him, he attended them, and being made acquainted with the purpose of their visit, he hesitated not but directly acquiesced, “ I will attend you instantly, Gentlemen,” said he, “ walk up stairs to my apartment if you please.” They accompanied him up stairs, and having perused his papers, and examined his books, and taking such of both as they thought proper, they came down again. As Mr. Brothers was going out of the street-door, he addressed the landlady, “ Don't be alarmed, this will be a day of rejoicing,” and giving her a GUINEA to take care of his room, particularly enjoined her, *to tell every person who enquired for him, the place where he was gone, and on no account to deceive any one.* On approaching the door of the coach, he told Mr. Ross (one of the messengers) *he could not get into the coach unless he was forced.* He accordingly gave him a gentle push, he got

got in, and departed apparently in undaunted spirits.

On the first day of Mr. Brothers's confinement, I myself called on Mr. Ross, to enquire if there was a possibility of my speaking to him : He told me with great politeness, at present it was not allowable, but in a few days, after he had undergone an examination by the Privy Council, he would be permitted, he had not a doubt, to see HIS friends. It was not at all surprising that his books had given ALARMING consternation to government, and his Majesty's ministers now wished to enquire by WHAT authority he had written and published them. He enquired also if I had known Mr. B. long, and what were my opinions of him. I candidly answered, that I had been in the habit of visiting him occasionally for some months, and I never saw any action or deed that could influence me to consider him in the light of a MADMAN ; and I myself was not so much in a state of lunacy as to assert he was an IMPOSTOR. The messenger shook his head, whether in pity to my CREDULITY, or in compassion to the apparent derangement of my mind in having such a belief, I cannot determine, however, he assured me, that
let

let Mr. Brothers BE what he might, it was impossible for him to say what his FATE would be?

Several people who had almost an implicit belief in all Mr. Brothers's assertions, both written and verbal, since his imprisonment,* have so far degenerated from a belief, and placing the least confidence in him, that they load him even with blasphemous reproaches, and boldly term him a FIEND OF HELL; forgetting that this very man, as an EMANUENSIS of the *Most High*, foretold, in the very book in which they once professed truly to believe, that "hereafter, when he wrote of other things in this country, he would be called an impostor—a fool—a liar. Moreover, says the LORD, you will be imprisoned and treated very ill;" and I believe GOVERNMENT will not deny, that the cause of his being confined, originated from the last additions to his book which was published only a day or two before his confinement. I own, that Mr. Brothers's asserting that our *beloved sovereign will be obliged to deliver up his crown to him, and then his power would instantly*

* I think I am warranted by strict propriety to term it so, as every man who is secluded from speaking and seeing whom he pleases, is certainly deprived of his natural liberty, and without doubt in a state of imprisonment.

cease,

cease, might with reason give rise to consternation; indeed (I may say with my friend Ross) ALARMING CONSTERNATION to government, and to his Majesty's ministers, *who are more precious to him, yea even more precious than the King's right hand?* But how dreadful and tremendous are the threats of the Almighty?—and may we not expect that they will be fulfilled, since he is both imprisoned and ill-treated? THE PEOPLE WILL BE KILLED AND THE CITY SHALL BE DESTROYED!

Since Mr. BROTHERS's confinement, the public mind, however extraordinary it may appear, seems still more agitated and alarmed by predictions, which are beyond all doubt daily, nay, momentarily accomplishing* to the surprize and consternation of the whole world. His books are now read with eagerness by all ranks of people, and all seem anxious to convince themselves of the reality of his mission. Nor is it by any means unaccountable that a spirit of enquiry should pervade every ingenious heart to SEARCH

* Let the reader refer to the conduct and recent proceedings of the KING OF PRUSSIA, EMPEROR OF GERMANY, EMPRESS OF RUSSIA, and the STADHOLDER.

THE SCRIPTURES, in order that it may be the better able to decide for itself ; and confident I am, that those who do investigate the HOLY SCRIPTURES will find such an analogy in the origin, actions, and condition between the acknowledged prophets of old, and Mr. Brothers, that they will not hesitate to pronounce there is such an existing coincidence of characters, similarity in personal manners, and exactitude of sufferings, that might justly influence them to receive him as the character he assumes.

In all ages and in all countries, we find the prophets of God, neglected, despised, and abused ; OUR BLESSED LORD AND SAVIOUR JESUS CHRIST, when he preached the word of God at GALILEE, had but few steadfast followers ; and the government took every possible means to quell his doctrine ; but finding all their endeavours ineffectual, they determined to take away his life, and they shortly put it into execution. Thus was the Son of God, who came into the world to purchase salvation to sinners, at length ignominiously crucified by the hands of unbelieving Jews. But mark the result ! The Almighty hurled down vengeance instantaneously

neously on their heads, death and ruin to themselves, and destruction to their country; hated by God, and despised by man, they were driven from society, and became vagabonds on the face of the earth.

MOSES, who all Christians must allow, was divinely inspired and received the commands of God from his own mouth, when he prophesied the deliverance of the Jews from the Egyptian bondage, was even despised and disbelieved by the *very* people he came to deliver out of captivity. He exclaims in the fourth chapter of Exodus, BEHOLD THEY WILL NOT BELIEVE ME, NOR HEARKEN UNTO MY VOICE?—Nor did the people listen to MOSES and his brother AARON, till signs and mighty wonders were performed before them; and then *they believed; and when they heard the Lord had visited the children of Israel; and that he had looked upon their afflictions, then they bowed their heads and worshipped; when the Lord had softened the heart of Pharaoh, and he permitted the Israelites to depart out of Egypt, He went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night.* We understand

understand as soon as the news of the departure of the Jews was brought to Pharaoh, *his heart was again hardened*, and the people murmured exceedingly. He collected his chosen horses and chariots, and pursued them with his army, and overtook them by the sea side. When the Children of Israel saw the Egyptians approach, *they were sore afraid, and they said unto MOSES, because there were no graves in Egypt, hast thou taken us away to die in the Wilderness?* But Moses answered their murmurs, saying, *Fear ye not, stand still, and see the SALVATION of the LORD which he will shew to you TO-DAY:* and the raging ocean, whose boisterous billows so much affrighted the faithless Israelites, THE LORD DIVIDED, and he sent a strong Easterly wind that made the sea dry land, *and they passed over on dry ground through the midst of the sea, and the waters were a wall to them on their right hand, and on their left.* The Egyptians pursued them through the waters, but the sea returning to its former strength overturned them, when Pharaoh, and all his host perished in the waters. Then, and ONLY then, when Israel saw the wonders the Lord had wrought upon the

the Egyptians did they truly fear the Lord, and believe in his servant Moses:

It is the same with us of the present day; every little incident that occurs contrary to our expectations, *staggers* our faith, and *lessens* our belief: but since the ways of God are unknown, and inscrutable to man, let us not presume to interfere with his divine will, by a too scrutinous examination of his prescient will, lest we offend the Almighty, and provoke him to wrath. It is by no means an argument (though offered by many) against Mr. Brothers that he is not the Prophet of God, because his birth *may be humble*, and his origin obscure*. We know that DAVID, KING OF ISRAEL, who was the greatest favourite God ever had on earth, as *he was a man after God's own heart*, ascended from a mean and obscure situation, that of a shepherd, and tending flocks in the fields, to the government of the Jewish Nation, and the LORD appointed his seed to sway over it for ever.

* A LEARNED Gentleman in a futile pamphlet endeavours to prove Mr. BROTHERS born of a washerwoman in Wapping, but I will rectify his scandalous, and depreciating, if not intended mistake, by informing him, he is a native of Placentia in Newfoundland, and has not any near relations in England.

AMOS was called to the prophetical office, from being a *herdsman, and gatherer of sycamore fruit* at TEKOA, a town in the TRIBE OF JUDAH, about twelve miles south of *Jerusalem*, so that the Almighty makes no distinction of persons; the POOR and the RICH, when virtuous and just, are equally beloved by him. Hence then let us remember that in resisting the words of his Chosen Servants we oppose God, and incur everlasting punishment.

Though our BLESSED LORD himself, when on earth, taught us to beware of FALSE PROPHETS *that might rise up among us*; yet we ought most especially to remember, that he also told us “we should know MEN by their works, whether they be of God or of the Devil,” lest by a foolish apostacy and neglect of the warnings of God, we run the hazard of calling down dreadful destruction of our own souls; whilst they who hear the words of his prophet, *and believe on him that sent him both everlasting life, and shall not come into condemnation*. Is it not then a matter of serious importance to consider how we ought to treat a man who *stands confessed* the Prophet of God? and as we cannot unravel the mysteries of God’s holy counsels nor dive into

into his secrets, it behoves us to respect him, even admitting he *may not* be the PROPHEET OF GOD, since he propagates his gospel, and endeavours to diffuse a spirit of christianity into the hearts of men, by impressing their souls with a true sense of his honour, glory, and omnipotence.

I am exceedingly sorry to be obliged to remark that Mr. Brothers has not only been opposed by the scurrilous pens of eminent divines *, but has received also personal insult,

* Dr. Horne for once (in spite of all his learning) has certainly missed his aim, for instead of giving SOUND ARGUMENT as a REFUTATION to Mr. Brothers' prophecies; his book is a MERE SHALLOW AND UNFOUNDED DOCTRINE, which, to all intents and purposes refutes himself and shameful to read; perverts the most plain and comprehensive parts of Scripture. It is a matter of astonishment to me to hear a man, (whose life has been spent in habitual study at OXFORD, as he must necessarily have been employed, in order to obtain the distinguished degree of DOCTOR at that UNIVERSITY) deny a point of Scripture, that is even believed by the most ignorant of the Trinitarian church. In fine, we might suppose no man possessed of common sense and understanding would contradict our Saviour having BROTHERS and SISTERS, which is proved in language suitable to the meanest capacity, beyond all cavil and disputation in the Gospel of St. Matthew, St. Mark, and St. Paul; nevertheless our captious disputant offers the most frivolous objections against it, nor do we find him *there* alone erroneous, as he so far deviates from the TRUTH in his observations

sult*, (by ocular experience I protest it) from the hands of those very men who, under the *garb* of *Priesthood*, disguise the worst of vices, and yet profess themselves the TEACHERS of CHRISTIANITY.

Having already swelled this Preface to an immoderate length, I shall now conclude it with a few observations on the effect Mr. Brothers' pamphlet had on myself. I am sorry to say I cannot boast as other authors

servations respecting MOSES, that he asserts a FALSITY, and a barefaced contradiction to the words even of that prophet himself. I allow that Moses might be versed in the literature of all the Egyptian schools, but he did not enjoy the gift of eloquence, which the *learned* DOCTOR plainly insinuates *he did possess*: putting it also as that prophet's great superiority to Mr. Brothers in respect of learning and knowledge, but I find in my bible that *Moses*, so far from vaunting himself in his fluency of speech, owns himself particularly *wanting* in that essential, and acknowledges almost an entire taciturnity. Vide Exodus chapter 4, verse 10.

* Verbum sat. A CLERGYMAN (who resides not many miles from Mary-le-bonne, but whose name I will suppress from motives of pity to his shame) called on Mr. Brothers, Feb. 11, in a state of senseless intoxication, and bestowed such infamous epithets on him that would have disgraced the mouth of a chimney sweep, in the presence of several gentlemen; and it is certain would have offered him personal violence, had he not been prevented by the landlord of the house, taking him by the shoulders and shewing him the door. But since I understand he called in a *sober* moment to apologize for his despicable behaviour, O tempora! O mores!

so pompously have avowed, that the Scripture has been my most admired and favourite study, in so much that I must own I had entirely neglected the SACRED WRITINGS for the perusal of classical authors; and thus, like many more, preferred HEATHEN MYTHOLOGY to the VOLUME of DIVINE KNOWLEDGE; and except when in the places appointed for the worship of God, they seldom (with a blush of conviction I own it) occasioned a *serious* thought. I continued in this lost state of reprobation, till Mr. Brothers' Prophecies accidentally fell into my hands; from that day I began to feel *my deficiency* in the knowledge of divine revelation, and I began to peruse the scriptures with avidity: and other authors who treat of the Apocalypse of the Apostle St. John, wherein are denounced the tremendous judgment of God on the enemies of his gospel and the children of disobedience, particularly the prophetic (for so they may be termed) sermons of the late ingenious Dr. Gill, who foretold in a wonderful manner the revolution of France, which he clearly illustrates by the fulfilled fate of *other* adjacent Nations who are ultimately connected in the PRESENT WAR. The de-
scription

scription he gives also of *the seven phials of the wrath of God*, (Revelations 16.) and of those Nations which they affect *in the pouring out*, bears an unequalled analogy to the present agitated situations and political proceedings of all the EUROPEAN NATIONS. I would with pleasure give some extracts from this celebrated work would my limits permit, therefore must beg leave to refer my readers to the original, as a publication worthy of their most serious attention*.

It would be unnecessary to say more than briefly to add, that whilst we have it in our power, let us honour God, and revere his commandments, *lest desolation and destruction cometh as a whirlwind*, and then in vain shall we seek him but he will not be found; we call upon upon his Name, but he will not hear us: when he called to us we disobeyed his commands, we refused his advice; when in mercy he stretched out his hand no man regarded; and as we set at nought all his counsel, and would hear no reproof, so he

* These Sermons were first printed forty years ago, but now re-printed and sold by *Wm. Button*, No. 24 *Paternoster-Row*, and *Richard Peacock*, East Smithfield, and also may be had of the Publisher of this Pamphlet.

will mock our calamity, and laugh at our tribulation ; and will oblige us to eat of the fruit of our own unrighteousness, but whosoever hearkeneth unto God, and believeth in him, shall dwell in safety, and free from the fear of evil. And since man is but a moral agent of God, and as an accountable creature to the Almighty for every action, word, and deed: it behoves us not only to live and act, but even to think, judge, and speak strictly according to the principles of his Holy Spirit ; for God alone is the way, the truth, and the life ; peace to those who seek him, and everlasting life to those who revere him, and keep his commandments. Hence then my friends let us turn from our evil ways to the testimonies of the Lord, and cleave unto wisdom, for “ length of days are in her right hand, and in her left hand riches and honour ; her ways are ways of pleasantness, and all her paths are peace.”

HENRY FRANCIS OFFLEY.

LONDON, *March 24, 1795.*



RICHARD BROTHERS,

NEITHER

A MADMAN nor an IMPOSTOR;

WITH

A FEW OBSERVATIONS

ON THE

POSSIBILITY OF HIS BEING THE

PROPHET OF GOD.

HOWEVER contemptible the opinions of an unknown and obscure individual may appear in the eyes of those, whom affluence and present situation have rendered callous to the whisperings of reason, and eminently regardless of the testimonies of *revealed knowledge*, offered to them, by a fellow creature, though prophecy, by permission of the Almighty, yet the internal conviction of their efficacy and truth, obliges me to make known my humble testimony and belief of Mr. Brothers's Pamphlets, entitled "A revealed Knowledge of the Prophecies, and Times."—But to me, the malice of those, and the pointed shafts of envenomed sarcasm, that such will level against me will be of little conse-

quence; and literally no more regarded than "the croakings of a raven;" being well assured, that in the *Christian* and *true Believer*, I shall find that candour and encouragement that ever distinguishes the soul of the *Man of God*.

Let not the political Zealot, nor the enthusiastical and religious Bigot, accuse me of fanaticism and apostacy, before they investigate with coolness and deliberation the truth of the observations that will occur in the course of this Essay. Then, if with a shadow of reason they can offer a decision against me, I will abide it in the spirit of meekness, resting satisfied in my own mind of the purity of my intention, and the sincerity of my sentiments.

That the judgements of God are just and irrevocable none will surely deny, though few are so wise as to perceive the time of their execution is at hand. As the first principal step towards their completion, let us only review the calamities that have arisen from the present destructive and unprincipled war, and those that must justly and necessarily follow; yet though they are every way evident to the calm observer, and must inevitably happen, still our wise and prudent (may I not add fool-hardy) Legislators, are determined to pursue it, till its ultimatum is finally closed, by the certain destruction of its abettors, and the ruin, subversion, and overthrow of our deluded and unhappy country—But who can

can presume to warn mankind of their errors and the inevitable destruction hovering on their devoted heads—since he is ridiculed, and even abused; if he has the good fortune, (if I may be permitted to use the expression) to escape imprisonment, and suffering an ignominious trial? Has not this happened? Have we not had recent instances of men having been confined and suffering hardships and all the impunities, that criminals convicted of the basest crimes, have only undergone—close confinement—scanty provision—guarded by the creatures of despotism, and suffering every indignity that the tyranny of power could invent, or that the malice of an enraged government could possibly inflict? Yet these virtuous and immaculate men, after having experienced an unparalleled series of oppression, when brought to the bar of justice, and their crimes committed to the investigation of men, *unbiaſſed* by interest and authority—their innocence was proved “as clear as the noon day,” to the satisfaction of every honest and principled heart, and to the utter confusion of their malignant oppressors?—Are such then the blessings—the boasted blessings of the English Constitution, which the venal champions in its cause, so glaringly laud to the skies, and call glorious?—Poor short-sighted Sophists! Ye cannot see the venality that supports it—nor the tottering condition in which it stands—it already
droops

droops its head, and shortly will it fall. Can
 iniquity flourish for ever—No!—the master piece
 of wickedness—popery—that heinous profana-
 tion of the sacred God is nearly at an end. Al-
 ready has superstitious idolatry received a power-
 ful check—its diabolical progress is stopped,
 and its entire annihilation is at hand, when the
 saints and servants of the Lord shall rejoice, and
 praise the most high God, that this hellish mass
 of falsehood, hypocrisy, and deceit, is fallen;
 “Babylon the Great, the Mother of Harlots, and
 the abominations of the earth Babylon is fallen.”
 The professors of Christianity will here exclaim,
 what has our Church and Religion to do with
 Popery, are we not the children of God and fol-
 lowers of his blessed Gospel?—I will here answer,
 no! ye are indeed blind professors but not doers
 of his word. I would here ask, What are the idle
 and superficial ceremonies at this day observed
 in the established Church of England? merely
 emblematical types of idolatrous ordinances.
 Again, Are not our bishops, who are called
 “Lords spiritual,” nothing more than figu-
 rative and typical of a Pope—only of those there
 are a number select and chosen, and seldom
 I believe for their eminent piety and virtue;
 though saying nothing of that subject, is not their
 professional office that the Pope himself professes:
 viz. the forgiving of sins, and the appointment
 of priests, in whom he assumes to invest the same
 4 power?

power? And do not our bishops, in ordaining men, for the sacred purpose of preaching the word of God, say, as on their knees they bend before them—"Receive the Holy Ghost for the office and work of a Priest in the Church, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven, &c. &c. &c." Is not then the office of a bishop exactly similar to that of a Pope? none I believe possessed of the least grain of sense, can for a moment hesitate answering in the affirmative—And is not this prophane saying, "*Receive the Holy Ghost,*" an indignity offered to God, and a violated and irreverent infringement on the Divine Power and authority, to the last degree wicked presumption, and nothing less than blasphemy against the omnipotent Almighty, who is Lord of all, both in Heaven and on Earth, and in whom rests alone all power, might, majesty, and dominion, for ever and ever, to all eternity? Yet, shall man presume and arrogate to himself the power which alone is of God, the remission and forgiveness of sins? May I not here quote the words of a man, whose writings in every line, breathe the genuine language of Divine inspiration, that "*such a false form of ordination, is not only dishonorable to the King, Parliament, and People of England, but also a shameful reproach to the Bishops to attempt to give, and to the Clergy to kneel down to receive,*"

Laying

Laying aside for the present, the convincing proofs the Scripture affords of the certain downfall of Popery, from the evolution of occurrences that have taken place in many parts of Europe, and more particularly the recent crisis in neighbouring countries, it must appear to the man of common understanding, if he is the least conversant in the political history of modern events, without boasting any considerable enthusiastic affectation or foresight, that it is drawing very near its final close. The endeavours of the learned have been indefatigable in pointing out the *Anti Christ*, spoken of in the Sacred Writings, to be Popery; and the confirmation of truth, has amply rewarded the Expositor's pains.—Nor should it be unnoticed in this place, that every adversary to the Divine Being, who rejects the priestly office of the blessed Redeemer, is to all intents and purposes an *Antichrist*; and there are at the present day characters and sects, whose system of faith is little other than a collection of *heresies*.

But to return from this apparent digression to the main purpose of this Essay—to investigate the truth of Mr. Brothers's pamphlets: The first, "which contains among other great and remarkable things, not revealed to any other person on earth, the restoration of the Hebrews to Jerusalem, under their revealed Prince and Prophet," opens with the "*True Age of the World*," which, in point of arrangement and exactitude, is unprecedented

cedented in the annals of history. After having giving us a chronological account of Jerusalem, and the dispersion of the Jews from their native land, accurately founded on Scriptural authority ; he then proceeds to relate the *return of the Jews to their own land, as recorded by Moses and the other Prophets.*

Nothing is more common in the ancient and biographical history of nations, than to find them change their manners and language, nay, even their *religion* and places of habitation, so that sometimes it is a matter of difficulty to mark, with precision, from whence they first sprung. As powerful armies overcome weak ones, so are weak states obliged to submit to great potentates, and necessitated oftentimes by the heavy yoke imposed upon them, and the barbarous ferocity of their haughty conquerors, to leave their native country, and to traverse, and settle in parts barren and uncultivated, nay, perhaps, even before unknown.

Then, shall we wonder, after the judgement the Almighty had pronounced by the mouth of Moses, Deuteronomy 28, which in this place will not be improper for the reader to peruse with attention.

64th verse, And the Lord shall scatter thee, (*meaning the Jews,*) among all nations, from the one end of the earth to the other ; and there thou shalt serve other Gods, which neither thou
nor

nor thy fathers have known *even* wood and stone.

65. And among these nations thou shalt find no ease, neither shall the sole of thy feet find rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have none assurance of thy life, &c. &c. And the Land of Judea underwent all these vicissitudes, and was destitute of all regal government, after their disobedience to the laws of God, and degenerating into all the idolatries and other impieties that are abominations in his sight, kindling his wrath into a mighty curse—*They shall be smitten, their root is dried up, they shall bear no fruit, yea, though they bring forth, yet will I slay even the beloved fruit of their womb—my God will cast them away because they did not hearken unto Him : and they shall be wanderers among the Nations—*(Hosea ix. 16. 17.) and certainly the Jews almost ever since the destruction of their kingdom by Titus Vespasian, have been without a fix'd abode, and have been scattered all over the earth, neglecting the Lord their God—and I believe there is not a kingdom in the known world but there are Jews to be found in it; "*yet among those Nations shall they find no ease*" and truly may it be said that their "*feet find no rest,*" for every where these unfortunate people

people are derided, insulted and abused. Even to England, if we confine ourselves alone, a Country professing the greatest humanity to strangers and foreigners—we see them wandering about the streets, particularly in the metropolis of London, in the most menial occupation, that of carrying a bag at their back, and crying old cloaths from door to door, the objects of universal ridicule and contempt, and of those too who profess themselves Christians and members of Christ's church; but shameless wretches! have neither God before their eyes, nor grace in their hearts—nay, so much are they held in derision in this Christian Country, that even children deride them and *laugh them to scorn*, and we find their habitations in the most obscure part of the town, principally at the east end of the City. But nevertheless they are a People more favored, although sufferings have been more severely inflicted on them than on any other by the Almighty; yet they are, though not objects of his present bounty, particularly under his divine care and protection, and will, in due time, be restored to their Promised Land; and God will manifest his regard and receive them into his favour according to his *everlasting covenant* which he made to the *House of Israel*. *After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my People.* (Jerem. chap. 23. ver. 33.)

The Lord covenants to the Prophet, to *forgive their iniquity*, and to *remember their sin no more*— and thus says the Lord, “If Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done.” (ver. 37.) The gathering together the Children is clearly confirmed in the Prophet Ezekiel, but more especially in the 34th chapter.

11. For thus says the Lord God, I, even I, will search for my sheep and find them out.

12. As the shepherd gathers his flock in the day that the sheep are scattered, so will I seek out *my* sheep, and will deliver them from all places where they had been scattered before the cloudy and dark day.

13. And I will bring them out from the people, and gather them from all countries, and will bring them to their own Land; I will feed them on the mountains of Israel by the rivers, and make them inhabit the waste places of the country.

22. I will save my flock and they shall be no more a prey; and I will judge between cattle and cattle.

23. And I will set up one shepherd over them, and he shall feed them, *even my servant DAVID*, he shall feed them, and he shall be their shepherd.

24. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. In

In the 36th chapter of the same Prophet it is written in the 33d verse—*Thus says the Lord God, in the day that I cleanse you from all your iniquities I will also cause you to dwell in the cities, and the waste places shall be built, and it shall be said, this land that was desolate is become the garden of Eden, and the waste and desolate ruined cities are fenced and are full of inhabitants.* From this and the following chapter it appears, that when the Children of Israel are gathered from on every side, *and are brought into their own land—they will be one Nation on the mountains of Israel;* and there shall be a king to rule over them, and David the servant of the Lord (or rather, I should suppose, this revealed descendant) *shall be their Prince for ever.* Here I will literally quote Mr. Brothers' short observations which follow a number of well selected portions of Scripture appertaining to the Jews, and their reinstatement in their Promised Land. "The vision of Ezekiel," says he "relative to Jerusalem, alludes to the grandeur and extent of it, when rebuilt by the Jews after their return in the year 1798; it will be the Capital of the World, and from it will go once more to all Nations the Commands of the Living God."

Now for a few words on the possibility of his being that PROPHET of the Lord, and LINEAL DESCENDANT of David, which he proves in the most strong and forcible argument founded on the most solid basis, the Word of God. First, let

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us peruse the 2d chapter of Ifaiah, read the first, second, and third verses, and the fourth will be understood to mean that Jacob "shall judge among the Nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks; Nation shall not lift up sword against Nation, neither shall they learn war any more."

No man will surely doubt the authenticity of the Holy Scriptures—if there is, to him I do not address myself; and the man possessed of the least knowledge in the sacred writings must own, as this blessed prophecy has not yet been fulfilled, for the prophet himself expressly says, "it will come to pass in the last days"—but setting aside such a powerful testimony of an inspired writer, I would ask any mortal in his senses if the present moment (which teems with blood and slaughter) will not give a direct negative to its having been performed? Is not Government straining every nerve to raise men for army and navy, by all the oppressive means that hellish invention could form, all the arbitrary compulsion that *despotic aristocracy* could execute, in order to carry on a war, with unrelaxed exertions, because it is supposed, in a royal opinion, to be *just* and *necessary*, though it tends only to destroy multitudes, and call down the vengeance of God on this unfortunate country? Daily do we see the adored son dragged by a merciless gang from a fond and indulgent parent,

who, lamenting his fate, brings down their greyhairs with sorrow to the grave,—a father torn from his beloved wife, and leaving perhaps a numerous family of young helpless children to lament his fate, and eat the bread of poverty and misery: again, we often find a youth, by the connivance of a fordid guardian, sold as it were to death, in order to gain possession of his fortune and estate; when, perhaps, both the youth and his possessions were intrusted to his protection and care by a near relation, who reposed in him the greatest mark of friendship and esteem; though fatal experience proves him lost to every sense of humanity, ties of blood, and feeling of a man. But God says—
“ he who sells a man shall surely die for it.”

Can I possibly bring a stronger argument to enforce it (the prophecy), not having been accomplished. Had it been fulfilled—would Nation rise against Nation, confer in evil council, and constantly premeditate the slaughter of each other? And from local observation, it is certain the art of war is as much carested by fools, as peace is esteemed and desired by the good and wise—for in every street, alley, and court, and even squares too, we meet men and boys seduced from the plough and honest industry, by the all-prevailing guile of Government finesse—and glittering gold, the fatal snare of ministerial corruption!—to accept the mark of the Beast that BADGE OF HONOUR, (if it may be termed so)
 for

for the trifling sum of TWENTY POUNDS only, which, in my humble opinion, does not appear *more* honourable than that fixed on Cain for the MURDER of his brother ABEL.

Secondly, we will advert to the third chapter of the Prophet Hosea.

4. For the children of Israel shall be many days without a King and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and *without* Teraphim.

5. Afterwards, the children of Israel shall return, and seek the Lord their God, and *David* their king; and they shall fear the Lord, and shall know his goodness in the latter days.

Now it is evident the Jews were taught to expect a King, and of the seed of David—and shall we for a moment doubt, that the Almighty will neglect to fulfil the solemn covenant he made to the children of Israel?

Thus says the Lord, who gives the sun for a light by day, and the moon and stars for a light by night; who divides the sea when the waves of it roar—If those ordinances depart from before me, says the Lord, then the seed of Israel shall also cease from being a nation before me for ever. Jeremiah 31, 35, and 36.

Furthermore, the restoration of the Tabernacle of David, is expressed beyond all refutation, in the ninth chapter of Amos,

11th verse. In that day I will raise up the Tabernacle

bernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, &c. &c.

Here it is evident, that after the Jews restoration to their own country, (which is as clearly proved in the 13th, and following verses of the same chapter,) the government of Israel will be given to the seed of David.—*A righteous branch, a King that shall reign and prosper, and shall execute judgement and justice on the earth.*

Hence it is incontrovertibly certain, that as the Jews have not yet been restored to their Promised Land, it is indisputable, that it must shortly take place, in order to the fulfilment of God's holy promise, *in truth to Jacob, and in mercy to Abraham, which he has sworn to our fathers from the days of old.* Micah vii. 20.

It will be unnecessary to enforce any further argument to prove, that a Prophet will be revealed, to lead the Jews to their own land, and *may be daily expected*; though for satisfactory illustration, I will add the last chapter of Malachi.

1. For behold the day cometh that I shall burn as an oven; and all the proud, ye and all that do wickedly shall be stubble; and the day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

2. But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.

wings, and shall go forth and grow up as calves of the stall.

3. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do *this*, saith the Lord of Hosts.

Moses has described God as a *consuming fire*, with which, in the terrible day of his wrath, he will smite "*all the proud*," and destroy *all those who do wickedly*, of them leaving *neither root nor branch*; but the bright sun of righteousness will beam forth blessings on those who fear his holy name and they shall thrive "*and grow up as the calves of the stall*," removing the veil of darkness from their hearts, he will enlighten their understanding, and pour in it his divine wisdom; and as the fierce lion overcometh the lamb and eateth his carcase, so shall the righteous triumph over the wicked, and tread them under their feet—"for they shall be ashes under the soles of their feet:" May we not understand from that phrase, the wicked, or enemies of God, are comparatively ashes on the earth, since the judgement by which they will be consumed—is fire?

The fifth verse of this chapter has been generally misunderstood: *Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord*:—This Elijah and Prophet is represented by some commentators on the holy Scriptures, to mean the Messiah, JESUS CHRIST,
" who

“who came into the world to save sinners—” others again have affirmed it related to John the Baptist, who was the harbinger of the coming of our Lord and Saviour, and *did come*, according to the blessed Redeemer’s own words, “*in the strength and power of Elias—*” but as far as my humble speculation leads me, the great Elijah and Prophet named, implies neither one nor the other; * *but another* Prophet, who, endued with the spirit of God, and the power of fire, like unto Elias, will be deputed by the Almighty, to collect the scattered Jews from all nations, and will lead them to their own country, which will never more be wrested out of their own hands, where he will preside over them, and administer justice as a king, and govern and dispense judgements as a prophet. The flimsy arguments, however, advanced on both sides, in support of the foregoing opinions, are rendered actually vague and erroneous, by the very observations they themselves maintain; both parties acknowledge the Millennium, and that the Jews will be restored to their ancient rites and splendor; yet still aver that Malachi’s prophecy is *fully accomplished*, concerning the coming of the Elijah, &c. If this was the real case, no longer would fathers be turned from their children, nor the children

* *John* himself denies it is him, John i. 21. “And they asked him” what art thou, Elias?— and he said I am not, Art thou that Prophet? and he answered *No—*

from their fathers—that is to say, no longer would the earth be smote with the curses of war and tumults, causing slaughter and bloodshed, spreading death and desolation through the world; but all mankind and nations would be drawn together in the chords of social love and harmony—the kingdom of Christ would come: viz. universal peace would prevail throughout the whole world.

Now, as far as my powers will permit, having proved that such a Prophet must come to fulfil the promises of God to the children of Israel; it now remains to authenticate Mr. Brothers as *the expected Elias*, and descendant of David. In the 81st page of the second book, Mr. B. observes, “After the Lord Jesus Christ was born of the blessed Virgin Mary, she was married to Joseph; by whom she had sons and daughters: they were supposed, as the unquestionable testimony of the Gospel demonstrates to be, his brothers and sisters.” St. Paul, in the first chapter of Galatians, speaking of James, calls him “*the Lord’s brother*;” and St. Mark, in the sixth chapter, after having related the people to have wondered when they heard Christ preaching in the Synagogue on the Sabbath; describes many in astonishment to have exclaimed—*From whence has this MAN these things? and what wisdom is this which is given to him, that even such mighty works are wrought by his hands? Is not this the Carpenter, the Son of Mary,*
the

the BROTHER of JAMES, and Joses, and of Juda, and Simon; and are not HIS SISTERS here with us?—&c. &c. &c. Thus, says Mr. Brothers—"Being, myself descended from that James, the eldest son of *Mary*, by *Joseph*, whom St. Paul calls the Lord's brother, is the reason the Lord God, to manifest his regard, said to me—You may tell the King of England I call you my Nephew."

This expression has been an ample feast for weak minds, as affording scope for the ridicule of their malignant tongues; many, with whom I have conversed on the subject, have affirmed it an *utter impossibility* that our Saviour could be said to have brothers and sisters, because he was *conceived by a Virgin, created, and not begotten*, as the other children of David; and as for James and Simon, &c. &c. being termed brothers of our Lord, are nothing more than mere proverbial sayings—To persons who maintain this doctrine, I would only answer, that if the Inspired Apostles, only wrote *mere and proverbial sayings*, we cannot wonder that there are so many unbelievers in the Holy Scriptures, in the present day; but, to continue, however, Mr. B. calling himself the Nephew of God, operates as a *stumbling block* to those, whose minds are too ignorant to understand it, or too obstinate to receive conviction of its truth. I must own from my heart, I believe that any man who can trace his line of filiation, to **D**avid, is undoubtedly such a relation

tion to the Almighty. "In the same manner, (as Mr. Braffey Halhed ingenuously affirms) that every Jew to this day is a son of Abraham; and as we are all of us, beyond a doubt, the sons of Adam."

Mr. Brothers in his preface to the second part of his work, laconically declares, "a man that has been an officer in the navy, whose immediate ancestors have been separated from the Jews such a considerable length of time, as to make them forget they ever belonged to the name, declaring himself openly to the world a Prophet of God, the revealed Prince allotted to order the sudden return of the Hebrews from all nations, and govern them in the land of Israel, will, with some reason I allow, excite both astonishment and doubt; but from the multiplied recorded testimonies I produce, which no man on earth can, it ought not to prevail with any person as a just objection against believing what I write." "For observe," continues he, "some hostile profession was necessary for me to be concerned in, to fulfill the recorded judgement of the family I am designed to represent in the seat of government:" adverting it is certain to the denouncement of God on David, King of Israel, that *the sword should never depart from his house.*

It also plainly appears to me, that in all his personal concerns, and in his conduct, life, and power, he should be an exact and figurative pattern

tern of MOSES, who led the children of Israel out of the land of Egypt into the country of Palestine ; and as his mission is exactly similar to that of the first MOSES, we may with strict propriety term him the second, as it is he, who in these modern days, will collect the scattered Jews and bring them to Judea.

And by the Exposition given by Mr. Brothers, we understand, that the Babylon referred to in the 18th chapter of John's Apocalypse, does not appertain to Rome, as all commentators have described it, but London. It is clearly represented as a capital *sea-port* ; and furthermore, the very merchandize and articles of traffic, in which our traders are so notoriously renowned for dealing in, are so satisfactorily elucidated, as not to leave us for a moment in conjecture, to what country the Apostle so metaphorically alluded. In this place it will not be *mal à propos*, to say a few words on the subject of the trade, in which our British traders are so glaringly notorious.

To England the SLAVE TRADE is a stigma of reproach of the blackest hue. It is a TRADE, whose basis is cruelty and oppression ; and expressly contrary to the laws of GOD and MAN. It is an *abomination* to the LORD, and calls aloud for *divine vengeance*, and to those who support it ; and those who sanction it, it will be an everlasting confusion : O WILBERFORCE ! ever immortalized,

immortalized, and much respected name, to the friends of humanity, honour, and freedom; it will ever be regarded and perpetuated to posterity, with that tribute of gratitude and applause which thy meritorious conduct in the cause of virtue so justly demands; and though for awhile tyrannic oppression may usurp her haggard power over the venerable endeavours of humanity, justice, ere long, will rise superior to the frowns of tyranny, and the merciless scourge of iniquitous barbarity! Hear the grateful effusions of a *Poor African* to this friend of an oppressed Nation---

“Even amid our calamities the thoughts of you will soothe our sorrows, when our tyrants are wielding the ensanguined scourge over our bleeding loins and shoulders; with the name of WILBERFORCE, we will clash the CHRISTIAN SAVAGES, and charm away the pain of our tortures.

“O much honoured and beloved WILBERFORCE! may you long enjoy the breath of life to bless mankind with your benevolent virtues, may your enemies wither like the reeds of the desert! may mountains overwhelm them with oblivion, while they raise you the God of our Nation!

“Your voice of mercy has shaken cruelty, on her throne of oppression she may not long triumph, the tornado may rise and hurl her to perdition, pestilence may soon blast her produce, and leave her palsied on the waste of despair, wild, frantic, and woeful as the heart of a poor Negro! she may soon

soon be left in the most afflictive anguish, then will she feel the woes of her slaves with bitterness and repentance; but remorse will be a canker-worm to the wounds of her mind, then will she lament her avarice of wealth should have been gratified by the toils, tears, and torn limbs of her poor Negroes—then will our groans sound in her ears, filling her soul with the idea of pains her merciless chastisements occasioned the slaves which enriched her with their labours.

“ Wilberforce, thou knowest that man, born on any part of the earth, was never meant to be the unredeemable slave of another. Power may shackle our limbs but she never can deprive us of our rights. As men we can never lose the privilege of our natural *Liberty*; born on the earth, we have every right to its common enjoyments with our tyrannous task-masters. O, WILBERFORCE! trusting to thy virtues, we hope you will never cease to remember our shackles and our scourges. You cannot, you will not, desist from wishing for our restoration to the common rights of men, and to the protection of law against the most merciless oppressors.

“ Your labours have not succeeded, but your virtues have immortalized themselves. O, desist not from being her advocate! Avarice may, by your perseverance, be obliged to relax her grasp of tyranny—she may be convinced that A FREE NATION may be the most zealous, faithful, and
 3 productive

productive servant—the may be convinced that those who labour from fear, render their toils fruitless by disgust. The free and cheerful mind will ever be the most advantageous in labour, but your good sense and good heart require no ideas or sentiments of mine: taught to estimate the value as well as privilege of man, you know that the enfranchised subject is the strength and riches of the community to which he belongs. A Nation of Slaves was never so powerful or wealthy as a Nation of FREEMEN. Wealthy as our tyrants may be, they would encrease their abundance by restoring us to freedom. A NEGRO has gratitude, and would restore ten fold: his deliverance from chains and scourges would elevate his heart, nerve his limbs, and give redoubled energy to his efforts for the service of those who had restored him to his long withheld privileges of human enjoyment.”

Can it be supposed that the Lord will permit such an execrable trade to continue in violation of his sacred commands, without exciting his wrath to fulfill the judgment he has denounced on such an heinous infringement on human rights?—Liberty is the gift of God, and woe unto him that shall dare to infringe upon it—read the judgment of God, ye dealers in *human flesh*, and tremble for yourselves—blood must be avenged by blood, and death must be appeased by the atonement of life—and *He who stealeth a man and secreteth him, or he be found in his hand, he shall surely be put to*

DEATH,

DEATH. How do the African traders get their slaves but by stealing them—they visit the different Indian coasts, inveigle the natives on board their vessels by luring trifles, and then rob them of their liberty, the most desirable enjoyment mankind *can* possess—confine them in the ships' hold—fettered in galling chains, and scarcely allow them sufficient sustenance to preserve their spirits from sinking beneath the pressure of misfortune, and when liberated from their prison, sold to *wretchedness and slavery*. Are not the Blacks, the oppressed Negroes, as capable of feeling the pangs of woe as those who boast themselves Whites and Europeans?—yes! and oftentimes shame to our country and religion, possess hearts that shrink from treachery and deceit; and enjoy souls glowing with sensibility, hospitality, and gratitude—whilst we, who exult in our complexion and manners, are guilty of the basest crimes, and veil beneath a *fair outside* an *inward heart* as black as guile can make it. But to avoid further continuation of a subject that must create in every virtuous breast the most poignant disgust, I have not a doubt *Mr. Wilberforce* and his friends, who have favoured the abolition of this most detestable trade, will meet that reward both here and hereafter, that their laudable and indefatigable exertions in the cause of humanity, so justly entitle them: but to continue, taking a moment's survey of Rome in a geographical point of view, it

appears *situated inland*; and consequently from its situation, rendered inadequate to the purposes of carrying on commerce by shipping. Hence it is, we find it particularly defective in all those branches of merchantile trade, that render countries conspicuous and flourishing. We may with reason then suppose that London is the great city, called spiritually Sodom in Egypt, (Rev. xi.) Therefore the synchronism of the office of both Prophets, are materially parallel to each other. *Mr. Halhed* has given us a beautiful simile in support of the coincidence that characterizes the primitive origin of the two personages; he says, "For as Moses ascended from an ark of bull-rushes, so did Mr. Brothers rise from a ship, having been bred to the navy." We perceive also, that by the express command of the Lord God himself, Mr. Brothers cut a wand in 1792, which is to perform the same miracles, that the former one of Moses did of old; and this is an assimilation still further:

Thus I have brought Mr. Brothers, to the best of my ability, to the knowledge of the reader, in the character he appears openly to the world; *and from my soul*, I solemnly declare, I believe him to be the very man he professes himself. Those surely who have seen and conversed with him, can never presume to say he is either a MAD-MAN OR AN IMPOSTOR, as both assertions will have appearances

appearances decidedly against them. Taking him in the point of view as a MAN—he is humane, generous, and polite ; as a MORAL CHARACTER, he is grave in his deportment, pious in his manners and conduct, and universally beloved by those who *know* him ; as a CHRISTIAN and DIVINE TEACHER, he is in conversation and life THE CHRISTIAN, as far as all those who have been in the habit of visiting him can determine. In conversation, he argues, (*if not in rhetorical and flowery language*) with reason and judgment, and quotes scriptural proofs, with unequalled precision, as the basis of his arguments, when asked impertinent and sarcastic questions *by ignorant persons*, who either presuming on their rank or situation in life, thought proper to ridicule and insult him, he has answered mildly, and in the true spirit of humility, yet his answers have been coherent to their shame, and generally operated as a *choke-pear* to his *witty querists* ; always avoids running into rhapsodies, and never permits, unchecked, enthusiastical disputes to take place in his presence ; when he sees occasion to reprove, it is with mildness and justice ; if he approves, it is not with flattery and guile, but gives praise unto God, and hopes he will strengthen the heart in the exercises of religion ; to the approved, he says, *go on and prosper*, and to those around he whispers, *go thou, and do likewise*. Can we then, in these tracts of his life, character, and conversation, discover any thing

thing apparently mad? Reason cannot always accompany madness, though the most deranged lunatic enjoys its intervals, but he is always reasonable, and I believe no man ever thought him otherwise, unless the virtue which he urged was the last thing he desired, and the judgments of God which he foretold clashed with his own opinions, the rather because they appeared either merited by his crimes, or detrimental, if not entirely destructive of his favourite views and pursuits; such a man indeed, I will allow, might pronounce him *mad*, and such only *whose* interests he foils are the men who would have him a MADMAN; but the wretches in vain endeavour to prove him so; for all their formidable attempts and labours to a *refutation* are insufficient to the desired purpose; redounding like a battery directed against themselves, to their own discredit, if not confusion.

Thus we have seen how much Mr. Richard Brothers appears in the character of a MADMAN; and *by whom* he is thought so. Now let us with equal candour search how far his appearance and actions are conformable with those that must necessarily constitute an IMPOSTOR and an ANARCHIST.

AN IMPOSTOR, or a man who wishes to deceive, let the imposition be calculated for whatever end it may, is generally peculiarly insinuating in his manners and conversation, and wonderfully inclines both to interest your opinions in his favour, and almost imperceptibly fascinates you to his
purpose

purpose by flattery and deceit. A deceiver must be a complete adept in flattery, and master of dissimulation—he must applaud the actions you never committed, and extol those as *heavenly*, which, perhaps in the sight of himself and all mankind, are as black as hell; he will cringe for interest alone, and when he gives a farthing away it is only with the hopes of expecting to gain a pound for it: so much for the requisites necessary for an impostor. In Mr. Brothers' demeanour and conversation we perceive neither lurking hypocrisy nor insidious craft; his behaviour and manner appear to be neither *forced* nor *put on*, but *upright* and *honest*; the visible emblems of his heart and principles, and his actions and conduct, seem influenced only by the best emotions both of soul and sentiment. Throughout the whole tenor of his life he has been respected; in his nautical capacity on board ships of war, he has been admired by his commanders, esteemed by his fellow-officers, and beloved by the sailors under his command: to this day they honour him with the greatest professions of esteem, bestow encomiums on his name, and pay the most venerated panegyrics to his character; as an *officer*, indefatigable in the exercise of his duty, of integrity, and virtue, and as a *man* humane in his feelings, and upright in all his dealings.---Thus, Is it possible for a moment to declare him an Impostor, and noticing none of those events which he foretold long before, they

they took place, or even were at the time anticipated by the very authors of them? We will enquire to what purpose the imposition was intended, as the author of it would, setting aside all doubts, be himself the first object and victim of the solemn delusion. Many people have not hesitated to pronounce him that character, but these cannot convince you, nor even reconcile to their own consciences, I believe, what object he can have in view; if as an Anarchist, they accuse him of *treasonable practices*, intentionally calculated to stir up rebellion in the minds of men. The anathemas he pronounces against the present government will give the lie to their assertions, for man will drop the cause, however just it may be supported, when he finds that God has taken it up, and will, by his divine judgment, crush the cruelty and oppression for which he has long and vainly endeavoured to gain redress; the exhortation he has given us to amend our lives, to live virtuously, and in the fear of God, and to refrain from all manner of sin, cannot be of *an evil or designing spirit*; as evil cannot come out of good, it is impossible to suppose that the Devil would prompt to virtue or influence a man to propagate true religion to serve his purposes; as it is the very bulwark against which all his attacks are levelled, since by its power alone on the human heart that of Satan's is rendered contemptuous and abortive. As *the working tool* of a particular political party, which I have heard him

him styled by persons who have neither reasoned with a *why* or *wherefore*; I cannot find one word either by his books or tradition, that in the least corroborates such an opinion; I have perused and reperused them, and he fulminates destruction to all parties—dethronement to our present king—subversion to the present government both civil and ecclesiastical—a speedy termination to both Houses of Parliament, and violent threats are denounced against the whole British Nation. Does it then appear in the light of a *party concern*, since he only offers the hopes of mercy from an enraged God to the hearts of those who are the meek and peaceful on earth? but it is evident both ministerial and opposition parties are justly to be compared to men labouring in the same field, but with different implements. The former determines at all events to carry on the war, be the consequences what they may, the *latter* maintains it is utterly impracticable to persevere in it any further, as our resources are exhausted, and from the instability of our allies we are unable to continue it: indeed throughout the whole war we have trusted to the *staff of a bruised reed*, in confiding in our allies, who, although they have pledged themselves to have done all that in them laid; it is easy to be perceived our subsidies have been repaid by treachery and imposition, though omitting digression; it is certain both parties are directed to the same point in their own hearts (let them say what they please), the difference is,

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the one is resolute in continuing the war, and the other would agree and own its plausibility of success, if the means adequate could be produced or procured. Thus we have shewn him, beyond all dispute, a man of no party, nor actuated by any political motives whatever; now we will examine him *as an impostor*---taking him in this light, he must have some expectations or hopes of aggrandizement to be realized, but we find Mr. Brothers totally regardless of human laws and dispensations; standing unruffled, braving with determined indifference all human authority, as if invulnerable to all the powers of man: then what shall we say for a man, who we find also abounding in acts of charity, when he himself has scarcely wherewithal for his own support? One instance I will give among many---A poor woman and three children were left destitute by the death of her husband, who died abroad in the service of the King: being reduced to an extreme state of misery, in so much that her landlady had seized her goods and bed from under them: without friends and money, starving appeared inevitable, when Mr. Brothers, hearing of the woman's misfortunes, humanely sent her *seven guineas*, which redeemed her goods, and afforded her and her children the means of going into Wales, where her friends, and those of her late husband resided. An Impostor, who is a man guilty of the vilest crimes, would certainly never delight in doing good; and this I

can justly say, Mr. Brothers employed himself in distributing benefits to the poor and needy; so that he frequently left himself destitute to supply the wants of others.

I will now no further, by supposed illusions, offered by ignorant persons, depreciate the character of a man, whom I venerate and esteem. I will only add, that as from the observations, I have deduced, I think it is clearly proved, that he is neither a *Madman* nor an *Impostor*; and though it might be a wicked presumption to say positively he is the Prophet of God; yet it would be irreverent to the word of God, to assert absolutely he is not; and as many have doubts, so also many may believe in him, and of the latter number I include myself: and I assert, from the first moment I saw him, I imbibed a belief of his prophecies and mission,

There is in my judgement, a *Je ne sçai quoi*, something so striking in his dress, and so awful in his countenance, that my ideas of him may be easier conceived than expressed, by any person who has seen him; but I do not mean to be understood to say that when *I believed*, I entertained such an implicit *faith*, as not sometimes to have doubts arise in my mind on his infallibility; because, as no mortal is freely exempt from error, he, in a human state on earth, (though divinely inspired,) might err and be equally liable to mistakes; but thus far we may conclude, none of

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those irregularities are to be perceived in Mr. Brothers's conduct and actions, that generally mark the *Madman*; or one deranged in his senses; nor can we discover beneath the sanctity of his countenance and behaviour a secret deception, to support the proposition of his being an *Impostor*; neither can we foresee any private interest or gratification to be derived from such a deceptive imposition. Therefore, since we cannot determine with reason, we must wait with patience, till God shall please in his divine goodness, shall convince us of his truth or fallacy. And as the Almighty is the only *Propria Persona*, who can unravel the mystery; we must tarry patiently and suspend our opinions, till he shall grant us a divine manifestation, so that we may be fully aware of saying (through the heat and natural fluctuation of our thoughts,) *things, in haste, that must be repented at leisure.*

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F I N I S.

