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A revealed knowledge of the prophecies and times ...

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A

REVEALED KNOWLEDGE

OF THE

PROPHECIES AND TIMES.

BOOK THE FIRST.

WROTE UNDER THE DIRECTION OF

THE LORD GOD,

AND PUBLISHED BY HIS SACRED COMMAND:

IT BEING

THE FIRST SIGN OR WARNING,

For the Benefit of all Nations.

CONTAINING, WITH OTHER

GREAT AND *REMARKABLE* THINGS,

Not revealed to any other Person on Earth, the

RESTORATION OF THE HEBREWS,

TO JERUSALEM, BY THE YEAR 1798;

Under their revealed Prince and Prophet,

RICHARD BROTHERS.

ALBANY: PRINTED AND SOLD,
BY CHARLES R. AND GEORGE WEBSTER,
At their Printing-office and Bookstore,
In the White House, corner of State and Pearl Streets.
Also, Sold by Spencers & Webb, and Steel & Rice, Albany: Wm. W. Wands, Lansingburgh: A. Stoddard, Hudson: J. Shurtleff, Schenectady: Jacob Dockstader, Johnstown: and E. Phinney, Cooperstown. 1796.

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PREFACE.

WHEN I was commanded to write the Chronology of the World, I was immediately after instructed by Revelation how; without which I could not, nor could any other man on the face of the earth with certainty, however eminent for wisdom and learning he might be: After it was done, the LORD GOD said to me in a vision at night—That is the true Age of the World, and the generally computed one is erroneous.

As the Scripture is the only great fountain of knowledge, or Book of written Truth in the world; as it contains the sacred Records of those things which God has predetermined shall be hereafter, as well as those which have been already; and as it contains the history of our own creation, with that of every living thing besides, it alone, in preference to any man's opinion, ought to be without the least doubt, freely believed and confidentially depended on.

Although I am enabled, from revealed Knowledge, to write considerably more than what this Book contains, and which, in Justice to the Divine Spirit of Truth from whom it flows, ought to be believed; yet God, who instructs me in all things, that I may shew an example of precision to the Learned, and be admired for it by the Wise; that I may give instruction to the Poor, and demonstrate the certainty of what I do write to every Man that has the least

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knowledge of his Creator, commands me to additionally Seal its Truth by that great Teſtimony of Scriptural Evidence which no Nation can deny, and which no human Arguments can oppoſe.

Therefore, having Authority, I proceed thro' the Scripture, regularly uncovering, by revealed knowledge, as I go, its ſacred Records WHICH HAVE BEEN RESERVED FOR ME, holding each one up for public View, beautiful and clear to the open mind; that all Men may behold and examine them, that all men may perceive their Truth and admire, at this late Hour of the World, not only what was wrote by Daniel at Babylon, EXPLAINED IN LONDON, but likewiſe a ſimilar Communication of REVEALED KNOWLEDGE.

IN obedience to the ſacred command of the Lord God, whoſe ſervant and prophet I am, I publiſh this writing, that it may be tranſlated into all languages, for the information and benefit of all nations.

The true Age of the World.

	Years old.		Years.
Adam was	130	when Seth was born. Lived in all	930
Seth	105	: :	912
Enos	90	: :	905
Cainan	70	: :	910
Mahalaleel	65	: :	895
Jared	162	: :	962
Enoch	65	: :	365
Methuſelah	187	: :	969
Lamech	182	: :	777
Noah	500	: :	950
Shem was	100	at the Flood.	

1656 from the Creation to the Flood.

The genealogy is reckoned to and from Shem: two years after the flood, Arphaxad was born to him.

Shem	2	lived after the birth of his ſon,	500
Arphaxad	35	: :	403
Selah	30	: :	403
Eber	34	: :	430
Peleg	30	: :	209
Reu	32	: :	207
Serug	30	: :	200
Nahor	29	: :	119
Terah	70	lived in all	205

292 from the flood to the birth of Abraham.

Abraham was	100	(when Iſaac was born.) (Lived in all)	175
Iſaac	60	: :	180
Jacob	130	(to his living in Egypt with) (his children)	147
	290		

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430 Years the children of Israel lived in Egypt.
480 Years from the children of Israel leaving, Egypt to the foundation of the Temple.

In the 4th year and 2d* month of Solomon's reign, the foundation of the Temple was laid.

	Years.		Years.
Solomon reigned	36	(after the Temple began building: In all)	40
Rehaboam in all	17	began to reign at the age of	41
Abijam	3		
Asa	41		
Jehoshaphat	25	: :	35
Jehoram	8	: :	32
Ahaziah	1	: :	22
Queen Athaliah	6		
Jehoash	40	: :	7
Amaziah	29	: :	25
Azariah	52	: :	16
Jotham	16	: :	25
Ahaz	16	: :	20
Hezekiah	29	: :	25
Manasseh	55	: :	12
Amon	2	: :	22
Josiah	31	: :	8
Jehoahaz	0	3 months :	23
Jehoiakim	11	0 : :	25
Jehoiachin	0	3 : :	18
	418	6 the beginning of the recorded captivity in the eighth year of Nebuchadnezzer's reign.	
Zedekiah	11	2 Not included in the Chronology.	
	429	8* from the foundation of the Temple to its destruction.	
Nebuchadnezzer reigned	(37)	after the recorded captivity began: In all over Babylon :	45
Evil Merodach	11		
Belshazzar	22		
	70	the Jewish captivity at Babylon; that the word of the Lord to Jeremiah the prophet might be fulfilled; which was —And all nations shall serve him, his son, and his son's son. Chap. 27. 7.	

69 Weeks, or 483 Years from the command of Cyrus to restore the Jews, to the birth of Christ, the Messiah and King.

4119 the age of the world when Christ was born.
1794

5913 the age of the world this present year of 1794.

The first knowledge of that law, which was committed to writing by Moses, was given to Abraham at the age of 99; of the world, 2047.

The gospel of salvation, was first preached by Christ at the age of 30; of the world, 4149.

Jerusalem was besieged and taken three different times by Nebuchadnezzer. The first was in the reign of Jehoiakim, when several of the princes and priests were carried away to Babylon; among the former was Daniel, and among the latter was Ezekiel:—both prophets. The second was in the reign of Jehoiachin, when the recorded captivity began—and the third was in the reign of Zedekiah, when the Temple and City was levelled with the ground.

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OF THE MESSIAH.

THE PROPHET DANIEL,

CHAP. IX. VERSE 25.

KNOW therefore and understand, that from the going forth of the command to restore (meaning the captivity) and to build Jerusalem to Messiah the Prince, shall be seven weeks, and threescore and two weeks; the streets shall be built again, and the wall, even in troublesome times.

Seven weeks and threescore and two weeks, is meant for a time of four hundred and eighty-three years: which commenced in the first year of Cyrus over Babylon, when he issued the proclamation to restore the captivity, and concluded at the birth of Christ.

Two years after the Jews returned from Babylon to Jerusalem they laid the foundation of the second temple, but were so much interrupted in the building, as not to be able to complete it until the expiration of eighty-two years.

26 And after threescore and two weeks (which is four hundred and thirty-four years, meaning from the time the temple was finished to the death of Christ) shall Messiah be cut off, but not for himself; and the people of the prince that comes (meaning the Romans) will destroy the city and the sanctuary: it will be done, like the overflowing of a flood; and to the end of war their desolation is determined.

While the war continues in the world, Jerusalem, the capital of the King of Peace is decreed to lie desolate: the restoration of the Jews will commence with the destruction of war, to favour their return, and build the city; when all nations will rejoice with them, and once more receive from Jerusalem the commands of the living God.

THE PROPHET ISAIAH, *Chap. vii.*

14 Therefore the Lord himself will give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

This was the Lord Jesus Christ, who was born of the blessed Virgin, called Mary.

CHAP. IX.

6 For unto us a child is born, unto us a son is given; and the government shall be on his shoulder: and his name shall be called Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.

This was the Lord Jesus Christ, who was the Messiah and King of the Jews.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth, even for ever: the zeal of the Lord of Hosts will perform this.

THE PROPHET ZECHARIAH, *Chap. xii.*

13 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spi-

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rit of grace and of ſupplications : and they ſhall look to me that was pierced ; and ſhall mourn, like him that mourns for his only ſon : and ſhall be in bitterneſs, like him that is in bitterneſs for his firſt born.

This verſe will be fulfilled by the Jews after their return ; it means the Lord Jeſus Chirſt, who was crucified at the age of thirty-three years and four months.—Told me by revelation.

THE DEPARTURE OF THE HEBREWS FROM ALL NATIONS, AND THEIR RETURN TO JERUSALEM.

From the three thouſand ſix hundred and ſeventeenth year of the world, which was the third year of Belſhazzar King of Babylon, when the viſion was ſhewn to Daniel, of Jeruſalem's future deſolation, the laſt diſperſion of the Jews, and their being trod under foot in all nations, to the time of their return in the latter days, is two thouſand three hundred years.

TO make the viſion of Daniel, which was explained to me by revelation from the Lord God to be more eaſily underſtood, read what follows :

The prophet Daniel, after deſcribing the ſucceſſion of Cyrus and Alexander, goes on to the time of Chriſt, the deſtruction of Jeruſalem, and how long it is to lie deſolate ; the diſperſion of the Jews, and how long they are to be trod under foot in all nations.

Chap. viii. 11 Yea, he magnifieth himſelf even to the Prince of the Hoſt ; by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down.

12 And a hoſt was given him againſt the daily ſacrifice, by reaſon of tranſgreſſion : and it caſt down the truth to the ground, and it practiſed and proſpered.

13 Then I heard one ſaint ſpeaking, and another ſaint ſaid to that certain ſaint which ſpake, How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot ?

One angel was aſking another in the preſence of Daniel, that he might hear and be informed to write down what was ſaid.

The ſanctuary means the ſecond temple, tho' not built when this viſion was ſhewn to Daniel ; the hoſt, the multitude of the people, or the whole nation.

How long ſhall be the Viſion, means, how long is it from this time or year of ſhewing the Viſion to Daniel until it is fulfilled by the reſtoration of the Jews in the latter days of the world, when the curſe for tranſgreſſion, which made the city deſolate, will be removed, and the ground of the ſanctuary cleaned.

14 And he ſaid unto me, to two thouſand and three hundred days ; then ſhall the ſanctuary be cleaned.

Days are mentioned by the angel inſtead of years, to conceal the meaning of the prophecy until the proper time is fulfilled, and the appointed perſon made known for it to be reveal'd to : the preſent is the time that was then

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intended; I am the appointed person made known for it to be revealed to, and the prophet commanded to make it known.

3617—The year of the world when the vision to Daniel, of Jerusalem's future desolation, and how long.

2300—From the year of shewing the vision, to the restoration of the Jews, when it will be fulfilled.

5917—The year of the world, when the Jews will be restored to Jerusalem, which answers to the year of Christ 1798.

THE RETURN OF THE JEWS

TO THEIR OWN LAND IN THE LATTER TIME OF THE WORLD, RECORDED BY MOSES AND THE OTHER PROPHETS.

THIS Song of Moses, in the thirty second chapter of Deuteronomy, is the written testimony given then, between God as Christ, and his people, until their return to Jerusalem, in the latter days of the world. It begins with describing Christ preaching the gospel of the kingdom of heaven; afterwards the great destruction of the Jews, which was fulfilled by the Romans, and their dispersion over the world; the latter part means their restoration, which invites all nations to rejoice with them for the abundant mercy of God, and his goodness to their land.

DEUTRONOMY, *Chap. xxxii.*

1 Give ear, O ye Heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herd, and as the showers upon the grass.

3 Because I will publish the name of the Lord: ascribe ye greatness to our God.

4 He is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he.

Compare this part to the preaching of Christ, in the beginning of the fifth chapter of the Gospel by St. Matthew, and see how nearly they agree.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn to the lowest hell; and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend my arrows upon them.

24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin; the suckling also, with the man of grey hairs.

26 I said, I would scatter them into corners; I would make the remembrance of them to cease from among men.

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is a man that is alluded to, composed of flesh and blood, of the tribe of Judah, of the family of David, *and not the Lord Jesus Christ, as all European nations suppose*, that is to fulfil this very exalted character: going forth by command, and under the mighty power of God, *as his Elijah*, the last prophet and messenger, to warn all nations —To turn the fathers to the children and the children to the fathers—*to prepare them, by universal peace, to receive a second time Christ their God and Creator*) shall judge among the nations and shall rebuke many people; and they shall beat their swords into ploughshears, and their spears into reaping hooks; nation shall not lift up the sword against nation, neither shall they learn war any more.

All the nations of Europe acknowledge Christ for the Prince of Peace, and that his doctrine prohibits war; yet to the shame of all nations, they refuse to obey his commands. For which, as he beseeched before, and no nation would obey, he will soon command, when all nations must obey, or be burned with fire.

Chap. xii. 1 And there shall come forth a rod out of the stem of Jesse, and a branch (meaning myself) shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord.

3 And shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;

4 But with righteousness he will judge the

poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reigns.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

9 They shall not destroy nor hurt in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse (meaning myself) which shall stand for a sign to the people (meaning the Jews) to it shall the Gentiles seek; and his rest (meaning his government of Jerusalem) shall be glorious.

When I was writing the first edition of this book, for public information, I said to God, *almost similar to what the prophet Samuel said, when he was commanded to anoint David to be king of Israel, during the life time of Saul, for indeed I was fearful of being used ill*, I shall be called a false prophet, and every body will say, I am arrogating to myself the place of Christ: for the English and other European nations, professing

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Christianity, have always supposed that the rod out of the stem of Jesse, alluded to in this chapter, meant the Lord Jesus Christ: indeed it does not, but a man composed of *flesh and blood*, like one of themselves, who is to be the greatest under heaven, and more power given to him from God than ever was, or ever will be to any other.

Like king David, he will be empowered to command, and like the prophet Elijah he will be empowered to execute.

The Lord God commands me now to mention these things, to acknowledge the error *(though permitted to remove my unjust apprehensions for the consequences)* and with shame my own criminality for doubting, when he told me and when I knew from his many records in the Scripture, and from his many revealed promises to myself—that he was bound by the sacred truth of his word, to fulfil his covenant, and protect me.

This writing I sign and date by command of the Lord God, to remove my feeble error, and substitute without disguise *(for the false opinions of men are to be changed)* his all just, and powerful truth. RICHARD BROTHERS.

London, 10th of the month called July, 1794.

11 And it shall come to pass in that day that the Lord will set his hand again the second time to recover the remnant of his people, which are left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he will set up an ensign for the nations and will assemble the outcasts of Israel, and

gather together the dispersed of Judah from the four corners of the earth.

The first captivity of the Jews was by Nebuchadnezzar, and the second by the Romans; their residence in Egypt not being the consequence of conquest, is not accounted as a captivity, because they willingly entered into that country to be relieved of the distresses of famine in their own. The hard bondage they were oppressed with proceeded from the Egyptians growing jealous of their quick multiplication and great numbers: but that did not take place until the death of Joseph, and until such a considerable time after had elapsed, as to wear away all remembrance of his name and gratitude for his kindness.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together: they shall lay their hand upon Moab and Edom; and the children of Ammon shall obey them.

15 And the Lord will utterly destroy the tongue of the Egyptian sea: and with his mighty wind he will shake his hand over the river, and smite it in the seven streams that men may go over dry-shod.

16 And there shall be a highway from Assyria for the remnant of his people which are left; like as it was to Israel in the day that he came up from the land of Egypt.

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Chap. xii. 1 And in that day thou ſhalt ſay, O Lord, I will praiſe thee; though thou was angry with me, thy anger is turned away, and thou comforteſt me.

2 Behold, God is my ſalvation; I will truſt, and not be afraid: for the Lord Jehovah is my ſtrength and my ſong; he alſo has become my ſalvation.

Therefore with joy ye ſhall draw water out of the wells of ſalvation.

And in that day ye ſhall ſay, praiſe the Lord, call upon his name, declare his doings among the people, and make mention that his name be exalted. Sing unto the Lord, for he has done excellent things; this is known in all the earth. Cry out and ſhout, thou inhabitant of Zion; for great is the Holy One of Iſrael in the midſt of thee.

Chap. liv. 1 Sing, O barren thou that didſt not bear: break forth into ſinging, & cry aloud, thou that didſt not travail with child; for more are the children of the deſolate, than the children of the married wife, ſaith the Lord.

The married wife means Jeruſalem, at a former time, when rich and full of inhabitants; the deſolate wife means Jeruſalem at preſent: although ſhe is a heap of rubbiſh and levelled with the ground, the Jews will return in ſuch great multitudes, that when rebuilt, her extent and number of people will be far greater than at any former period.

This is the true meaning of the prophecy, and not the Gentiles' deliverance, as is placed at the head of the chapter in the Bible.

2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thy habitation; ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes.

3 For thou ſhalt break forth on the right hand, and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 Fear not; for thou ſhalt not be aſhamed; neither be thou confounded: for thou ſhalt not be put to ſhame; for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thy huſband; the Lord of Hoſts is his name: and thy Redeemer the Holy One of Iſrael, the God of the whole earth ſhall he be called.

6 For the Lord has called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed.

7 For a ſmall moment I have forſaken thee, but with great mercies I will gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs I will have mercy on thee, ſays the Lord thy Redeemer.

9 For this is as the waters of Noah to me: for as I have ſworn that the waters of Noah ſhould not go over the earth any more, ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee; neither ſhall the covenant of my peace be removed, ſays the Lord that has mercy on thee.

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Chap. lx. 1 Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord will rise upon thee, and his glory will be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

8 Who are these that come as a cloud, and that fly as the doves to their windows?

9 Surely the isles shall wait on me; but the ships of Tarshish first, to bring thy sons from afar, their gold and silver with them, to the name of the Lord thy God, and to the Holy One of Israel, because he has glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister to thee—for in my wrath I smote thee, but in my favor I will have mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day or night: that men may bring to thee, the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come to thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary: for I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending to thee, and all they that despised thee shall bow themselves down to the soles of thy feet: and they shall call thee—The city of the Lord, the Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shall suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver; for wood brass, and for stones iron: I will also make thy officers peace, and thy exactors righteousness.

18 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.

19 The sun shall be no more thy light by day, neither for brightness the moon by night; but the Lord will be to thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord will be thy everlasting light, and the days of thy mourning shall be ended.

21 The people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, and the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a great one a strong nation. I the Lord will hasten it in due time.

Chap. lxii. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burns.

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4 Thou ſhalt no more be termed forſaken, neither ſhall thy land any more be termed deſolate; but thou ſhalt be called Hephzibah, and thy land Beulah. For the Lord delights in thee, and thy land ſhall be married.

8 The Lord has ſworn by his right hand, and by the arm of his ſtrength; ſurely I will no more give thy corn to be meat for thy enemies, and the ſons of the ſtranger ſhall no more drink the wine for which thou haſt labored.

9 But they that gather it ſhall eat it, and praiſe the Lord; and they that bring it together, ſhall drink it in the courts of my holineſs.

10 Go through, go through the gates; prepare ye the way of the people; caſt up, caſt up the highway; gather out the ſtones; lift up a ſtandard for the people.

11. Behold the Lord has proclaimed to the end of the world, Say ye to the daughter of Zion, Behold thy ſalvation comes: behold his reward is with him, and his work before him.

12 And they ſhall call them the holy people, the redeemed of the Lord; and thou ſhalt be called, Sought out, a city not forſaken.

Chap. lxv. 17 For, behold, I create new heavens and a new earth; and the former ſhall not be remembered, nor come into my mind.

18 But be ye glad, and rejoice forever in that which I create; for, behold, I create Jeruſalem a rejoicing, and her people a joy.

19 And I will rejoice in Jeruſalem, and be joyful in my people; the voice of weeping ſhall be no more heard in her, nor the voice of crying.

23 They ſhall not labor in vain, nor bring forth for nothing; for they are the ſeed which the Lord has bleſſed, and their offſpring with them.

24 And it ſhall come to paſs, that before they call, I will anſwer; and while they are yet ſpeaking, I will hear.

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt ſhall be the ſerpent's meat. They ſhall not deſtroy, nor hurt, in all my holy mountain, ſays the Lord.

This laſt verſe is an alluſion to the peace and great happineſs that will be in the land of Iſrael when the Jews are reſtored.

Chap. lxvi. 10 Rejoice ye with Jeruſalem, and be glad all ye that love her; rejoice with joy all ye that have mourned for her.

11 That ye may ſuck and be ſatisfied from the breaſts of her conſolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus ſays the Lord; Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream; then ye ſhall ſuck—ye ſhall be borne upon her ſides, and dandled upon her knees.

13 As one whom his mother comforts, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee this, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb; and the hand of the Lord ſhall be known toward his ſervants, but his indignation towards his enemies.

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15 For, behold the Lord will come with fire, and with his chariots like a whirlwind; to render his anger with fury, and his rebuke with a flame of fire.

16 For by his fire, and by his ſword, will the Lord plead with all fleſh; and the ſlain of the Lord will be many.

20 And they ſhall bring all your brethren for an offering to the Lord out of all nations, upon horſes, and in chariots; upon mules, and upon ſwift beaſts, to my holy mountain, Jeruſalem, ſays the Lord; as the children of Iſrael bring an offering in a clean veſſel into the houſe of the Lord.

21 And I will alſo take of them for prieſts and for Levites, ſays the Lord.

22 For as the new heavens and the new earth, which I will make, ſhall remain before me, ſays the Lord, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, all people ſhall come to worſhip before me, ſays the Lord.

24 And they ſhall go forth and look upon the carcaſſes of the men that have tranſgreſſed againſt me; for their worm ſhall not die, neither ſhall their fire be quenched, that they may be an abhorrence to all fleſh.

The new heavens and the new earth, mean an entire regeneration of man through the power and knowledge from the ſpirit of God. At preſent, all nations oppoſe the goſpel of the kingdom of heaven in the two moſt eſſential commands for them to obey, which are, War and Swearing. Remember that form of prayer, called the Lord's prayer; which ſays, *Thy will be done on earth as it is in heaven.* There is no war in heaven, neither is there any ſwearing; how is it then that the people of Europe, the moſt numerous profeſſing Chriſtianity, and certainly the moſt enlightened with knowledge of any in the world, can ſeriouſly ſay to God, Thy will be done on earth, when they are inſtructed by their public laws and forms of worſhip to oppoſe it?

Although national laws are undeſignedly made to oppoſe Chriſt, it is a duty incumbent on the people to take care that none of their prayers are: but that every ſupplication, and all their forms of worſhip are, as they ſhould be, in ſtrict obedience to his bleſſed Goſpel of Peace.

THE PROPHET JEREMIAH, *Chap. xxiii.*

3 And I will gather the remnant of my flock out of all countries, whither I have driven them, and I will bring them again to their folds; and they ſhall be fruitful and increaſe.

4 And I will ſet ſhepherds over them, which ſhall feed them: and they ſhall fear no more, nor be diſmayed; neither ſhall they be lacking, ſays the Lord.

5 Behold the days are coming, ſays the Lord, that I will raiſe to David a righteous Branch—and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely—and this is the name wherewith he ſhall be called, The Lord's Righteouſneſs, *(but not the Lord our Righteouſneſs.)*

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7 Therefore, behold the days are coming, ſays the Lord, when they ſhall no more ſay, The Lord lives that brought up the children of Iſrael out of the land of Egypt;

8 But the Lord lives who brought up and who led the ſeed of the houſe of Iſrael out of the North Country, and from all countries whither I have driven them; and they ſhall dwell in their own land.

Chap xxxi. 1 At the ſame time, ſays the Lord, I will be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſays the Lord, The people which were left from the ſword, found grace in the wilderneſs, even Iſrael, when I went to cauſe him to reſt.

3 The Lord has appeared to me of old, ſaying, Yes I have loved thee with an everlaſting love; therefore with loving kindneſs I have drawn thee.

4 Again I will build thee, and thou ſhalt be built, O Virgin of Iſrael: thou ſhalt again be adorned with thy tabrets, and ſhall go forth in the dances, like them that make merry.

5 Thou ſhalt yet plant vines on the mountains of Samaria; the planters ſhall plant, and thou ſhalt eat them as common things.

6 For their ſhall be a day when the watchmen, on mount Ephraim, ſhall cry, Ariſe ye, and let us go up to Zion to the Lord our God.

7 For thus ſays the Lord: Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh, praiſe ye, and ſay, O Lord, ſave thy people, the remnant of Iſrael.

8 Behold, I will bring them from the North country, and gather them from the coaſts of the earth: the blind and the lame, the woman with child, and her that travails with child together: a great company ſhall return hither.

9 They ſhall come with weeping, and with ſupplications I will lead them: I will cauſe them to walk by the rivers of waters, in a ſtraight way, where they ſhall not ſtumble: for I am a Father to Iſrael, and Ephraim is my firſt born.

10 Hear the word of the Lord, O ye nations, and declare it to the iſlands afar off; and ſay, he that ſcattered Iſrael will gather him, and keep him as a ſhepherd does his flock.

11 For the Lord has redeemed Jacob, and ranſomed him from the hand that was ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all.

13 Then ſhall the Virgin rejoice in the dance, with young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſays the Lord.

15 Thus ſays the Lord: A voice was heard in Ramah, lamentation and bitter weeping: Rachel, weeping for her children, refuſed to be comforted becauſe they are not.

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16 Thus ſaith the Lord; Refrain thy voice from weeping, and thy eyes from tears: for thy works ſhall be rewarded, ſays the Lord; and they ſhall come again from the land of the enemy.

17 And there is hope in thy end, ſays the Lord, that thy children ſhall come again to their own border.

21 Set thee up way-marks, make thee high heaps: ſet thy heart toward the highway, even the way which thou went: turn again, O Virgin of Iſrael, turn again to theſe thy cities.

22 How long wilt thou go about, O thou backſliding daughter: For the Lord has created a new thing in the earth, A woman ſhall compaſs a man. *(It means Chriſt being born of the bleſſed Virgin.)*

23 Thus ſays the Lord of Hoſts, the God of Iſrael: as yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I bring again their captivity: the Lord bleſs thee, O habitation of Juſtice, and mountain of Holineſs.

24 And there ſhall dwell in Judah itſelf, and in all the cities thereof together, huſbandmen, and they that go forth with flocks.

25 For I will refreſh the weary ſoul, and I will comfort every ſorrowful ſoul.

31 Behold the days are coming, ſays the Lord, when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah.

32 Not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: which covenant they broke, although I was a huſband to them, ſays the Lord,

33 But this ſhall be the covenant that I will make with 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.

34 And they ſhall teach no more every man his neighbor, and every man his brother, ſaying, Know the Lord: for they all ſhall know me from the leaſt of them to the greateſt, ſays the Lord: for I will forgive their iniquity and their ſin I will remember no more.

35 Thus ſays the Lord, who gives the ſun for a light by day, and the ordinances of the moon and of the ſtars for a light by night: who divides the ſea when the waves of it roar: the Lord of Hoſts is his name:

36 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.

37 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, ſays the Lord.

38 Behold the days are coming, ſays the Lord, when the city ſhall be built to the Lord from the tower of Hananeel to the gate of the corner.

39 And the meaſuring line ſhall yet go forth over againſt it on the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies and of the aſhes, and all the fields to the brook of Kidron, to the corner of the horſe gate toward the eaſt, ſhall be holy to the Lord; it

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ſhall not be plucked up, nor thrown down any more, for ever.

THE PROPHET EZEKIEL, *Chap. xvi.*

59 For thus ſays the Lord God: I will even deal with thee as thou haſt done, which has deſpiſed the oath, by breaking the covenant.

60 Nevertheleſs I will remember my covenant with thee in the days of thy youth, but I will eſtabliſh to thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways and be aſhamed, when thou receive thy ſiſters, thy elder and thy younger: and I will give them to thee for daughters; but not by thy former covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord.

63 That thou may remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſays the Lord God.

CHAP. XXXIV.

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

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

13 And I will bring them out from the people, and gather them from the countries, and

will bring them to their own land, and I will feed them on the mountains of Iſrael, by the rivers, and make them inhabit the waſte places of the country.

22 Therefore 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 (meaning Chriſt) will be their God, and my ſervant David (meaning his deſcendant) a Prince among them: I the Lord have ſpoken it.

CHAP. XXXVI.

6 Prophecy therefore concerning the land of Iſrael, and ſay to the mountains, to the hills, to the rivers, and to the vallies, Thus ſays the Lord God: Behold, I have ſpoken in my jealouſy and fury, becauſe ye have borne the ſhame of the heathen.

7 Therefore, thus ſays the Lord God: I have lifted up my hand, ſurely the heathen that are about you ſhall bear their own ſhame.

8 But ye, O mountains of Iſrael, ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael: for they are at hand to come.

12 Yea, I will cauſe men to walk on you even my people Iſrael; and they ſhall poſſeſs thee: thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them of men.

33 Thus ſays the Lord God: In the day that I clean you from all your iniquities, I will alſo

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cauſe you to dwell in the cities, and the waſte places ſhall be built.

34 And the deſolate land ſhall be tilled, which lay deſolate in the ſight of all that paſſed by:

35 And they ſhall ſay, This land that was deſolate is become like the garden of Eden; and the waſte, and deſolate, and ruined cities are fenced, and are full of inhabitants.

36 Then the heathen that are left round about you ſhall know, that I the Lord build the ruined places, and plant that which was deſolate: I the Lord have ſpoken it, and will do it.

37 Thus ſays the Lord God; I will yet for this be enquired of by the houſe of Iſrael, to do it for them: I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men: and they ſhall know that I am the Lord.

CHAP. XXXVII.

20 And the ſticks which thou write on ſhall be in thy hand before their eyes.

21 And ſay to them, Thus ſays the Lord God: behold I will take the children of Iſrael from among the heathen, whither they are gone, and will gather them on every ſide, and bring them in to their own land.

22 And I will make them one nation in the land upon the mountains of Iſrael, and there ſhall be one king to them all: they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all.

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions; but I will ſave them out of all their dwelling places, wherein they have ſinned, and clean them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant ſhall be king over them; and they all ſhall have one ſhepherd; they ſhall alſo walk in my judgments, and obſerve my ſtatutes to do them.

25 And they ſhall dwell in the land that I have given to Jacob my ſervant, in which your fathers have dwelt: and they ſhall dwell therein, even they and their children, and their children's children for ever; and my ſervant David (meaning his viſible deſcendant) ſhall be their prince for ever.

The viſion of Ezekiel, relative to Jeruſalem, alludes to the grandeur and extent of it when rebuilt by the Jews after their return, in the year of one thouſand ſeven hundred and ninety-eight: it will be the capital of the world, and from it will go once more, to all nations, the commands of the living God.

THE PROPHET HOSEA, *Chap. ii.*

18 And in that day I will make a covenant for them with the beaſts of the field, with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, the ſword, and the battle out of the earth; and they ſhall lie down in ſafety.

19 And I will betroth thee to me for ever: —yea, I will betroth thee to me in righteouſ-

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neſs, and in truth; in loving kindneſs, and in mercies.

20 I will even betroth thee to me with faithfulneſs; and thou ſhalt know the Lord.

23 And I will ſow her to me in the earth, and I will have mercy on her that had not obtained mercy (meaning Jeruſalem) and I will ſay to them which were not my people (meaning the Jews during their diſperſion) Ye are my people; and they ſhall ſay, thou art our God.

CHAP. III.

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, without an ephod, and without a 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.

THE PROPHET JOEL, *Chap. iii.*

1 For behold, in thoſe days, and in that time, when I will bring again ,the captivity of Judah to Jeruſalem,

2 I will alſo gather all nations, and bring them down to the valley of Jehoſhaphat, to plead with them there for my people, for Iſrael my heritage, whom they have ſcattered among the nations, and for dividing my land.

9 Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your ploughſhares into ſwords, and your reaping hooks into ſpears; let the weak ſay, I am ſtrong.

11 Aſſemble yourſelves and come, all ye heathen: gather yourſelves together round about; thither cauſe thy mighty ones to come down, O Lord.

12 Let the heathen be waked, to come up to the valley of Jehoſhaphat: for it is there I will ſit to judge all the heathen round about.

14 Multitudes, multitudes in the valley of deciſion; for the day of the Lord is near in the valley of deciſion.

After the reſtoration of the Jews, the barbarous nations will ſend great armies to invade their lands; God will permit them to advance, that he may deſtroy them with his fire from heaven.

15 The ſun and moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining.

16 The Lord will roar out from Zion, and utter his voice from Jeruſalem; the heavens and the earth ſhall ſhake, but the Lord will be the hope of his people, and the ſtrength of the children of Iſrael.

17 So ye ſhall know that I am the Lord God *(directed to all nations)* dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.

18 And it ſhall come to paſs in that day, that the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth from the houſe of the Lord, and water the valley of Shittim.

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19 Egypt ſhall be a deſolation, and Edom a deſolate wilderneſs, for their violence againſt the children of Judah, and for ſhedding their innocent blood in the land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will cleanſe their blood that I have not cleanſed; for the Lord dwells in Zion.

THE PROPHET AMOS, *Chap. ix.*

8 Behold the eyes of the Lord God are upon the ſinful kingdom; and I will deſtroy it from off the face of the earth; but I will not utterly deſtroy the houſe of Jacob, ſays the Lord.

9 For, lo, I will command, and I will ſift the houſe of Iſrael from among all nations, like corn ſifted in the ſieve, yet the leaſt grain ſhall not fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, the evil ſhall not overtake nor prevent us.

11 In that day, I will raiſe up the tabernacle of David that is fallen, (meaning the reſtoration of his deſcendant to the government of the children of Iſrael,) and cloſe up the breaches thereof; and I will raiſe up his ruins, and build it as in the days of old.

12 That they may poſſeſs the remnant of Edom, and of all the heathen which are not called by my name, ſays the Lord, who does this.

13 Behold the days will come, ſays the Lord, that the ploughman ſhall overtake the reaper, and the treader of grapes him that ſows the ſeed; the mountain ſhall drop ſweet wine, and all the hills ſhall flow with milk.

14 And I will bring again the captivity of my people of Iſrael, they ſhall build the waſte cities, and inhabit them; they ſhall plant vineyards, and drink the wine of them: they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their own land; they ſhall no more be pulled up out of their own land, which I have given them, ſays the Lord thy God.

THE PROPHET OBADIAH, *Chap. i.*

8 Shall I not in that day, ſays the Lord, even deſtroy the wiſe men out of Edom, and underſtanding out of the mount of Eſau.

9 And thy mighty men, O Teman, ſhall be diſmayed; to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 For thy violence againſt thy brother Jacob, ſhame ſhall cover thee; and thou ſhalt be cut off for ever.

15 For the day of the Lord is near upon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall return on thy own head.

16 For as ye have drunk on my holy mountain, (meaning the Turks,) ſo ſhall all the heathen drink continually: yea, they ſhall drink and ſwallow down, and they ſhall be as though they had not been.

17 But upon mount Zion ſhall be deliverance, and on it ſhall be holineſs: for the houſe of Jacob ſhall poſſeſs all their poſſeſſions.

18 And the houſe of Jacob ſhall be a fire

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and the house of Joseph a flame, and the house of Esau for stubble: they shall kindle in them, and devour them; there shall not be any remaining of the house of Esau: for the Lord has spoken it.

19 And they of the south shall possess the mount of Esau; and they of the plains, the Philistines: they shall possess their fields, and Ephraim the fields of Samaria, and Benjamin shall possess Gilead.

20 And the captivity of the host of the children of Israel shall possess that of the Canaanites, even to Zerapath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion, to judge the mount of Esau; and then the kingdom shall be the Lord's.

The Turks are descended from Esau, the brother of Jacob; but their Emperor, and his family *are descended from Jonathan, the son of Saul, king of Israel.* Told me by revelation.

THE PROPHET MICAH, *Chap iv.*

1 But in the last days it shall come to pass that the mountain of the house of the Lord shall be established upon the top of the mountains; it shall be exalted above the hills, and people shall flow to it.

6 In that day, says the Lord, I will assemble her that has halted, and I will gather her that was driven out, and her that I have afflicted.

7 And I will make the remnant that halted, and her that was cast far off, a strong nation;

and the Lord will reign over them in mount Zion, from henceforth, even for ever.

THE PROPHET NAHUM, *Chap. i.*

15 Behold, upon the mountains, the feet of him that brings good tidings, that publishes peace! O Judah, keep thy solemn feasts, and perform thy vows; for the wicked shall no more pass through thee; they are entirely cut off.

The beginning of this verse means Christ, preaching the Gospel of peace; the latter part, when the Jews are established at Jerusalem, after their next restoration.

THE PROPHET ZEPHANIAH, *chap. iii.*

13 The remnant of Israel shall not commit iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and shall lie down, and none shall make them afraid.

14 Sing O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem.

15 The Lord has taken away thy judgments, he has cast out thy enemy; the King of Israel, even the Lord is in the midst of thee; thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack.

17 The Lord thy God in the midst of thee, is mighty; he will save, and rejoice over thee

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with joy; he will rest in his love, and rejoice over thee with singing.

18 I will gather them that are sorrowful for the solemn assemblies who are of thee, to whom the reproach of thee was a burthen.

19 Behold at that time I will undo all which afflicts thee; and I will save her that is stopped, and gather her that was driven out; and I will get them praise and renown in every land where they have been put to shame.

20 At the time that I bring you again, even the time that I gather you; for I will get you a name, and make you to be praised among all the people of the earth, when I turn away your captivity from before your eyes, says the Lord.

THE PROPHET HAGGAI, *Chap. ii.*

20 And again the word of the Lord came to Haggai, in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, and say, I will shake the heavens and the earth;

22 And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen: I will overthrow their chariots, and those that ride in them; their horses and riders shall come down, every one by the sword of the other.

The time alluded to by the prophet, is that which is immediately before the restoration of the Jews, in the latter days of the world;—the present is it.

23 In that day, says the Lord of Hosts, I will

take thee, O Zerubbabel, my servant, the son of Shealtiel, and will make thee a signet; for I have chosen thee, says the Lord of Hosts.

The meaning of this verse is, that when the former part of this prophecy is fulfilling, Zerubbabel will be revived in his descendant, who will be, *like himself, the visible prince and governor of the Jews*; the time is nearly come for this man to be openly revealed, and to have, in all other respects, this very gracious and very wonderful promise from God fulfilled.

THE PROPHET ZECHARIAH, *Chap. viii.*

7 Thus says the Lord of Hosts, Behold, I will save my people from the east country, and from the west country:

8 And I will bring them, and they shall dwell in the midst of Jerusalem: they shall be my people, and I will be their God, in truth and in righteousness.

Chap. x. 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to replace them; for I will have mercy on them, and they shall be as if I had not cast them off; for I am the Lord their God, and I will hear them.

7 And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine; yea, their children shall see it and be glad, their hearts shall rejoice in the Lord.

8 And I will hiss for them, and gather them; for I have redeemed them, and they shall increase as they have increased.

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9 And I will ſow them among the people and they ſhall remember me in far countries, and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria: and I will bring them into the land of Gilead, and Lebanon, and place ſhall not be found for them.

Chap. xii. 1 The burthen of the word of the Lord for Iſrael; ſays the Lord, who ſtretches out the heavens, and lays the foundations of the earth, that forms the ſpirit of man within him:

2 Behold, I will make Jeruſalem a cup of trembling to all the people round about, when they ſhall be in the ſiege, both againſt Judah and againſt Jeruſalem.

3 And in that day I will make Jeruſalem a burthenſome ſtone for all people; all that burthen themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſays the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs: and I will open my eyes upon the houſe of Judah, and I will ſtrike every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, the inhabitants of Jeruſalem ſhall be our ſtrength in the Lord of Hoſts, our God.

6 In that day I will make the governors of Judah like a hearth of fire among wood, like a torch of fire in a ſheaf; they ſhall devour all the

people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again, even Jeruſalem in her own place.

7 The Lord alſo will ſave the tents of Judah firſt, to preſerve the diſtinction of the houſe of David, that the inhabitants of Jeruſalem may not exalt themſelves againſt Judah.

8 In that day the Lord will defend the inhabitants of Jeruſalem; and he that is feeble among them in that day, ſhall be as David;—and the houſe of David ſhall be as God; as the angel of the Lord before them.

This prophecy means the ſame time, and the ſame invaſion of Judah by the heathen, as that mentioned by the prophet Joel, in the third chapter; which is explained already.

9 And it ſhall come to paſs in that day, that I will deſtroy the people of all the nations, which are come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications; and they ſhall look to me that was pierced, and ſhall mourn like him that mourns for his only ſon; and they ſhall be in bitterneſs, like him that is in bitterneſs for his firſt born.

11 In that day there ſhall be great mourning in Jeruſalem, like the mourning of Hadadrimon, in the valley of Megiddon.

12 And the land ſhall mourn, every family apart; the family of the houſe of David apart, and their wives apart; the family of Nathan apart, and their wives apart.

13 The family of the houſe of Levi apart, and

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their wives apart; the family of Shemei apart, and their wives apart.

14 All the families that remain, every family apart, and their wives apart.

When the heathen armies invade the land of Israel, it will be with a resolution to seize on every moveable thing and destroy the people; the Jews, then acknowledging the Messiah as God, will believe, under an excess of grief, that he was crucified. Sensible of their perilous condition, and knowing that it is he only can save them, they will, every man and family, implore him for compassion and deliverance.

The Hebrews will be delivered, and the heathen entirely destroyed.

THE PROPHET MALACHI, *Chap. iv.*

5 Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come and smite the earth with a curse.

The great prophet alluded to in this chapter, is the same that will be revealed to the Jews, to order their return to Jerusalem *before the expiration of one thousand seven hundred and ninety-eight*: he will possess the spirit of God, and the power of fire, equal to Elijah; he will make known the judgments of God, that all nations may be benefitted, and may endeavor to survive them, when they are commanded to be fulfilled.

The alterations I have made in copying some

of the prophecies, is by the direction and command of the Lord God.

THE JUDGMENTS OF GOD.

THE very loud and unusual kind of thunder that was heard in the beginning of January, 1791, was the voice of the angel mentioned in the 18th chapter of the revelation, proclaiming the judgment of God, and the fall of Babylon the Great: it was the loudest that ever was heard since man was created, and shook the whole earth every time the angel spoke: it roared thro' the streets, and made a noise over London like the falling of mountains of stones.

Many buildings were damaged at the time of this thunder, and many persons were frightened by it: the great flashes of lightning proceeded also from the angel, and were according to the first verse, reflected from the brightness of his glory.

REVELATION TO ST. JOHN, *Chap. xviii.*

1 And after these things, I saw another angel, come down from heaven, having great power: and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, (meaning the thunder) saying, Babylon the Great is fallen, is fallen, &c.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be

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not partakers of her ſins and that ye receive not of her plagues.

5 For her ſins have reached up to heaven, and God hath remembered her iniquities.

6 Reward her, even as ſhe rewarded you, and double to her double, according to her works; in the cup which ſhe has filled, fill to her double.

7 How much ſhe hath glorified herſelf and lived deliciouſly, ſo much torment and ſorrow give her; for ſhe ſays in hear heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death and mourning, and famine, and ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord God who judges her.

The Lord God was ſo exceeding angry at the time of the loud thunder I have mentioned in the preceding part, that he determined to leave his other judgments unfulfilled relative to London, and burn her immediately with fire from heaven: ſoon afterwards I was informed by revelation of what the thunder meant, and was commanded to go from London beyond the diſtance of eighteen miles. I had *ſimilar to the prophet Daniel at Babyon.* an attending angel to explain all the viſions, and ſupport me under the grief I was loaded with for its approaching fall.

The Lord God knowing that I loved him with all my heart, and had often reſiſted the calls of hunger and diſtreſs, rather than comply with cuſtoms that would offend him, pitied me; for I had beſeeched him to let me inform the people of London of their danger, and try by all poſſible means to ſave them; but was refuſed permiſſion,

becauſe they would impriſon and uſe me very ill for it.

In addition to all that God had promiſed and repeated by his angel to make me happy, he was now pleaſed to give me another proof of his unalterable regard, and convince me by it, that, *although he could not in juſtice to his recorded judgments ſpare London*, yet for my ſake he would ſhew mercy to ſome: and take care, that by ſickneſs and other cauſes, to remove the perſons I deſired ſhould be ſaved, to a ſufficient diſtance beyond the limits to be deſtroyed and ſunk. After thanking the Lord God, I mentioned ſeveral, both men and women, and called the remembrance of his mercy to others whoſe names I did not know, but pointed them out in my mind.

Among thoſe I mentioned, was William Pultney, William Pitt, Gilbert Elliot, Charles Grey, the Earl of Buckinghamſhire, the Marquis of Lanſedown, the Earl of Chatham, Maitland, now called Earl of Lauderdale; Henry Phipp, for I remembered his brother to have done me an act of friendſhip; John Dalrymple, John Griffin Griffin, Alderman Pickett, *becauſe that during his mayoralty he oppoſed by a public advertiſement the frequency of taking oaths:* in doing ſo he honored that all remembering God, who will in due time as publicly honor him for it. Wilberforce, Baſtard, Sheridan, Philip Stevens, Charles Fox; John Luke, a poor quaker: Samuel Hood: the King and his family, for they were to be gathered into London: Ponſonby, for whom I conceived an eſteem from obſerving in his countenance openneſs and honeſty; and poſſeſſing, as I thought, a heart ſimilar to my own, I was led to in-

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treat for him: until last year I could assign no other reason for mentioning that name than what I have given; but the true one is, that God had determined not only to keep in London the people then in it, but likewise to allow great multitudes to be drawn to it from all parts of the country, he would be found among the number to be destroyed; for which, to prevent his death in such a place, the Lord God influenced me to regard him, that I might afterwards remember such a person, and be mindful of his safety.

I am not in the least acquainted with the man I have mentioned, whom God was pleased to distinguish by so great a testimony of his regard, but although I am not, and our names are different, *he is, as well as myself*, descended from David, king of Israel. The Countess of Buckinghamshire, whom I am no more acquainted with than the stranger I mentioned before, is likewise descended from David, king of Israel: the family she is married into are also of the Hebrews, and are descended from Joseph, the once president of Egypt.

There are many families of the same origin as those three I have named, made known to me by revelation, but I am forbid to mention any of them at present for public knowledge.

After intreating for the persons I have set down, and pointing from my mind to numbers besides whose names I did not know, I was, *to prepare for the designation of God*, carried up to heaven in a vision, and saw on my right side, at a small distance, a beautiful silver white bird in shape of a Dove, but a little larger; it was the

Holy Ghost, and was the very same that descended on the head of my blessed Saviour, when he came up from being baptized in the river Jordan; he kept between me and *satan*, who was then revealed that I might witness it, and great power given him to visit the earth.—The Lord God then spoke to me from the middle of a white shining cloud.

After this I was in a vision, *having the angel of God near me*, and saw satan walking leisurely into London: his face had a smile, but under it his looks were sly, crafty and deceitful. On the right side of his forehead were seven dark spots; he was dressed in white and scarlet robes.

Again I was in a vision, and saw London a scene of confusion; it was affected on a sudden; all the people were armed, and appeared quite furious: I was carried through the city, in the Spirit of God, to see all things that were designed should come to pass, and be informed how quick they could be accomplished.

After this I was in a vision, and saw a large river run thro London coloured with human blood.

Exceedingly unhappy for all that I saw, and which I knew would soon be fulfilled; I prayed and entreated the Lord God to give me one more instance of his mighty regard, *by sparing London and the great multitude in it*. I said, I acknowledge, O Lord my God, that the people do very wrong, but it is through compulsion, and for want of knowing better.

The Lord God was so highly displeased, that I should, after all his former kindness, strain his affection and to entreat him to annul his *recorded judgment*, as to stop me, and in a voice of great

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ſharpneſs and anger, ſay, *They have my bleſſed Goſpel, and will not obey it.* The angel that was appointed to give me inſtruction forſook me in an inſtant on hearing this anſwer. I trembled for my life and ſeemed to be another man; for, I was afraid of being deſtroyed with the city.—It was three days after this before the Lord God would be reconciled to hear my prayers, and ſpeak to me with his former kindneſs.

In ten days after the three I was in a viſion, and being carried up to heaven, the Lord God ſpoke to me from the middle of a large white cloud, and ſaid in a ſtrong clear voice—All, All, I pardon London and all the people in it for your ſake: there is no other man on earth that could ſtand before me to aſk for ſo great a thing.

For ever, O Lord my God, I will praiſe and thank you for this great inſtance of your bleſſed regard; all Nations will hear it, and may all Nations honor you by their obedience: your great mercy is over them all, and by its goodneſs the world is now ſafe.

Had London been deſtroyed in the year of 1791, the place where it ſtands would have formed a great bay, or inlet of the channel: all the land between Windſor and the Downs would have been ſunk, including a diſtance of eighteen miles each ſide, but conſiderably more towards the ſea coaſt; it would be ſunk to the depth of ſeventy fathoms, or four hundred and twenty feet, that no traces of the city might be ever found, or even ſo much as looked for.

21 And a mighty angel took up a ſtone, like a great mill ſtone, and caſt it into the ſea, ſaying, thus with violence ſhall that great city,

Babylon, be thrown down, and ſhall be found no more at all.

That all men of wiſdom and diſcernment may underſtand, on reading the revelation, that there are two cities mentioned in it *ſpiritually*, under the names of Babylon the Great, I will aſſiſt them by clearly marking out the diſtinction.

Rome, the ſpiritual Babylon, mentioned in the ſeventeenth chapter, is deſcribed, in the third verſe, *to be away into the wilderneſs*; meaning, by the words, into the wilderneſs, that the city is ſituated *inland*.

But London, the ſpiritual Babylon, alſo mentioned in the eighteenth chapter, is deſcribed, by St. John, *as the greateſt ſea-port* for ſhips, wealth, and commerce, in the world.

11 And the merchants of the earth ſhall weep and mourn over her; for no man buyeth her merchandize any more.

12 The merchandize of gold, and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyme wood, and al manner of veſſels of ivory and of moſt precious wood, and of braſs, and iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things, who were made rich by her, ſhall ſtand a far off, for the fear of her torment, weeping, and mourning.

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16 And saying, Alas! alas! that great city, that was cloathed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls! for in one hour, such great riches is come to nought.

17 And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off;

18 And cried, when they saw the smoke of her burning, What city is like to this great city.

19 And they cast dust on their heads and cried, weeping and wailing, saying, Alas! alas! that great city! wherein were made rich all that had ships in the sea, by reason of her costliness: for in one hour she is made desolate.

20 Rejoice over her thou heaven, and ye holy apostles and prophets: for God hath avenged you on her.

Read attentively the eighteenth chapter; and you will perceive described in it, the prodigious wealth, grandeur, and commerce of London: then remember, that the very great thunder and lightning I have mentioned, was in the depth of winter, *an unusual time of year for the like;* but they were as St. John exactly describes them, in the first and second verses. Meditate on these things, weigh them attentively in your mind, and all I have wrote besides; and the Spirit of God, if you love wisdom, will enlighten your understanding to see, and will also strike you with a conviction of their truth.

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The following would have been the Condition of England, which the Lord God shewed me in the month of July, 1791, had his Judgment of Desolation on the World been suddenly fulfilled at the appointed Time in 1793.

I was in a vision, and was carried away by the Spirit of God to a field of young wheat, which was grown about four inches high from the ground: an elderly English woman stood by me; *she had no covering on her head,* but over her arms was an old black silk cloak: it was worn threadbare, and rent in many places. While I was observing the dress and poverty of the woman, the wheat sprung up in an instant, and shot out to the size of full ears, the largest I ever saw in my life: astonished at such a sight, and wondering what it would mean, I stooped to feel some with my hand; when I had, *the woman looked down to me with a countenance expressive of great distress to implore my pity and assistance,* then turned her face away to the east, and afterwards looked up to heaven, as if she wanted rain and a cool wind.

After this I cast my eyes over the surface of the land: it was scorched to a dark brown, and frightful to look at; I could see no grass in the meadows, and the bushes in the hedges were all burnt brown; *so great and mighty was the heat:* I could see no beasts in the fields, and the fowls of heaven were all flown away.

The judgment of desolation being suspended, is the reason that this vision of famine and distress is also; when it takes place, England, like the woman and her cloak, *(for she was an allusion to this country)* will be very poor, worn out, and rent in many places.

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After this I was in a vision, and saw a large sword unsheathed in heaven: soon after I saw a large cup full of red wine, and much froth on the top, lifted up, and held out to all nations.

THE JUDGMENT OF DESOLATION ON ALL NATIONS.

THE thunder that was heard in the evening of the 3d of August, 1793, was the voice of the angel mentioned in the nineteenth chapter of the Revelation, standing in the sun.

17 And I saw an angel standing in the sun; and he cried with a loud voice, (meaning the thunder,) saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together to the supper of the great God.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; and the flesh of all men, both free and bond, both small and great.

The dead will increase so fast, and be in such prodigious numbers when this judgment takes place, that the living will not be sufficient to bury them, but will leave the bodies exposed to the fowls of heaven for meat.

The flashes of lightning, which issued during the thunder, proceeded from the glory of the angel proclaiming the judgment of God, and resembled in colour the clear day light.

The *second thunder*, that gave notice of God's approaching judgment, was on Wednesday evening, the 7th of August, 1793, *as is mentioned in the seventh of the Revelation*, and was the voice of the angel ascending from the east, having the seal of the living God.

2 And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice *(the thunder)* to the four angels, to whom it was given to hurt the earth and the sea;

3 Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The flashes of lightning, which issued during the time of this thunder, proceeded likewise from the glory of the angel, and resembled in colour fine amber.

The next and last thunder, *(if the judgment had not been suspended for my sake)* would be on the 11th of August following, and would have been, according to the sixteenth chapter of the Revelation, the fourth angel pouring out his vial on the sun.

8 And the fourth angel poured out his vial on the sun, and power was given him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, who has power over these plagues; and they repented not to give him glory.

The flashes of lightning, during this thunder, which would continue many hours, would like-

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wise proceed from the glory of the angel, and would be, in strength and colour, like the burning flame.

This thunder would be accompanied by a violent storm of large hail stones, which, with the lightning, would kill multitudes of people, and destroy the harvest in many countries.

Soon after this thunder, *the short time of four days only*, the judgment of God on the world would begin to be fulfilled. The winds would be suspended in the firmament, *according to the seventh chapter*, that breathing might almost cease; the great body of heat, that would immediately after be poured down from heaven on the earth, *would be so fierce and powerful as to move the world, and kill every living thing, both man and beast, exposed under it in the open air:*

The trees, bushes in the hedges, grass in the meadows, and what corn was left from the hail, would be cut off and destroyed by this great and mighty heat. Most of the ships would be destroyed at sea, and all the fish near the surface killed. Millions of the human race would die in all nations from this burning heat, and the many plagues it would produce.

The Nineteenth, Seventh, Sixteenth, Sixth, Eighth, and Fourteenth chapters, mean the same time, the same things; and are as one chapter to fulfil the judgments of God.

The 15th of August 1793, was the time appointed by the Lord God to fulfil the parts of the Revelation I have mentioned, and punish the world with desolation; but from his great mercy and regard for me, that I may be esteemed in his country, and by all others, when I am re-

vealed, suspended his judgment for a time—it hangs however over all nations.

Look at the age of the world; read attentively the chapters I have mentioned, with what I have wrote besides; and you will discover in your own breast a light, to see and believe by.

That *light, I mean*, which is often called *a certain something*, an *internal monitor*, that applauds man for courting wisdom, for being just, and doing good; but that never fails to reproach him for embracing folly, and doing evil: it is indeed no other than the Spirit of the living God.

All the prophecies given in visions from God, are concealed from the knowledge of man by mysterious allusions, until the proper time, and the appointed person for them to be revealed to. For it is not in the cunning of any one man, even assisted by the wisdom of all the rest on earth, to search out the deep secrets of God, or with truth to unfold the meaning of his visions: *they are wonderful*; they cannot be discovered until God himself pleases to remove the covering of secrecy; and, through an appointed person, blesses the world with a knowledge of their true meaning.

The fulfilling of the judgments of God, however destructively they may prove to the governments and nations which they are directed against, are not allowed to affect my personal safety, nor operate in the least to my prejudice: for the certainty of my elevation to the greatest *principality* that ever will be, in the world, cannot be prevented by the rise or fall of any human power on earth; because it is the repeated covenant of God to my fore-fathers, and his sacred promise now by Revelation to myself.

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The obſcurity of David was no objection with a diſcerning God, to make him the monarch of Iſrael, and afterwards promiſe the ſucceſſion to his family for ever: neither is mine now to his fulfilling that promiſe, and holding me up to the world, as the viſible governor of the Jews. For all the works of God are wonderful, and very far exceed the capacity of man to know where they begin, how they are directed, on whom, or which way they will end:—I that have more knowledge of them, and of futurity, revealed to me than any other under the whole heaven, obſerve the operation of every new one with more amazement than the former.

Therefore my preſent poverty is no obſtacle to my future elevation, neither is it of much concern to myſelf; for the time of my being revealed, with power from heaven, is nigh; when God to manifeſt his regard, will give me favor with many, and influence all the people of London to help me.

I am the prophet, that will be revealed to the Jews, to order their departure from all nations, to go to the land of Iſrael, their own country, in a ſimilar manner to Moſes in Egypt, but with additional power.

I was an officer in the Britiſh navy, and neceſſarily ſo, although I did not know it, that the judgment of God on David, king of Iſrael, might be fulfilled, which was, that the ſword ſhould never depart from his houſe.

It is fifteen hundred years ſince my family was ſeparated from the Jews, and loſt all knowledge of its origin; the laſt on record in the Scripture, is James: xiii chap. 55 ver. of St. Matthew.—Told me by revelation.

The government of the Jewiſh nation will, *under the Lord God*, be committed to me, that the everlaſting covenant from him to David, may be manifeſted in the viſible Prince and Governor of the Jews.

SECOND OF SAMUEL, *Chap. vii.*

16 And thy houſe and thy kingdom ſhall be eſtabliſhed for ever before thee; thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak to David.

JEREMIAH, *Chap. xxxiii.*

17 For thus ſays the Lord: David ſhall never want a man to ſit on the throne of the Houſe of Iſrael.

19 And the word of the Lord came to Jeremiah, ſaying,

20 Thus ſays the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon,

21 Then may alſo my covenant be broke with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites, the prieſts, my miniſters.

22 As the hoſt of heaven cannot be numbered, neither the ſand of the ſea meaſured; ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter to me.

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23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the Lord has chosen, he has even cast them off. Thus they have despised my people, that they should be no more a nation before them.

25 Thus says the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth,

26 Then I will cast away the seed of Jacob, and David my servant; so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and haae mercy on them.

A knowledge of the Scripture, the prophecies I have mentioned, and all that I have wrote besides, have been communicated to me through visions and revelations from the Lord God: the prophet Daniel, and St. John the Apostle were instructed, in the same manner, to write what they have.

It is by the saving of multitudes; by revealing not only a true interpretation of the prophecies, but also a knowledge of the times, and those secret parts of the Scripture which are not made known to any other man under heaven, that the Lord God begins with announcing to the world a knowledge of his mighty judgments, *the return of his former mercy to the Hebrews*, their speedy restoration to Jerusalem, and the rise of a favorite family.

RICHARD BROTHERS.

LONDON, *No.* 57, *Paddington Street*, }
3d of the month called January, 1794. }

REVELATION TO ST. JOHN, *Chap. xvii.*

OF ROME.

1 AND there came one of the seven angels, which had the seven vials, and talked with me, saying to me, Come hither, and I will shew thee the judgment of the great whore, (meaning Rome) that sits upon many waters, (meaning her government over many nations.)

2 With whom the kings of the earth have committed fornication, (meaning, they have been seduced to imitate her evil practices,) and the inhabitants of the earth have been made drunk with the wine of her fornication, (meaning, they are likewise deluded to drink deep to a state of insensibility from her vain doctrines.)

A remarkable instance of this was very lately practised, and really fulfilled at Naples;—which, altho governed by a king, is notwithstanding in the see of Rome, and about sixty miles distant. In consequence of a violent irruption of fire out of mount Vesuvius, which is but a few miles from Naples, the similitude of a human head, called St. Janarius's was carried in procession, lifted up, and held out, fully believing, that by honoring the saint, through even this small part of his image, he himself in heaven, would be influenced to intercede with God, to stop the great rivers of fire which issued from the burning mountain.

For a people, calling themselves Christians, which have had the Revelation so long to warn, and the blessed gospel so long to instruct them, to embrace at this late hour of the world, such

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an act of superstition and delusion, is indeed astonishing. But it is a part of that great chain of errors, still continued, which the Roman government, at a former period, most wickedly bound its people in all nations, but clergy in particular with; and which is plainly foretold by St. Paul, in the fourth chapter of his first epistle to Timothy, verse 1. Now the Spirit *(which is the Holy Ghost)* speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils:

2 Speaking lies in hypocrisy, having their consciences seared with a hot iron:

3 Forbidden to marry, &c.

The papal authority does not allow its clergy to marry, from a belief that a man, by living in a state of separation from a woman, is better qualified to fulfil the duties of a priest, more acceptable to God, than a man that is a husband and father. Such doctrine is an evident proof to every discerning person, that there is a great departure, or falling away, from the true faith; to continue then in the practice, after it is explained and made public by Divine command, is prefering darkness to light, the doctrines of devils to the good words of God: it is giving a willing heed to the seducing spirits that St. Paul alludes to. Christ, the Saviour of the world, who left his gospel of the kingdom of peace for the direction of all men, never made any such distinction; for some of his apostles were married, and some were not: and he, as God the Father, in the beginning of the creation, blessed Adam and Eve, saying to them, Be fruitful, and multiply, and

replenish the earth, &c. repeating the same after the flood, to Noah and his sons: he never ordered, nor never intended, the cruel imposition of celibacy on his immediate servants, nor any other description of men.

It is also an abomination to him, because inconsistent with the design of his creation, that any description of women, under the vain pretence of what is falsely called religion and piety, of leading a more holy life, of serving God better, should be shut up for ever in monasteries, inhumanly deprived of becoming wives and mothers.

I am commanded to say, it is grievous and sorrowful to the Lord God to see nations, which acknowledge him, and which have the whole Scripture to inform them of his will, paying a blind, an idolatrous obedience to human ordinances, supported by bad oaths, and sinful vows, in direct opposition to what he designs, and what in the beginning the covenant of his blessing prescribes.

CHAP. XVII. CONTINUED.

3 So he carried me away in the Spirit into the wilderness, *(meaning into the country, as if far inland from the sea)* where I saw a woman *(meaning Rome)* sit upon a scarlet coloured beast *(meaning the Pope)* full of names of blasphemy, *(his titles)* having seven heads *(alluding to the seven hills on which the city stands)* and ten horns, *(meaning the Cardinals.)*

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup

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in her hand full of abominations, and filthinesſ of her fornication.

5 And upon her forehead was a name written Myſtery—Babylon the Great, the mother of harlots (meaning that ſhe as a mother ſtood expoſed for corrupting with her evil doctrines many cities to the condition of harlots) and abominations of the earth.

6 And I ſaw the woman drunk with the blood of the Saints, and with the blood of the Martyrs of Jeſus; and when I ſaw her, I wondered, greatly aſtoniſhed.

This Babylon the Great, this mother of harlots, means Rome; but is ſpiritually called by thoſe names as an alluſion to her exceſs of guilt as a Babylon, and corruption of doctrine as a mother.

St. John mentions in the third verſe, that he was carried away into the Wilderneſs to ſee Rome: meaning by the words *into the Wilderneſs*, that Rome the city he goes to look at is ſituated inland: this deſcription is given to make a diſtinction between it and London, the maritime Babylon, full of ſhips, ſeamen and commerce, mentioned in the eighteenth chapter.

The ſcarlet coloured beaſt, full of names of blaſphemy, with ſeven heads and ten horns, means the Pope—in this chapter only, and not in any other part of the Revelation, is the Pope alluded to under any name—or under any ſignification whatever: neither is Rome but in one part; which is the ſixteenth chapter and middle of the nineteenth verſe.

The Pope, in addition to his many names of blaſphemy, likewiſe aſſumes the powers and prerogatives of God, calling himſelf, inſtead of

his bleſſed Savior, the Supreme Head of the Church: as ſuch he pretends, for it is only pretention to deceive the ignorant, to be infallible, and to pardon the commiſſion of ſin in others: again, as if ſanctified by the Holy Ghoſt, and commanded immediately from God to impart freely his mighty bleſſing and his mighty ſpirit to whom he pleaſes, he ordains as it is called, Biſhops, laying hands on them, and ſaying at the ſame time, receive the Holy Ghoſt; he likewiſe claims the pre-eminence of holineſs in his perſon, and obedience to Chriſt in his actions, above all the reſt of mankind.

There is no man ſpiritual that is not ſanctified by the Holy Ghoſt, and no man is ſanctified that teaches by his doctrines—or recommends by his prayers oppoſition to Chriſt the Saviour, and diſobedience to his Goſpel of Peace; for it is through and by Chriſt the bleſſed Spirit, is given that ſanctifies, which every man that believes in him, and obeys his commands, may have—may partake of its bleſſing and ſweets; ſome more, ſome leſs, in all things, and for all occaſions, as the Lord himſelf judges proper; but it will be given to every man in ſuch ſufficiency as to make him abundant in knowledge, and teaching him clearly the ways of Salvation.

Man may give to man a title, but it is God only that can make man ſpiritual; it is he and none elſe that can give the Holy Ghoſt, the Divine Spirit of Truth; all other givers among mankind, who ſay, "by the impoſition of our hands receive the Holy Ghoſt, whoſe ſins thou doſt forgive, they are forgiven, and whoſe ſins thou doſt retain, they are retained;" are but as

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ſo many falſe Chriſts—vain pretenders—blaſphemouſly endeavored to imitate the true One.

For a man to attempt to do what the true Chriſt only can, is attempting an impoſition, and juſtly conſtitutes a falſe Chriſt. For a man to kneel down to a man to receeive the Holy Ghoſt, and then going forth by the authority of this falſe Chriſt; teaching and preaching under the name of the true Chriſt, but in oppoſition to his commands; deluded by an opinion that he is ſpiritual becauſe his human maker impoſed on him to believe ſo, when in reality he is not, conſtitutes a falſe Prophet.

Thoſe are the kind of people that the Lord Jeſus Chriſt alludes to in the 24th chapter of St. Matthew, and warns the world to beware of.

There are many that preach and write under the name of Chriſt, without being influenced by his Spirit, or commanded by his word: for which obſerve all you that love him, that read this book, that he will not give his bleſſed Spirit, which is, indeed the Holy Ghoſt, to any man exalted in pride and living under names of blaſphemy, praying for the ſucceſs and aggrandizement of particular men in war, at the expence of ruin and deſtruction to others.—And yet, the Pope, to impreſs the multitude round him with reverence and awe, is entitled Holineſs, the Vicar of Chriſt, Succeſſor to St. Peter, and is accounted infallible; all ſuch names are an evident demonſtration of pride and falſhood; and as ſuch, he has neither holineſs from Chriſt in his perſon, nor obedience to the Goſpel of Truth in his actions.

It is for blaſphemy, idolatry, deceit, teaching rebellion againſt Chriſt, and for being a ſhedder of blood by war, that the Pope is called in the Revelation from God a ſcarlet coloured beaſt: under that dreadful name, though knelt to as divine, and exalted to the height of Heaven by titles, *he ſinks down into perdition*; he is a fallen man, and is adjudged by that already teſtimony of St. John, to ſuffer the puniſhment of everlaſting fire.

7 And the angel ſaid to me, wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carries her, *(meaning that governs her)* which has the ſeven heads and ten horns.

8 The beaſt that thou ſaw, was, and is not, and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life, from the foundation of the world, when they behold the beaſt that was, and is not, and yet is.

War, oaths, violence and bloodſhed, in oppoſition to the commands of Chriſt in his goſpel of the kingdom of peace, they belong to Satan and his government of darkneſs.

ST. MATTHEW, *Chap. iv.*

8. Again the devil takes him up to an exceeding high mountain, and ſhews him all the kingdoms of the world, and the glory of them:

9 And ſays to him, all theſe things I will give thee, if thou wilt fall down and worſhip me.

10 Then ſays Jeſus to him, get thee hence,

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Satan: For it is written, thou ſhall worſhip the Lord thy God, and him only ſhall thou ſerve.

The Popes having roſe to what they are, and eſtabliſhed their power by the ſword, is the reaſon that God mentions in this part of the revelation to St. John, the beaſt: or papal authority, to aſcend from the bottomleſs pit: in the beginning they were great military princes, and governed with large armies: but latterly their power became weak, & their conſequence ſmall: yet notwithſtanding, the vain titles, pageantry and military parade, are ſtill preſerved and cloſely embraced by the preſent.

CHAP. XVII. CONTINUED.

9 And here is the mind which has wiſdom. The ſeven heads are ſeven mountains on which the woman ſits.

The woman means Rome: and the ſeven mountains or hills on which the city is built are meant by St. John as the ſeven heads of the Pope.

10 And there are ſeven kings: five are fallen, and one is, and the other is not yet come: and when he comes he muſt continue a ſhort ſpace.

Theſe ſeven kings mean ſeven powerful military Popes: they are denominated kings becauſe they were warlike men, and in other reſpects governed with the ſword like them.

11 And the beaſt, that was, and is not, even he is the eight, is the ſame as the ſeven, and goes into perdition.

This means the laſt military Pope of Rome: for as the Popedom has roſe by the ſword, by the ſword alſo it will fall: and the laſt Pope

alluded to in this verſe, as well as the firſt military one alluded to in the eighth verſe; goes into perdition.

12 And the ten horns which thou ſaw, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength to the beaſt.

Theſe two verſes mean the cardinals, who are compared to kings in name; but not in power: they are great but not independent; they have a great name, but no independent ſovereignty: they are called, like the German electors to the Emperor, as is mentioned in the ſeventh chapter of Daniel, the horns of the beaſt; becauſe they aſſiſt the Pope with their counſel and authority.

14 These ſhall make war with the Lamb, but the Lamb ſhall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and choſen, and faithful.

The Pope and cardinals, by their teaching, practice, and government, are in a ſtate of oppoſition to Chriſt; that is, they practiſe and encourage, to ſupport their form of government, Swearing and War; the two principal things which Chriſt, above all others, prohibits in the moſt poſitive terms. It is for this oppoſition to his commands in the Goſpel, that they are repreſented as making War againſt him;—— they are permitted, through the patient ſuffering of God, to do ſo, until he can bear no longer with their rebellion; when to fulfil this prophecy and his decreed judgment, they

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will be entirely cut off. Christ, as supreme head of the church, acknowledges no religion but what he has taught by his Gospel, which is Christianity; for there is no kind of church but one, and that is visible man: it consists of one person, as well as a whole congregation; of one just man in a room, as well as a million any where else: he came into the world to save sinners, and redeem them from the chains of eternal death: the blessed Gospel is the great bond of his promises, now put into the hands of all men that will receive it for their instruction; for which, all that read or hear it, ought to remember their solemn covenant in baptism, and take care that on their part, the terms of his salvation are complied with. To do which, man must, to fulfil the design of his creation, endeavor to live long, and live happy; to do that, he must abolish War, and live in constant peace; he must likewise abolish swearing of every kind, because it leads to falsehood and perjury: and make the innocent words of Yes and No, the solemn bond of his public truth.

The men that are called preachers of Christianity, instead of assuming vain titles and lofty political names; instead of assisting in any way at councils of state, they ought to stand between princes and war, between men and strife, between nations and bloodshed; they should be true teachers of the Gospel, and like the immediate disciples of their blessed Saviour, always the Ministers of Peace.

9 Blessed are the peace-makers, for they shall be called the children of God.

Chap. vi. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking:

8 Be not ye therefore like to them; for your Father knows what things ye have need of before ye ask him.

9 After this manner therefore pray ye: "Our Father, who art in heaven; hallowed be thy name;

10 "Thy kingdom come; thy will be done on earth as it is in heaven," &c.

The kingdom of God, which is asked for every time this form of prayer is said, is to live in peace and righteousness: the government of God in heaven, is peace: and his will is, that man on earth should have the same. It is prayed for every Sunday throughout Europe; and yet to the blushing shame of man, in a minute after he forgets it, forsakes the kingdom of peace, and fervently prays to the same compassionate God to go forth with fleets and armies.

St. PAUL to the GALATIANS, *Chap. i.*

2 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.

8 But tho we, or an angel from heaven, preach

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any other gospel to you than that which we have preached to you, let him be accursed.

To prevent the destruction of man, by war and falshood, Christ, who shed his blood for the redemption of man, prohibits, in the most plain, clear and positive words, all kinds of strife, that it should not increase to war; and all kinds of swearing, that it should not multiply into falshood. These two evils, enforced by law, and encouraged by religion, under the time of Christianity, and in contradiction to the blessed Gospel of truth, are the two principal fountains that deluge the world with sin, and deprive heaven of many.

St. MATTHEW, *Chap. v.*

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven —but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

33 Again, ye have heard that it has been said by them of old time (meaning the teachers formerly under the law) Thou shalt not forswear thyself, but shall perform to the Lord thine oath.

34 But I saw to you swear not at all; neither by heaven, for it is God's throne;

35 Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King.

36 Neither must thou swear by thy head, because thou cannot make one hair of it white or black.

37 But let your communication be Yea, yea; and Nay, nay; for whatsoever is more than these, comes of evil.

38 Ye have heard that it has been said, (meaning under the law by Moses) an eye for an eye, and a tooth for a tooth:

39 But I say to you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.

43 Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thy enemy;

44 But I say to you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45 That ye may be the children of your Father which is in heaven.

ST. JAMES THE APOSTLE,

CHAP. V.

2 But above all things, my brethren, Swear not; neither by heaven, neither by the earth, neither by any other oath; but let your Yea, be yea; and your Nay, nay; lest you fall into condemnation.

THE GOSPEL OF ST. JOHN,

CHAP. XII.

48 He that rejects me, and receives not my words, as one that judges him: the word that I have spoken, *(which is the Gospel)* the same shall judge him in the last day.

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ST. PAUL's SECOND EPISTLE TO THE THESSALONIANS,

CHAP. I.

7 And to you, who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels;

8 In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

As circumcision to the Jews was the seal of their covenant with God, and promise of obedience to his law, so is baptism with Christians the seal of their covenant with Christ, and promise of obedience to his commands.

When teachers, professing Christianity, have their maintenance and elevation in the world, dependent on great political warlike government, and want to do, from interested motives what the blessed Gospel prohibits, to add plausibility to their delusive reasons, as in the legal and religious case of swearing oaths; they go back to the law of Moses for a precedent, to justify their apostacy and conduct. The law was for the Jews alone, under the appointed administration of the Levites and elders, in their own country; nevertheless, when strangers acknowledged God, and submitted to its rites, they were also allowed the freedom of its benefit; but when Christ came into the world, for the redemption of man, he abolished the law, which was temporary, and in its place gave the Gospel; which is everlasting. That is, he removed the form of worshipping God by sacrifice; the form of coming at the truth by swearing; and that of obtaining justice for injury, by reprisal and violence.

We all admire the Lord Jesus Christ for his humility and affection, the goodness and wisdom that breathes throughout his Gospel, and the sacrifice of himself for our salvation; yet the generality of the world, as if unmindful of this wonderful instance of Divine love, not only refuse what they promised in baptism to obey, but likewise seek, by opposition and war, to destroy his salvation and happy government of peace. What does a man require from his wife in marriage, but to love and be faithful to him only? Would he not be jealous, and very angry, if she obeyed any commands in opposition to his, and honored another with the endearing name of husband? By the same rule, all that are baptized, are, by covenant, comparatively married to Christ; for the name of Christian implies a belief in him, and an obedience to his words. Is it wise or just then, to obey a doctrine contrary to the commands of thy blessed Lord and acknowledged Saviour? And is it not unkind in thee, O man, to honor thy equal with his sacred name?

As a man cannot, in justice, be considered as a servant, any longer than while he obeys the commands of his master, so neither can a man, in truth be regarded as a Christian, any longer than while he obeys the commands of Christ.

Hear therefore, all nations, what the Lord God commands me to write, and be warned by it; that, as a master is compelled to withdraw his allowance of food, and discharge from his house a servant that will not obey him, so will he withdraw his loving kindness of peace, and in anger remove from the face of the earth, that man or

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family, city or nation, that will only acknowledge Christ in word, but in practice refuse to obey his commands.

REVELATION XVII.

CONTINUED.

And he says to me, the waters which thou saw, where the Whore sits, are people, and multitudes, and nations, and tongues.

16 And the ten horns (meaning the cardinals) which thou saw upon the beast, (meaning the Pope;) these shall hate the whore, (meaning Rome,) and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The cardinals will disagree and quarrel;—then Rome will be convulsed by parties: and plundered alternately by each: (which means eating her flesh:) in doing this they will set the city on fire, and almost destroy it. In due time after this, the latter part of the nineteenth verse, in the sixteenth chapter, will be fulfilled on Rome, spiritually Babylon, the capital of Italy: when, by a mighty earthquake, the city, with the ground it stands on, will be lifted up, shook violently to pieces, and utterly overthrown.

17 For God has put in their hearts to fulfil his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled.

The cardinals will continue in subjection to the Pope, and agree in their measures of government, assisting him also with their advice and power until the time already determined is expired, which is nearly so now: that done the minds of

the people will be changed, and another spirit will be given to them, to fulfil the judgment of God, according to this prophecy.

I was not permitted to join this addition to this Book, when first printed, which is the reason thas it was passed over: but now I am commanded by the Lord my God, to print and join it to the former part, therefore I do.

RICHARD BROTHERS.

LONDON, 20th of the month called SEPTEMBER, 1794.

END OF PART FIRST.

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A

REVEALED KNOWLEDGE

OF THE PROPHECIES AND TIMES,

PARTICULARLY OF THE

PRESENT TIME, THE PRESENT WAR,

AND THE

PROPHECY NOW *FULFILLING*,

The Year of the World 5913.

BOOK THE SECOND.

Containing, with other great and remarkable Things, not revealed to any other Person on Earth, the sudden and perpetual Fall *of the Turkish, German and Russian Empires.*

WROTE UNDER THE DIRECTION OF

THE LORD GOD,

AND PUBLISHED BY HIS SACRED COMMAND:

It being a second Sign or Warning for the Benefit of all Nations.

By the Man that will be revealed to the Hebrews as

THEIR PRINCE AND PROPHET.

ALBANY:

Printed by Charles R. & George Webster,

In the White House, corner of State & Pearl Streets.

M,DCC,XCVI.

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PREFACE.

LENGTH of time, change of countries and governments, corruption of language, and hasty copies in writing, before the more exact method of printing became generally used, has been the means of not only introducing, without design, into the Hebrew Bible, an insertion of some new words, but likewise an expulsion of some of the old, which produces a disagreement in some few parts, and makes it differ now from what it originally was in the times of David, Solomon, and at the commencement of the Babylonian captivity: some parts of the English translation are, consequently, erroneous: but they are so immaterial, as not to affect, in the least, the truth of its sacred *Records*, or the tendency of its divine instruction.

The few parts of the English translation, which I am instructed to alter in my writings, the propriety will be allowed by every person that has discernment to perceive, or conviction to believe: beyond the limits of my authority, for it is prescribed, I am not suffered to proceed in any word or in any way whatever.

The following are the words which the Lord God spoke to me in a vision, soon after I was commanded to write and make known his judgments, for the good of London and general benefit of all nations:—There is no other man under the whole heaven that I discover the errors of the Bible to, and reveal a knowledge how to correct them, so that they may be restored as they were in the beginning, but yourself.

Moreover, when I began to write, I believe it

necessary to adopt the same language as the Scripture does, regularly imitating it in the words —ye, thee, and thou: but God spoke to me in a vision of the night, and said—Write in the same manner as I always speak to you: write as other men do: write according to the custom of the country you live in; you will then be better attended to, and what you write will be more easily understood.

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 nation,—such a man 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 other on earth can, it ought not to prevail with any person as a just objection against believing what I write.

For observe, some hostile profession was necessary for me to be engaged in, to fulfil the recorded judgment on the family I am designed to represent in the seat of government: therefore, with all the certain proofs I have and will constantly bring forward, with all the just reasons I advance, the surprize and doubt, entertained at the beginning, ought to vanish in as little time as would be requisite to read again the book which contains the account.

But remember likewise, from the records of Scripture, that Moses was taken away in his in-

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fancy, and remained separated from his brethren for eighty years; the first forty of which he was reared in the palace of the king of Egypt, and educated in the language & customs of the country, like one of its own native princes: yet he was revealed to the Israelites as the prophet of God, to order their hasty departure from Pharaoh's bondage, and afterwards to conduct them to the Promised Land.

SAUL, the son of Kish, after being anointed king, prophecied in company with other men, to the great astonishment of all that saw him.

DAVID, king of Israel, the greatest favorite that ever God had on earth, whose wars, tho' many, originated at that time from necessity and justice, never undertook, but to prevent the introduction of idolatry, and preserve in the land of Israel a true uninterrupted worship of God, was a prophet; and for whose sake, in remembrance of his name, besieging armies were destroyed, and Jerusalem safely delivered. Yet the great monarch, this unequalled favorite, this pattern of mercy to all kings, and who alone, of all men under heaven, possessed the established promise of everlasting national government, could not, (but the objection did not proceed from any charge of injustice or sin,) for, being a man of war, and having shed much blood on the earth, although done by the express concurrence of the Most High, be permitted to build at Jerusalem a temple of worship for him: The great honor was given to Solomon, a king of peace, his son and immediate successor; so averse, though necessa-

ted to order it, was the Creator of the world to the effusion of blood and destruction of man.

FIRST OF CHRONICLES, *Chap. xxii.*

7 And David said to Solomon, My son, as for me, it was in my mind to build a house to the name of the Lord my God.

8 But the word of the Lord came to me, saying, thou hast shed much blood, and hast made great wars: thou shalt not build a house to my name, because thou hast shed much blood on the earth in my sight.

9 Behold a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days.

10 He shall build a house for my name; and he shall be my son, and I will be his Father; and I will establish his kingdom over Israel for ever.

SAMUEL was not only a priest, but likewise principal judge of Israel, yet he was a great prophet.

ISAIAH was a prince of the family of David, and likewise a prophet.

EZEKIEL was one of the principal priests.

JEREMIAH one of the poorer; yet both were alike great prophets.

AMOS was a poor herdsman of Tekoa, in the land of Israel:

DANIEL, a captive prince in Babylon, in Assyria; and yet both were great prophets.

GOD, without being accountable to anyman for what he does, will sanctify, with his blessed

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Spirit; whom he pleases, however astonishing it may appear, and however incredible to the self-righteous, that any person in preference to himself, should receive and be commanded to make known a communication of revealed knowledge;* but with God there is no distinction of high or low, rich or poor; in his presence both are regarded alike, when just; and the Scripture abounds with many examples recorded on purpose for after ages to imitate.

In the same manner that a knowledge of the Gospel and how to preach it, was revealed to St. Paul, a knowledge of futurity, and those parts of the Scripture I have constantly mentioned, were revealed to me.

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* *St. Paul was taught a knowledge of the Gospel by revelation, and instructed likewise how to preach it, before he could be an apostle, and joined to the ministry of Christ.*

GALATIANS, Chap. i.

11 *But I certify to you, brethren, that the Gospel which was preached of me is not after man;*

12 *For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

EPHESIANS, Chap. iii.

2 *If ye have heard of the dispensation of the grace of God, which is given me toward you:*

3 *How that by revelation he made known to me the mystery, as I wrote before in few words.*

4 *Whereby when ye read, ye may understand my knowledge in the mystery of Christ.*

5 *Which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit.*

IN obedience to the sacred command of the Lord God, whose Servant and Prophet I am, I publish this writing, that it may be translated into all languages, for the information and benefit of all nations.

This is the last sign and last warning, I am commanded to say, that will be given in writing before I am *revealed to the Jews*, when the commands delivered to me will be—to order them to depart in great haste from all nations, and go to the land of Israel: to repronounce the judgments of God, which have been suspended hitherto for my sake, and declare them irrevokable.

Of the Prophecy *which relates to the present Time of the* World, *the present* War, *and the approaching* Distress *of all* Nations.

THE PROPHET DANIEL, *Chap. vii.*

1 In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions in the night on his bed; then he wrote the visions, to shew the substance of what they contained.

2 Daniel spake and said; I saw in my vision, by night, and behold the four winds of the heaven strove on the great sea.

3 And *four great beasts* came from the sea, different one from another.

4 The first was like a lion, and had eagle's wings: I beheld till the wings were plucked, when it was lifted up on the earth, and made

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ſtand on the feet as a man; and a man's heart was given to it.

The lion means George the Third, the preſent king of England; plucking the wings of the lion, means taking away the power of the king; made ſtand on the feet as a man, with a man's heart, means his reduction to the condition of other men—and poſſeſſing ſimilar thoughts.

It is more than twenty months ſince I firſt wrote to the king, queen and miniſter of ſtate, to inform them of many things that would come to paſs; that the time was nearly accompliſhed for ſome of the judgments of God to be made manifeſt, and alſo that this prophecy was fulfilling; I beſeeched them, in the moſt earneſt and reſpectful language, not to join in the war on any account whatever, or even encourage it, for the death of Louis the Sixteenth would be impoſſible to prevent, it was recorded, and could not be avoided; the revolution in France, and its conſequences proceeded entirely from the judgment of God to fulfil this prophecy of Daniel: therefore all attempts to overthrow the judgment, and preſerve the monarchy by force, was oppoſing what was determined in the Scripture of Truth ſhould moſt certainly take place.

The aſpect of the war was deluſive, the encouragements of ſucceſs that it held out to princes were deceitful: but thoſe encouragements of deluſion were permitted, to bring many nations under the judgment of God, and puniſh them for the heavy guilt of oppoſing his decrees.

If many had no more to fight againſt than a few men alone, or nations but one divided nation

to ſubdue, than it might with reaſon be expected that the greateſt number would ſoon overcome the leaſt, and that many ſtrong nations would ſoon conquer a weak one: but it is many men fighting againſt the Spirit of God, and ſtrong nations laboring in vain with their blood and treaſure to overthrow his judgment.

The Lord God permits this oppoſition for three years and a half, to fulfil the determined part of this prophecy on all that oppoſe it; that done, his judgments will take place, to puniſh man and lay waſte kingdoms.

St. John, the apoſtle, in the nineteenth chapter of the Revelations, alludes to the preſent time of the world, and means the ſame things, though differently deſcribed, as the prophet Daniel does in the ſeventh chapter; for which I am commanded to inſert a part, that all princes and governments may be publicly warned, that they may know the conſequences of this war, from the judgment of God, will be—death to millions, and everlaſting diſtreſs to all nations.

10 And I fell at his feet to worſhip him, and he ſaid to me, ſee thou do it not; I am thy fellow ſervant, and of thy brethren that have the teſtimony of Jeſus; worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

11 And I ſaw heaven opened; and behold a white horſe; and he that ſat on him was called Faithful and True: and in righteouſneſs he doth judge and make war.

12 His eyes were as a flame of fire, and on his

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head were many crowns; and he had a name written that no man knew but he himself.

13 And he was clothed with a vesture dipped in blood: and his name was called, The Word of God:

14 And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean.

The armies are an allusion to the powerful judgments of God, under what—or how many different forms their visitation of death is made on the world.

15 And out of his mouth goes a sharp sword, that with it he should smite the nations: and he will rule them with a rod of iron: and he treads the wine-press of the fierceness and wrath of Almighty God.

16 And he has on his vesture and on his thigh a name written, King of kings, and Lord of lords.

17 And I saw an angel standing in the sun; and he cried with a loud voice, (meaning thunder, which is explained in the first book of Revealed Knowledge) saying to all the fowls that fly in the midst of heaven, come and gather yourselves together to the supper of the great God.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together, to

make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

Daniel, chap. vii. Continued.

5 And, behold, another beast; a second like a bear: and it raised itself up on one side, with three ribs in its mouth between its teeth; and they said thus to is, Arise, devour much flesh.

This verse means the present empress of Russia: She is according to the judgment of God in this prophecy, decreed to suffer death: and by revelation I am informed it will be done by the hands of man.

6 After this I beheld, and lo, another like a leopard: which had on its back four wings of a fowl; the beast had also four heads, and dominion was given to it.

The Leopard, means Louis the Sixteenth king of France: the wings of a fowl on its back, are, like the eagle's on the lion, an allusion to the king's great moveable power.

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The fall of this monarch from a throne, and afterwards suffering death, to fulfil the judgment of God by his prophet Daniel, was impossible for all the armies of Europe to prevent equally so as the decreed death of Charles the First, king of England, which is mentioned by St. John in the thirteenth chapter and third verse of the Revelation; *the deadly wound being healed*, in the same verse, means the *recovery* of monarchy *by the restoration* of Charles the Second.

7 After this I saw in the night visions a fourth beast; and behold, it was dreadful, and terrible and strong exceedingly; and it had great iron teeth: it devoured, broke in pieces, and stamped on the residue (meaning the electors) with its feet; it was different from all the beasts that were seen before, and it had ten horns.

This great beast, so different from the others, means the present emperor of Germany; the ten horns, mean the electors, or princes of the empire.

In one part of this chapter the horns are denominated kings; the reason is, they raise armies, go to war, and govern with absolute power, like them; but notwithstanding, they all acknowledge the emperor as their chief, and under that acknowledgment of subjection are solemnly engaged to defend his empire when called on. For which to conceal the meaning of the prophecy, until the fullness of time comes and the appointed person for it to be revealed

to, the vision represents the German princes as horns of defence belonging to the emperor's head.

It devoured, broke in pieces, and stamped on the residue with its feet—means the entire destruction of the German electors; and the possession of their territories by the emperor: he will destroy them, and also spread his dominion over Italy; threatning at the same time all Europe, and despising its kings with their feeble efforts to oppose him. Rome will fall under his power, and so will Venice likewise; the former will be retaken by the French republic, but the latter will be plundered and almost destroyed. After this, to fulfil the prophecy and the judgment of God, he will suffer death from the hands of man.

The orders of the emperor, in the Netherlands, are, that if the Austrian army should be defeated, *and it most surely will*; for I am commanded to repeat, as an example and warning what the prophet Jeremiah was commanded to say to the messengers of Zedekiah, king of Judah:

Chap. xxxvii. 9 Thus says the Lord; Deceive not yourselves, saying, The Chaldeans will surely depart from us: for they shall not depart.

10 For though he had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men, yet they should rise up every man in his tent, and burn this city with fire.

By the same example, if the French army was to be defeated, even again and again, it should recover and conquer likewise; (that all the judgments of God, in the seventh chapter of the pro-

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phecy of Daniel, may take their course, and be fulfilled,) to acknowledge the French republic, and make an immediate peace on the best terms that can be obtained, the interest of other nations will not be much consulted: time, the threats of a victorious enemy, and the perilous condition of the German army, will not admit the least delay.

The English will sharply remonstrate against this conduct; for which their army, however incredible it may appear to the Government now, will be surrounded, disarmed, and commanded to depart: but their General will be detained by the Austrian; and by revelation from the Lord God to me, he falls to the ground.

The emperor, being exhausted of money by the war, but having a large army at his command, determines, now he has made peace with the French, and quarrelled with the English, to execute the plan he has for some time conceived the hopes of being one day able to accomplish—his father and uncle, strange as it may appear, yet it is most certainly true, for I am informed by revelation, conceived the the same design, and believed the attempt easily practicable when the opportunity offered, which is—*the reduction of all Germany, under the sole government of himself.*

He begins with seizing on the electorate of Hanover, and plundering it quite bare; after this success, his ambition for more extensive dominion will rise; it will now lead him boldly forward to subject and devour them all. For God, to fulfil his judgments, and this prophecy of Daniel, in chapter vii. will deliver him over, to be governed by the secret but powerful workings

of an evil spirit; because his inclinations are bad; according to all that I informed the king and queen of, in May and June 1792: as he did Ahab, king of Israel, to accomplish his fall, and the entire destruction of his family.

FIRST OF KINGS, *Chap. xxii.*

4 And he said to Jehoshaphat, Wilt thou go with me to the battle to Ramoth Gilead?—And Jehoshaphat said to the king of Israel, I am the same as thou, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said to the king of Israel, Enquire, I pray thee, from the word of the Lord to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramoth Gilead to battle, or shall I forbear? and they said, Go up; for the Lord will deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

8 And the king of Israel said to Jehoshaphat, There is one man yet, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him, for he does not prophecy good of me, but evil. And Jehoshaphat said, Let not the king say so.

11 And Zedekiah, the son of Chenaanah, made horns of iron; and he said, Thus says the Lord, with these thou shalt push the Syrians, until thou consume them.

12 And all the prophets prophecied so, say-

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ing, Go up to Ramoth Gilead, and prosper : for the Lord will deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah, spake to him, saying, Behold now, the words of the prophets are as one mouth, declaring good to the king : let thy word, I pray thee, be like the word of one of them, and speak that which is good also.

14 And Micaiah said, As the Lord lives, what the Lord says to me, that will I speak :

17 And he said, I saw all Israel scattered on the hills, as sheep which have not a shepherd : and the Lord said, These have no master : let them return every man to his house in peace.

18 And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would prephecy no good for me, but evil ?

19 And he said, Hear thou therefore the word of the Lord : I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left.

20 And the Lord said, Who will persuade Ahab, that he may go up and fall at Ramoth Gilead ? and one said in this manner, and another said in that manner.

21 And there came forth a Spirit, and he stood before the Lord, and said, I will persuade him.

22 And the Lord said to him, In what manner ? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets.— And he said, Thou shalt persuade him, and prevail also : Go forth, and do so.

23 Now, therefore, behold, the Lord God has put a lying spirit in the mouths of all these thy prophets, and the Lord has spoken of evil concerning thee.

The Emperor's council will be filled with the same delusive evil spirit, that they may concur with him, and possess the same violent inclination for war and human destruction as himself.— At this time a fresh decree will be issued from Vienna, commanding all Germany, and all the people under his government, as he conquers them by fire and sword, to offer solemn prayers up to the Lord God, for the further success of his imperial majesty's arms, the entire destruction of his enemies, and the preservation of himself: styling him, *in blasphemy against God*, their most Gracious, Just and Merciful Sovereign Lord.

The other nations of Europe, afraid and trembling, will as solemnly implore the same Lord God for peace and safety, against such a cruel enemy, forgetting, that it was but a little time before, they were praying in the same strain of blasphemy as himself—*to destroy their enemies, and give success to their arms* ; to that very gracious and compassionate God, who sealed the redemption of man with his own blood, and strictly commanded all nations, as his children and people, to live in peace and brotherly love.

Opposition is in vain ; he goes through the principalities like a flood, and collects in his progress a mighty army. The course of the prophecy is, That he shall conquer and destroy all before him :—therefore he certainly will ; and take away the treasure of many wealthy cities likewise.

After this, to finish oppression, and fulfil the decreed judgment of God, the French Republi will be raised against him ; his army will be entirely overthrown in Italy, and himself will be

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compelled to seek shelter among the very people whose relations he destroyed, whose towns he plundered and burnt but a little time before.—This is Francis, the present reigning emperor of Germany, who is described in chap. vii. ver. 7. of the prophecy of Daniel, as great, strong and terrible; stamping under his feet with contempt and destroying all the princes round him. His ambition will increase with his dominion, and his conquest will be so wonderful for a short time, as to make all Europe tremble: his end is miserable; and as he treated others without mercy, no mercy will be shewn to him. His death, by the hands of man, is certain, because decreed; and his punishment everlasting, because recorded. To be related to him now, will be considered hereafter as a capital crime.

Daniel, Chap vii. continued.

8 I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

This little horn, that grows great, and becomes so ambitious as to pluck up three of the other horns, to extend his own dominion, is the present King of Prussia. He is one of the imperial electors, and to fulfil exactly what the visions of God describe him to be, he confidently calls himself, in great words—The preponderating member of the Germanic body.

The king of Prussia will acknowledge the French republic, and also make peace with it;

he will oppose the Emperor, and likewise follow his example; by which his dominions, to fulfil the prophecy, will be enlarged (comparatively for a moment only) by the addition of three electorates, when the Bear, (meaning Russia,) watching for the opportunity, *will rise* and devour Prussia at one side, while the Emperor destroys him at the other. His armies will be defeated, and his capital set on fire by the Bear; his life will be taken away from the earth, and his monarchy, to fulfil the everlasting decrees of the Lord God, in the prophecy of Daniel, will be destroyed; never, never to be restored any more.

Russia will assist the Emperor in the beginning, to promote her favorite design of destroying the Turkish empire; she will also quarrel with the Poles, and devour great numbers of them; Warsaw will be set on fire, and the government entirely changed. At this time the Russian army, (or Bear,) as if impatient for its food, *to rise and devour much flesh*, will enter Turkey, and comparatively run over the land; treading down, and devouring with great fury, all opposition in its way. At the capital it stops; here are its decreed bounds; no farther it must go. Here the Russian general divides the spoils of many cities with his army, and the rich provinces of Turkey between his officers. Here he despises the oath of fidelity, and throws away the submission of a subject—proclaiming himself Emperor of Greece.

After this the Swede will enter Russia, and destroy with great fury; even the ships of war and capital will not escape. The Russian empire

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will be convulsed in many parts by its generals and governors, each rising up in his place, and claiming an authority to command the other: they will fight until great multitudes are destroyed, and the country made desolate. The imperial family will all be cut off, and no successor will for ever after arise; the Government, at the same time, will be broke to pieces, and utterly dissolved; never, never to be restored any more.

The Spanish Monarchy will cease by this war and the Stadtholdership of Holland will be cut off close to the ground; according to the visions of God to me, in 1792, and which I communicated at that time by his sacred command to the king and queen of England.

The king of Sardinia will be dethroned, and the Popedom destroyed forever; according to the revelation of God to me, and which I communicated to the English prime minister before the war with France was entered into; concluding what I wrote to him with these words—It is not all the navy of England, nor the armies of Europe united, can prevent the king of Sardinia from being dethroned.

The *death of the French king*, as one of the particular number, mentioned in the seventh chapter of Daniel, decreed to die, took place, to fulfil the pre determined judgment of God by this prophet; the monarchy of France is likewise, by the same judgment, abolished for ever, and the present form of government established. Therefore marvel no more that it cannot be conquered by all the armies without, nor destroyed by all the commotions within; if it could, by human

power, the *Horn* (meaning the king of Prussia) would be the allotted man to accomplish it: for the meaning of the prophecy is, that he shall prevail against France for three years and a half, but not to conquer the whole: he would have faithfully kept with his army in France, the promises he made with his mouth on entering it; which were to deliver over the towns for plunder, and the people for death, if he was opposed. It is for this that he is described by Daniel, to have a *mouth speaking great things and blasphemies.* All this would have been permitted, because recorded, to fulfil the prophecy; to hasten his own destruction, and the general fall of *European Monarchy.*

The Dutch will acknowledge the French republic, and also make a hasty peace with it; the Portuguese will do the same.

TO THE KING AND PARLIAMENT OF GREAT-BRITAIN.

HEAR what the Lord God additionally says to me by revelation, and commands me to write —*France* seeing England left alone, deserted by all her allies, will require, as the conditions of peace, an acknowledgment of the republic, a restoration of the colonies, and the ships taken away from Toulon. For a short time he will per

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mit *England*, as he will *Russia* and *Germany*, to succeed in the acquisition of delusive conquest, but it is the better—the more effectual, and more imperceptible to human foresight, to accomplish his judgment on her, according to the prophecy of Daniel and Revelation of St. John; after that short time is expired, which is nearly so now, new enemies will rise up, some warring against her openly, others privately: all will prevail, until she that sits now as a *queen among the nations*, is according to the vision of God, in my first book, without a covering on her head, worn threadbare, and rent in many places.

Will England continue this war any longer against a people that have the judgment of God in their favor? Will she by a continuance of the present war against France, enter into another, for the safety of Hanover, against the Emperor of Germany, who will be rendered invincible for a time, as a *scourge*, to fulfil the recorded judgments of God? Will she continue this war any longer for her destruction, that she may enter into a fresh one with America to hasten it? Is the king of England so regardless of his own life, and the preservation of his family, as to involve them with himself in certain misery and death, by a longer continuance of this war: Is the government, the parliament, the clergy and people, so insensible to the blessings of peace, and the happiness of fortune, as to prefer the absolute certainty of losing all they possess, and being destroyed themselves, to support a war which, in its consequences, to fulfil the judgment of God, is designed shall throw down, for ever, the English monarchy; and from the confusion it will make, throughout the country, involve almost every family of wealth in beggary and death.

Are you, William Pitt, to whom I wrote in May and June 1792, informing you of the consequences of this war to your country, when the war was not intended, so insensible to your own preservation and the benefit of your brother, as to continue any longer a war that will involve both you and him in certain death? What I acquainted you with in 1792, and often since, was made known to me by *visions and revelations* from the Lord God. The *death of Louis XVI.* and the removal of the English crown from the king's head, to a level with the ground, according to the seventh chapter of Daniel; the fall of the queen's palace, and the destruction of the Tower; your own removal from administration, and afterwards death, was among the things which I informed you of would certainly come to pass, as the evil consequence of this delusive war. My account to you then, of futurity, concluded with these words:—"The visions are established, and the things mentioned most certain and true."

When I informed you that England would enter into this war, and the consequences which would, in despite of all your efforts, flow from it, *you despised me*; for at that time the war was not intended; and to tell of evils that would most certainly ensue from a thing, when the thing they were to proceed from was not designed, were to you the effects of folly and deceit.

My knowledge of future things is given me

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from God; therefore what I wrote was true: A little time longer, and England will be so much entangled as not to be able to go forward without feeling the pains of that *colonial conquest* which is to be the cause of her death; nor to retire, without falling under that foreign blow, which will break the empires in pieces, and throw herself down on the ground; from whence she is never to rise up any more.

Neither evil can be prevented, and both will take place, to fulfil the *judgment of God*, according to the prophecy of Daniel and revelation of St. John; *unless what I write is believed to be true, and the advice strictly followed.* Fleets and armies are great things to talk of, because terrible to destroy mankind; but when opposed by the power of Heaven, they become weak, they lose their force and terror; for most of those in Europe are destined for the rocks and flames: They are permitted to conquer a little for a short time now; but it is, like Russia and Germany, to hasten that dreadful fall of human government which will soon take place in the world: for they ever have been, in the hand of God, the very instruments to effect what princes designed to prevent.

On the 12th of the month called May, 1792, I wrote to the king, minister of state, and speaker of the commons, that no person should be able to say, hereafter, my conduct was irregular, or in the least disrespectful, to inform them that I was commanded, by the Lord God, to go to the Parliament-house on the seventeenth following, and acquaint the members, for their own personal safety, and the general benefit of the country—That the time of the world was come to fulfil the seventh chapter of the prophecy of Daniel, and some of the judgments of God in the Revelation; that the death of Louis XVI. and the revolution in France, for the perpetual destruction of its monarchy, was decreed in the Scripture of truth; and would, against all human opposition, most surely take place: To inform them that the war, just going to be commenced, by Prussia and Austria, against France, was the very war alluded to by St. John, in the Revelation, chap. xix. which God called a war against himself;——because it went to oppose his decrees, and because it would be an effort of kings to overthrow his unalterable judgment. I was commanded to advise them, as I was the *king* and *minister of state*, not to join in the war, or even encourage it on any account whatever: To inform them of the approaching fall of monarchy in Europe, the great distress this war would be productive of to all nations, but particularly to those that engaged in it; and likewise to inform them of their own sudden fall in the jaws of the earth by a pre-determined earthquake, according to the judgment of God, in chap. xvi. ver. 16, 17, 18, 19, of the Revelation; and lastly, to intreat them to acknowledge this gracious communication from God, for their length of life and blessing, by an obedience to his good advice.

When at the door, on the 17th, I informed the speaker by a letter, that I waited, and was

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ready to communicate all that I was commanded. In a few minutes after a messenger returned, with my own letter, who treated me, *in such a public place particularly*, with unfeeling contempt and incivility. The Lord God spoke to me instantly, on being ordered to go about my business, and said—Get away, get away from this place; be under no concern, it was not you that was despised and ordered away, but me, in your person, that sent you.

Soon after my return home I was in a *vision* and saw a large measuring rod move through the streets in great haste, and strike many of the houses as it passed, marking them for their approaching fall. After this I was made to look towards the *Treasury*, while the Lord God pronounced, at the same time—*All that side shall fall.* In an instant, the whole place was covered with thick darkness; it seemed to be everlasting darkness; darkness that should never be removed: And, again, he pronounced, in quick words, as if displeased—The whole shall fall.

The information, as will be plainly seen by the date, which I gave to the *king* and *minister of state*, with what I was commanded to offer to the parliament, was not only before the present war with France was entered into, but also some length of time before it was intended: therefore no person can say, with justice, that either my conduct in obeying the positive commands of God, or my endeavors to preserve peace—to preserve this country from the many evils it has now to encounter with, according to the determined judgment of unerring prophecy; originated from

weak ideas or political motives. No; my knowledge is given from God; I see all things now as they truly are; and know their consequences, to change them to what they really will be hereafter.

I am commanded to keep no company, and live retired; that I may avoid the temptation of political discussion, or any other argument, that would create animosity and strife.

The Two Parts of the Revelation *to be fulfilled on* London *and the* English Parliament, *according to the Judgment of God; but are immediately suspended for my Entreaty.*

Chap. xi. 3 AND I will give power to my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks, standing before the God of the earth.

The *two witnesses*, the *two olive trees*, and the *two candlesticks*, mean the same two parts of the *everlasting Gospel of Salvation*, as they are wrote by St. Matthew and St. John; which are the *two apostles* and *proper* witnesses of Christ.

This explanation alone, which has never been discovered to any before, is sufficient to strike every man with conviction, that studies the Scripture and believes in the Spirit of God, that as,

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this part is true, the others I have, and shall constantly mention, are equally so; and that a knowledge of the whole comes directly to me from the Divine Being.

As the eyes of the blind cannot be opened, nor the sick healed, but by the immediate power of God: so neither can the prophecies be truly explained, but by regular instruction from the same *Almighty Being*.

Read diligently what follows, and by the information contemplate on the mighty goodness of God, for revealing a true knowledge of his prophecies in sufficient time to implore for mercy, and save a *city* with *multitudes of people*, recorded to be destroyed.

7 And when they shall have finished their testimony, the beast that ascends out of the bottomless pit will make war against them, and will overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city: which is spiritually called Sodom in Egypt, where also our Lord was crucified.

This great city, mentioned here, means *London*; her streets are full of prostitutes, and many of her houses are full of *crimes*. It is for such exceeding great wickedness, that St. John *spiritually* calls *London*, in this chapter, by the name of *Sodom*, and infers, from the toleration of so much evil, that the two witnesses of Christ, that the two apostles, St. Matthew and St. John, spiritually represented by the two parts of the Gospel, which they wrote, that their two bodies lie dead—thrown out in the street—trampled under the foot of vice.

11 And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell on all that saw them.

The three days and a half, mean three years and a half; and the present is the time of the world alluded to by St. John: for until the present war, of *time, times*, and the *dividing of time*, which is three years and a half, according to Daniel, 7th chapter, also is expired, the two parts of the blessed Gospel will lie dead in London, and over Europe likewise: after which, a *prophet, (myself)* will be revealed to the world, with signs and the mighty power of fire from God; the two parts of the gospel of salvation will then be revived. *(For my designation is, and the commands of God to me are, that I shall walk through the great thorough-fare-street of the city, to re-pronounce his judgments, and declare them irrevocable. As a testimony from God that they have been suspended for my sake, but are now commanded to be fulfilled, because his offers of mercy have been despised, and his messenger treated as false. I am to take the rod, which he ordered me to cut in* 1792, *and throw it on the ground, when it will be changed into a serpent; to take it in my hand again, when it will be re-changed to a rod.* The people of London will then tremble, and all nations will be greatly afraid, when they hear the dreadful consequences for neglecting them so long.

12 And they heard a great voice from heaven (meaning thunder) saying to them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

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13 And the ſame hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſaud, and the remainder were affrighted, and gave glory (meaning honour) to the God of heaven.

The *recorded judgment* of *God*, according to this laſt verſe, is that London, for indeed it is the city meant, ſhall be viſited by an earthquake, and a tenth part of it deſtroyed; in that tenth part, about ſeven thouſand perſons will be killed. When the people ſee this, they will be convinced that it proceeds from the great anger of God, for deſpiſing his offered mercy, and treating his meſſenger ill; then they will all be frightened, and will all believe: Then the city will honour him by inſtant reformation, and all the people will implore him for pity.

Lot was laughed at, and the danger deſpiſed by his ſons-in law when he ſaid to them, "Up get you out of this place, for the Lord will deſtroy this city." Sodom was burnt and they periſhed.

The *king* of *Ninevah*, altho' a profeſſed idolater, and immerſed in wickedneſs, believed the judgment of God by his prophet when he heard it, *without the additional teſtimony of ſcriptural evidence*: he immediately humbled himſelf, reformed, and entreated for mercy; by doing ſo, the city was forgiven, and all its people ſaved.

14 The ſecond woe is paſt, and behold the third woe comes quickly.

CHAP. XVI.

This part which follows belongs to the thirteenth chapter, and is a continuation of the account begun there

of the riſe, progreſs, and perpetual fall of the Engliſh government.

13 And I ſaw three unclean ſpirtis like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The thirteenth verſe means the proclamation iſſued out by the king and council, to aſſemble for the laſt time the Engliſh Parliament; they are to meet, but are never to ſeparate, that all things in this prophecy relative to them may be fulfilled; and in the allotted time will, according to the judgment of God, be deſtroyed by an earthquake.

Reader, conſider attentively what I write, and remember that ſin is always committed by man through the temptation of Satan, (for there is no man on earth that does not do wrong at times, neither is there any that is not a ſinner; look at the words of Solomon in his prayer when the Temple was dedicated.) This proclamation then being blaſphemous, is in the ſame manner directed by his ſecret and powerful influence.

16 And he (meaning the king) gathered them together into a place, called in the Hebrew tongue Armageddon.

Them means the *Parliament*; *Armageddon*, their houſe to aſſemble and die in.

Armageddon was a valley to bury the dead in, and alſo a place of great mourning near Jeruſa-

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lem : The Parliament House in London being the *recorded prophecied* burying place of its members, and multitudes besides, is, for its designed similarity to the former, spiritually called in the Hebrew tongue by the same name.

17 And the seventh angel poured out his vial in the air ; and there came a great voice (meaning loud thunder) out of the Temple of heaven, from the Throne, saying—" IT IS DONE."

This verse means. that when the allotted time is expired for the English parliament to exist, the Lord God will pronounce from the Throne of Heaven, in a voice of very loud thunder, the judgment of its utter destruction on a sudden.

18 And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

The judgment of God being to destroy the English Parliament, this mighty earthquake will swallow it up at the very time of its sitting ; and likewise so much of London, as to leave but three divisions of it standing.

19 And the great city was divided into three parts ; and the cities of the nations fell ; and great Babylon (meaning Rome in this chapter) came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

The city mentioned here, under the name of the great city, means London ; this *designed recorded earthquake* will be felt in all nations under heaven as well as in England, and its dreadful effects by most cities in the world as well as Lon-

don. The earth will be shook so violently at this time as to make it sink in many places, and let the sea flow in where the land was : mountains will sink to a level with vallies, and many islands will disappear forever in the sea. This earthquake will spread desolation throughout all countries, and destroy great multitudes of people.

The United States of America will declare war against England ; but before they do, *France* will lose all her West-India Islands ; and after they do, Jamaica will be the last in the possession of the English.

On the 25th of June, 1792, I wrote to the French ambassador then in London, by command of the Lord God, acquainting him with the future loss of the French Islands, and likewise the fall of the English. But he treated it in the same manner as all the writings of the prophets of God ever have been, when they sent divine information, when they spoke the truth, when they did not flatter with pleasing words to deceive.

There will great changes take place in all nations under heaven, to fulfil this prophecy of Daniel by visions in the seventh chapter : Nation will not only rise against nation, but they will be likewise torn by civil wars in themselves ; kingdom will rise against kingdom, and man against man ; until they fight and fall—to rise no more. The sword will destroy very great multitudes of people by this war, and occasion frightful desolations over the earth.

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The promise of God by the prophet Haggai, to Zerubbabel, Governor of Judah, although mentioned in the first book, I am commanded to repeat it here, means the present time of the world, and the present war with its destructive consequences; and myself the man, in whom this great promise of wonderful distinction and elevation is to be fulfilled.

Chap. ii. 20. And again the word of the Lord came to Haggai in the four and twentieth day of the month saying—

21 Speak to Zerubbabel, governor of Judah, and say, I will shake the heavens and the earth.

22 And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen: I will overthrow their chariots, and those that ride in them; their horses and riders shall come down, every one by the sword of the other.

The present time of the world, and this present war in its spreading consequences, is the time of trouble and destruction meant by the prophet: this is also the Great War recorded by *Daniel* and St. *John*, that no man has a knowledge of its progress and how it will end revealed to him but myself; this is the war which will fill up the measure of trangression, and carry the guilt of shedding innocent blood into all nations; the sword is drawn in heaven, and the cup of fury held out to the *Earth*, according to the prophecies in the scripture, and the visions of God shewn to me, which are recorded by his sacred command in the first book; therefore, she must drink deep from the one, that she may feel less the bitterness of death from the other, until wasted of her inhabitants.

23 In that day, says the Lord of Hosts, I will take thee, O Zerubbabel, my servant, the son of Shealtiel, and will make thee as a signet; for I have chosen thee, says the Lord of Hosts.

The promise of God to Zerubbabel, by the prophet Haggai, in this verse, means that when the time of the world is come, and this prophecy fulfilling, he will be revived in his descendant, who will be not only like himself, the visible prince and governor of the Jews, but also receive the full performance of this great promise; which is to be regarded by all nations as their signet of peace and safety.

The covenant to king David, and the renewal of it to Solomon, with this recorded promise to Zerubbabel, will be fulfilled in me: for which the Lord God, through this writing, holds me out now as the promised signet in his hand to all nations that believe in him,—and commands me to say, That his recorded judgments, in the Scripture, according to all that I have mentioned, according to the prophecies of Daniel, Haggai, and St. John in the Revelation, for the *fall* of cities, the *fall* of thrones, the *fall* of princes, the *death* of millions, and the *desolation* of kingdoms shall be suspended again, if the nations at war will accept of life, and return to his government of peace.

But if they allow themselves to be led away by delusive temptations, if they refuse to believe that I am commanded to offer these things, although supported by undeniable proofs of Scripture, of revealed knowledge in this book as well as in the first, which are unknown to any other, and

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which were never made known to any man before: if they will not accept of this gracious offer of mercy for their length of life now, and the good of their children hereafter, all I have mentioned, all the prophecies of Daniel, Haggai, and St. John in the Revelation, which relate to the present time of the world and the present war, will be fulfilled :—the sword must go through, and earthquakes will soon follow; *thrones* will be destroyed, *cities* levelled with the ground, *millions* of *people* will be cut off, and *kingdoms* will be made desolate for ever.

The Lord God, the better to make all nations believe immediately, and the people I live among regard me as his prophet, for their benefit in future, gave me the true age of the world, by which he fulfils his recorded judgments, and taught me, by direct instruction from himself, how to write it down; the time of shewing his mercy to the Jews, by their restoration; the true meaning of the prophecies, and time of fulfilling them, with his commands to publish the information to the world; that when I am openly revealed to the Hebrews and people of London, *(to the former*, to order their immediate departure from England; under my own direction; *to the latter*, to convince them, the loud thunder, in January, 1791, was to proclaim the judgment of God and fall of London; *but that the judgment was suspended, and the city pardoned for my entreaty,)* and ordered to re-pronounce, with the power of fire, his irrevocable judgments, no nation may be able to say, We are not informed of any offers of mercy from God, or of those things which would lead us to believe the age of the

world was so great, and the prophecies of desolation were fulfilling: for the king and principal *members* of the *English government*, with nearly all the foreign *ambassadors* in London,—for their respective countries, have been informed: and will all, besides, receive this additional true but last information, in writing.

THE PROPHECY OF DANIEL,

IN THE SEVENTH CHAPTER, CONTINUED.

9 I BEHELD till the thrones were cast down, and the Ancient of Days did sit; whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire.

This verse alone, unassisted by any information from me, is sufficient to explain the most necessary parts of the chapter to know: every person that reads it must confess that it alludes to the latter time of the world, and that the general dissolution of human grandeur, which it mentions, is but the expected necessary preparation for the coming of Christ, to judge the world.

10 A fiery stream issued, and came forth from before him; thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

The latter part of this verse corroborates the

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explanation that is given of the preceding one.

11 I beheld then, because of the voice of the great words which the horn spoke—*is the king of Prussia*—(here the prophet Daniel returns to the former part of the vision, and gives a further account of what was shewn him.) I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

The death of this *beast*, means the death of the emperor of Germany, it is certain; and all the armies of Europe cannot save him, nor prevent the accomplishment of it by the hands of man.—The judgment of God, according to this prophecy, is also, that he shall suffer the punishment of everlasting fire.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night, visions, one like the Son of man; and behold, he came with the clouds of heaven, and came to the Ancient of Days, and stood near before him.

14 And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.

15 I, Daniel, was grieved in my spirit in the midst of my body, and the visions I saw troubled me.

16 I came near to one of them that stood by, *(an angel,)* and asked him the meaning of all these things; so he told me, and made me understand the interpretation of them.

The prophet Daniel, in his visions, as well as St. John the apostle in the Revelation, had always an attending angel near, to explain the meaning of every thing he saw that was necessary for him to be informed of.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The time is very nearly come for the *judgments of God to be felt in all nations*, and this part of the prophecy to be fulfilled in Europe: It is a warning to all princes and states, to honor God, and fear his judgments; to live in peace, and govern with mercy.

19 Then I asked him the meaning of the fourth beast, which was different from all the others, and exceeding dreadful! whose teeth were of iron, and its nails of brass; which devoured, broke in pieces, and stamped on the residue with its feet.

20 And of the ten horns that were in its head, and of the other which came up, before whom three fell; even of that horn which had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

The beginning of this verse means the German Princes; the rest of it the King of Prussia; he threatens and executes more, presuming on the unconquerable power of his army, than any of his equals. His being represented in the visions of God as a horn, with eyes, and a mouth speaking very great things, is an allusion to his military strength, quick discernment, and violent

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inclination to quarrel; always disputing for territory—pushing at or fighting against some nation or other.

21 I beheld, and the same horn made war on the saints, and prevailed against them.

For my entreaty, the Lord God has been pleased to suspend this part of the prophecy, the latter part of the twenty first verse, that of allowing the king of Prussia to prevail against the righteous, and govern them with great oppression, under the power of his army, for three years and a half.

22 Until the Ancient of Days come, when judgment was given for the saints of the Most High, and the time came that the saints should possess the kingdom.

23 Thus he said;—The fourth beast will be the fourth kingdom on earth. (The Emperor will reduce, under his subjection, all Germany, the neighboring states, and all Italy, to form this great kingdom,) which will be different from all the other kingdoms; (meaning the other great kingdoms or monarchies, shewn in the vision; which are, England, Russia, and France.) It will try to devour the whole earth, tread it down, and break it into pieces.

24 And the ten horns, out of his kingdom, (meaning the German electors, before they are destroyed by the Emperor,) are ten kings which will arise; and another will arise after them, meaning the King of Prussia, who is an elector; he will be different from the first, and will subdue three kings.

When the king of Prussia opposes the Emperor, he will also at the same time follow his example,

which will soon now begin to manifest itself; indeed, the interval of time between this and then is but short; for all things are hastening fast, and concurring in their operations to extend the war, and give the prophecy its full recorded course.

25 And he will speak great words against the Most High, and will wear out the saints of the Most High; and will think to change times and laws: and they will be given into his hand, for a time, and times, and the dividing of time.

The beginning of this verse means the king of Prussia, speaking in *blasphemy* against God, threatening in great words, as if he possessed the whole power of heaven, to conquer and destroy, with his army, all cities that do not open to him, and all men that oppose his designs. This was exactly fulfilled by the Horn, when he entered France in 1792; the proclamations which he issued, at that time are full of *blasphemy* against God, presumption for his great army, and violent threats to destroy cities, and cut innocent men in pieces.

Change times and laws: the meaning of which is, that what God decrees is his law, and this prophecy contains it; an opposition by the *king of Prussia* to what God has decreed shall come to pass, is endeavoring by force of arms to stop the course of the prophecy, and change the decreed time for it to be fulfilled. The king of Prussia, by threatning, with the great strength of his army, to build up, what God, to fulfil this prophecy, has thrown down; to restore that monarchy in France, which God, to fulfil his recorded judgment in this prophecy, has removed for ever;—is the meaning of—*And he will think to change times and laws.*

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And they will be given into his hand, for a time and times, and the dividing of time. The meaning of which is, that the king of Pruſſia, although acting in oppoſition to the will of God, (for every man that reads the Scripture, and believes it to be the book of truth, poſſeſſes from that moment a knowledge of good and evil, of right and wrong, of what is merciful, and what is cruel, of what is pleaſing to God, and what is offenſive,) is permitted to wage a war of injuſtice againſt the righteous for three years and a half; during which time, according to the prophecy, he would conquer and deſtroy great multitudes of them. But my prayers prevailed with God, even againſt his own recorded judgment by Daniel, for I beſeeched him to oppoſe the unjuſt deſigns of the king of Pruſſia, before he invaded France; after he had, to ſuſpend the prophecy, and for my ſake to turn him back. The Lord God ſpoke to me in a viſion, at night, and ſaid, "He ſhall go out of France with ſhame and confuſion."

This promiſe was fulfilled in the year 1792; for ſoon after the Pruſſian army entered France, God led it into ſuch difficult places as to endanger its ſafety; he alſo ſent the viſitation of a waſting ſickneſs, that forced it to go away, aſhamed and highly diſappointed. Although the other parts of the prophecy muſt neceſſarily be fulfilled to accompliſh the purpoſes of God, and the deſtruction of the Pruſſian monarchy, the king cannot conquer as the judgment intended, but he is permitted to oppoſe, ſometimes defeated with ſhame, and ſometimes encouraged by deceitful ſucceſs; until his armies become weak, and the

Bear becomes ſtrong; until the proper time arrives for him likewiſe to fall.

26 But the judgment ſhall ſit, (it ought to be, *But the judgment ſhall take place,*) and they ſhall take away his dominion, to conſume and to deſtroy it to the end.

The king of Pruſſia will have his country deſtroyed by *fire and ſword:* his power will be taken away, and alſo his life: the government will be changed, and the monarchy will be abolished for ever.

In the year 1792 I ſent the commands of God, as they were given to me by revelation at night, to the king of England, for the king of Pruſſia, before he invaded France, deſiring him to return home, and have nothing to do with the people of that country; for the change of government taking place among them was determined, that the unalterable judgment of God, in the Scripture of Truth might be fulfilled: reminding him, at the ſame time, as a corroborating teſtimony, that what I wrote was from God, of the moniter that entered his breaſt, and ſo powerfully ſtruggled with his inclination to keep him back, from war, that when he poſitively reſolved on it, reproached him ſtrongly with the injuſtice.

That intelligent, internal moniter, was in truth no other than the compaſſionate Spirit of the living God, ſtriving, to the laſt moment, to ſave a falling man from the dreadful effects of his own judgment: but the king of Pruſſia deſpiſed the bleſſed intimation, and reſolved on a war; which

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that if there was no knowledge of God in the world, no part of human reason could find the least colourable pretence to justify.

At the time of my writing to the king of England, relative to the king of Prussia, I informed him, as I was commanded, of the certain failure of the combined armies of Prussia and Austria.

27 And the kingdom, and dominion, and the greatness, (meaning the power of all the kingdoms under the whole heaven,) will be given to the people and saints of the Most High: his kingdom is an everlasting kingdom, and all dominions must serve and obey him.

This is that real kingdom of heaven, of Christianity in practice, to believe and obey God, which was commanded by Christ, to preserve the soul of man, and a due knowledge of himself; preached by the apostles, and through them the foundation of it laid in all nations; though determined from the first transgression of Adam, and began more than seventeen hundred years ago, with all the materials ready prepared, from the multiplied interruption of war and other causes, incident to human kingdoms, like the second temple at Jerusalem—long in building—This mighty structure is not finished yet. This is that stone, cut out without hands, mentioned by the prophet Daniel, in his second chapter, 34th and 35th verses, which breaks the head and the feet, the gold and the silver, the brass, the iron, and the clay, of the great image of human power to pieces: and this is that kingdom, mentioned by the same prophet, in the 44th verse following, which is to break in

pieces and consume all other kingdoms, but which is to remain itself forever.—The name of this universal kingdom is Peace; it has the blessed Gospel for its government, and the Lord God for its king.

As I knew, in the beginning of 1792, that the king of England would enter into this war, and by doing so, fall under the same judgment from God as the other monarchs shewn in the vision, unless I could, by a just explanation of the prophecies, pursuade him to remain at peace; he will, I trust, with the queen and minister of state, do me the justice hereafter to acknowledge that the danger was fully communicated; and that I did not cease in my endeavours to prevent him from joining in the confederacy against France, not only for a long time before he intended it, but also after he had, even till the designs of government were ready to be executed by open preparations for hostility.

If this war was like any which has preceded it, a prince might, as usual, sit down at his leisure, and calculate, from his successes, how long to carry it on; or, by his defeats, how soon he must leave it off: but the death of Louis XVI, and the revolution in France, having proceeded from the recorded judgment of God, the two *things which have occasioned it, and which have rendered it so entirely different, that its consequences are already determined*, will be the same to the monarchs engaged in it, as it happens to a man unexpectedly caught in a large trap, on forbidden ground—the pains of death convince him of trans-

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greſſion, before his eyes could warn him of the danger.

I know the judgments of God; by them I am directed; by revelation and through his Holy Spirit I write. To fulfil, then, the ſeventh chapter of Daniel, and ſuch parts of the Revelation as means the preſent time and the ſame things, the war now carrying on will involve all the nations engaged in it in great diſtreſs, and nearly all the princes of Europe in death. As I knew all this a conſiderable time before the war, I ſet my heart and my mind to intercede with God, although it was againſt his recorded judgments, to ſave the king, and *ſpare the country I live in*: I ſucceeded with God, and obtained an offer of mercy; but could not with man, to believe and accept it.

I wiſh well to the king and queen, and likewiſe their family; to know all that I have related, and more than I am permitted to tell; to know the unavoidable death of him, and afterwards the certain deſtruction of an amiable woman and her children, would, I thought, be a crime to reproach for ever the feelings of my heart, if I did not implore, when I knew the great kindneſs that God had for me, and endeavor, by all the means in my power, to prevent it.

But in doing this, I have ſubjected myſelf to the power of human laws, when, indeed, I had the choice to make them ſubject to me; for if I had not become an interceſſor, by prayer and ſupplication for the people I live among, I ſhould

have been ſent away from London. Its fall would ſoon after take place; and then my revelation, as the next great thing to warn the world, would immediately ſucceed; but, preferring its ſafety to my own immediate advantage, *although informed at the time that the people would not believe; that I ſhould be deſpiſed, and made ſuffer*; I obtained its pardon at the riſk of my own life, and determined to remain in it until my time to be revealed was entirely completed.

I find, yes, I feel by dreadful experience, that all men are inſenſible to the conſequences of thoſe judgments, recorded in the Scripture, and are alſo exceedingly hardened againſt believing their true interpretation and time to be fulfilled. That I have ſuffered, by impriſonment and diſtreſs, more than is proper now to publiſh, *for entreating, when I was told that my entreaties were contrary to the prophecies*, to ſave the king and his family; London and its inhabitants, from recorded deſtruction; God, who is more generous to give mercy, than man is grateful to believe and accept it, is by all this revealed knowledge of his prophecies my witneſs now, and will, in due time, in a ſhort time, be additionally ſo, by terrible ſigns and mighty wonders.

I have ſaid, in the firſt book, that the fulfilling of the judgments of God, however deſtructive they might prove to the nations or governments, which they are directed againſt, would not affect my perſonal ſafety, nor operate in the leaſt to my prejudice: my elevation is

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recorded in the Scripture, and eſtabliſhed by promiſe to myſelf; beſides I am not mortal to human power. But although I am to be great, *far above any prince on earth*, and cannot be deſtroyed by man: although the fall of governments and ruin of nations, will not be allowed to affect my perſonal ſafety, nor operate in the leaſt to my prejudice, I will not provoke any, but endeavor, by a peaceable conduct, civility, and fair words, to make all men believe.

My earneſt deſire and prayer to God is, that as he has given me a pre eminence of favor to all men that were ever upon earth before, I may be able, *although I have been in priſon, inſulted and deſpiſed; although my zeal is broke, and my inclination altered*, to ſave in this country one perſon as well as another; the king, as well as myſelf; the rich, as well as the poor; all without diſtinction. For which I requeſt all men to meditate on the preſent times, and conſult with themſelves by their knowledge of the Scripture, by comparing the leading features of what ruined other great nations unexpectedly, to what are now as ſuddenly opening to human view, and what are as unexpectedly coming to paſs in the world; of the judgments and prophecies to be fulfilled, which every man that has the ſpirit of conviction to believe, and an underſtanding to diſcern, muſt plainly perceive that the convulſed ſtate of Europe as it now preſents itſelf, is one of their viſible features; and that the ſudden great war which occaſions it, *Multiplying ſtill as it lengthens againſt all forcible endeavors, deceiving when leaſt expected, and turning*

the prudent foreſight of the wiſe politician to his own ruin, is either the fore-runner or ſign of general diſſolution, or ſome other great and mighty thing.

Some of the prophecies which mean myſelf, and which I am commanded to inſert.

THE PROPHET ISAIAH, *Chap. iv.*

1 And in that day, ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

The man alluded to by the prophet is myſelf and the time of the world is *juſt now come*. Remember that the ſeventh chapter of Daniel, and the ſixth of the Revelation, are now fulfilling; remember, likewiſe, the 2d chap. and 24th verſe of Haggai; by all of which, thrones are to fall, nation to be turned againſt nation, army againſt army, and man againſt man, until the earth is waſted of her people.—By this great deſtruction of the human race, millions, millions of women will go to the grave, widows, unmarried and barren.

The war is now, *compared to what it will be in future*—as four or five houſes on fire, is to a large city ſet in flames by them; which all the arts and inventions of the world, which all the force of power and political foreſight cannot quench. It is from the great ſcarcity of mankind, which the war will occaſion, that the prophet repre-

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ſents ſo many women as taking hold of one conſpicuous and particular man.

2 In that day the branch of the Lord will be beautiful and glorious, and the fruit of the earth will be excellent and comely for them which are eſcaped of Iſrael.

3 And it ſhall come to paſs, that he which is left in Zion, and he that remains in Jeruſalem, ſhall be called Holy: even every one that is written among the living in Jeruſalem.

4 When the Lord has waſhed away the filth of the daughters of Zion, and has purged the blood of Jeruſalem from the midſt of it, by the ſpirit of judgment and by the ſpirit of burning.

This verſe alludes to the Jews after their reſtoration, and to Jeruſalem in the latter time of the world, when rebuilt and inhabited; the Jews will then acknowledge Chriſt for their Meſſiah, and through the ſanctification of his bleſſed Spirit they will be cleanſed from ſin.

5 And the Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory (meaning the people) ſhall be a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge and for a covert from ſtorm and from rain.

This is a figurative repreſentation of the peace and ſafety of the Jews under the protection of God after their reſtoration to Jerſalem in 1798.

APOCRYPHA.—II. ESDRAS, *Chap: ix.*

36 Then I heard a voice which ſaid to me

Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were, a Roaring Lion chaſed out of the wood; and I ſaw that he ſent out a man's voice to the eagle, and ſaid.

This roaring Lion, *as it were*, chaſed out of the wood, means myſelf: who am now forced out of concealment by divine command to rebuke the eagle; not her only, but the other princes likewiſe, if they will not believe what I write, and try to ſave themſelves from the judgment of God, by ſparing the effuſion of human blood. This muſt neceſſarily be done to fulfil the prophecy, *(For it is a true one)* which is fully accompliſhed on my part by an explanation of the ſeventh chapter of Daniel, and declared aloud to the world by the publication of it in this book.

Peace being requeſted from God, and a ſuſpenſion of his judgments offered through me, I earneſtly requeſt all the princes of Europe to forſake war, that they may enjoy the ſubſtantial bleſſings of long life, and everlaſting happineſs.

38 Hear thou, I will talk with thee, and the higheſt ſhall ſay to thee;

39 Art thou not it that remaineſt of the four beaſts, whom I made to reign in my world that, the end of their times might come through them? (Inſtead of the word them, it ſhould be, as it was in the original, Thee.)

40 And the Fourth came, and overcame all the beaſts, that were paſt; and had power over the world with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion: and ſo long time dwelt he upon the earth with deceit.

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41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore thy wrongful dealing is come up to the Highest, and thy pride to the Mighty.

44 The Highest also has looked upon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 And therefore appear no more, thou eagle: nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body.

46 That all the earth may be refreshed, and may return, being delivered from thy violence; and that she may hope for the judgment and mercy of him that made her.

Chap. xii. 10 And he said to me, This is the interpritation of the vision.

11 The eagle, whom thou saw come up from the sea, is the kingdom that was seen in the vision of thy brother Daniel.

12 But it was expounded to him, therefore now I declare it to thee.

I have inserted these verses not only as a demonstration of their truth, but likewise to shew the intimacy between the visions of Esdras and them of Daniel.

Moreover, when God was communicating by revelation at night a knowledge of this prophecy to me, he said, *in plain words, as one man would*

speak to another; for it is in that manner all knowledge of what I write is first revealed to me.) "I passed by this part with Daniel." It was mentioned as a confirmed certainty to me, that the *prophecy of* Esdras was given from a true vision.

31 And the lion, whom thou saw rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness; with all the words which thou hast heard:

32 This is the Anointed (meaning myself, as prince of Israel) which the highest has kept for them, and for their wickedness to the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he deliver with mercy, those which have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, of which I have spoken to thee from the beginning.

Chap. xiii. 25 This is the meaning of the vision; whereas thou saw a man coming up from the midst of the sea.

26 The same is he whom the Highest has kept a great season, which, by his own self, (meaning his own person,) shall deliver his people (meaning his people the Jews) and he shall order them that are left behind.

I am the man alluded to in this chapter; coming from the sea, in the twenty-fifth verse, is to signify that I should, *as the person meant*, live on the ocean. I have; having been *in the Eng-*

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lish navy; but am now rising from it, to fulfil this prophecy, that of Isaiah, Haggai, Jeremiah, Ezekiel, Daniel, Malachi, and part of the Revelation to St. John likewise. For I was necessarily engaged with the sword, to fulfil the recorded judgment on the monarch I am to represent; and professionally a seaman, to fulfil the visions from God in this prophecy.

27 And whereas thou saw, that out of his mouth there came, as a blast of wind, and fire, and storm:

And that he had neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him. This is the interpretation.

29 Behold, the days come when the Most High will begin to deliver them that are on the earth.

30 And he *(this means Christ, but the next verse myself, for I am now his prophet and messenger: the branch of his family alluded to, and the designed signet of peace for all nations; the prince ordained to govern visibly for him in his city, and on his throne; therefore, he being God, Lord, and King, shews me to Esdras, as he did to St. John, spiritually representing, and spiritually called under the name of his son, because universal dominion, as his empowered visible representative, immediately under himself, next to himself, will be given to me)* shall come, to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, and one city against another; one place against another, one people against another, one realm against another.

32 And the time shall be when these things

shall come to pass, and the signs shall happen which I shewed thee before, and then shall my son be declared, whom thou saw as a man ascending.

33 And when all the people hear his voice, every man shall, in his own land, leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou saw them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou saw the hill graven without hands.

37 And this my son, shall rebuke the wicked inventions of those nations, which, for their wicked life, are fallen into the tempest.

38 And shall lay before them their evil thoughts and the torments wherewith they shall begin to be tormented, which are like to a flame; and he shall destroy them without labor, by the law which is like to fire.

I recommend it to every person that reads this book, to take the Bible, and read from the beginning of the thirteenth chapter to the thirteenth verse, as it means myself: and likewise of the sixteenth chapter, from the eighteenth verse to the thirty-sixth, as it corroborates the prophecy of Isaiah, Daniel and Haggai, relative to the immediate, and just now approaching time of the world.

OF THE REVELATION, *Chap. v.*

The book means the prophecies intended to be

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concealed until this time of the world, which is the time they relate to; its seals, their spiritual lock or fastening.

Observe, the Revelation was given to St. John a long time after the death of Christ, not to commemorate those things which were before, which were fulfilled, which were known before the time of writing it: but to record those things which are to be in future, and which are to be fulfilled: according to the words of God, declared in the fourth chapter, and first verse which are, "Come up hither, and I will shew thee the things which must be *hereafter*." They were shewn to him in heaven under such wonderful, such incomprehensible similitudes, in visions, as to seal their meaning a perfect secret, until the time of the world alluded to, came, when the the designed spiritual person (for no man can be a prophet of Christ, now under Christianity, and speaking through the Holy Ghost, his spirit, without bearing some similarity to himself in meekness and compassion;—(witness the apostles)—would be revealed, to open the spiritual seals, and make known the secret prophecies under them in the book.

Chap. vi. The four first seals are opened, and the covering of secrecy is removed; the judgments which are to punish the world for transgression, by raising nation against nation, & man against man, are gone forth *spiritually under the similitudes expressed in this chapter, to the eighth verse* and are begun to be fulfilled: the concealed meaning of the prophecies, which have been carefully preserved so for me until the present time

are now declared; the spiritual seals are opened, the contents of the spiritual book, which they shut, is known, and a revealed knowledge of it published in this *visible book*, for the good of all mankind.

—⊂⊃—

The Lord God commands me to acknowledge the kindness of a poor woman, that brought me a three-penny loaf each week, every Monday morning, when I was in prison: Her name is Isabella Wake. The prison is Newgate.

A man that died the day before, of a bad fever, and from neglect, for the want of proper nourishment, as I was told, made a vacancy in a room, with fourteen poor men, little air, and much crowded, for me to come into his place.

The small, very small pennyworth of bread, with water only, except one day in the week, when there are a few ounces of beef, for twenty-four hours, is barely sufficient to keep life and body together. The prison is very close; there is not room enough to promote health, by the necessary exercise of walking; there are no coals allowed for fire, nor candles for light. There is no bed to lie on, nor blanket to cover one: The poor are entirely destitute here.

When the condition of prisons, and the treatment of prisoners is required for public information, it is from the poor man, whose health is injured by confinement, who has to draw his little air through a small iron-barred window, who has but a small pennyworth of bread allowed for

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the whole day to live on, tnat a true account is to be received; but certainly not from the officers, keepers and contractors, who live in plenty; whose emoluments swell in proportion as the prisons grow crowded.

Therefore be no longer astonished, that London, in one part of the Revelation is called under the name of the great city, *for she is the greatest city in Europe, and the richest in the world*; in another part she is called Sodom; and in a third, she is, as well as Rome, *spiritually called* Babylon the Great.

No man, who has any knowledge of God, can justly say, that London is without guilt, and her people are without sin; when her streets are full of vice, and her prisons are full of oppression.

ST. MATTHEW, *Chap. xxv.*

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came to thee?

40 And the King will answer, and say to them, Verily I say to you, in as much as ye have done it to one of the least of these my brethren, ye have done it to me.

ISABELLA WAKE, this is the recorded testimony of your everlasting life, which I am commanded to give in this book now, and to repeat it at my revelation.

Moreover, I will provide for you: and altho' I am now poor, without house or servant, I shall soon have abundance, and be at the head of the greatest nation on earth: In my palace you shall always have an apartment, and at my table you shall always have a seat.

I am commanded to acknowledge likewise the acts of friendship I received from Captain Hanchett, of Abingdon-street, which the Lord God considers as shewn directly to himself; therefore his blessing is on you; and by his promise in the Gospel, your reward is great. Moreover, I am commanded to inform you, as well for the benefit of your children hereafter, as yourself immediately, that altho' your name is Hanchett, there is John Pitt, Earl of Chatham, Sir Gilbert Ellior, and Charles Grey; you as well as them, the whole as well as myself, are of the Hebrews; branches of my own family, and are descended from David, king of Israel.

All this has been to'd me by revelation from the Lord God, in visions of the night.

There are many of my family, which have heard of me, and with which the Spirit of God has given me favor, that do not want either inclination or ability to demonstrate their friendship; but they are deterred, from a fear of offending Government, and from a fear of incurring the imputation of guilt, by being generous.

The pre-ordained and designed signet of peace, for all nations, cannot do any thing that will ultimately tend to injure any prince, government or individual: if they view his words in a contrary light, it is because they calculate

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the future by the paſt; they know the things which were laſt month, but have no knowledge of thoſe things which are to be the next. For all he does by writing, is to preſerve the weak alive, and ſave the ſtrong from falling down.

The weapons of his writing are not weak and carnal, but mighty and ſpiritual: when he is ordered to re-pronounce the judgments of God, and withdraw his eye from pity, the great power of his words will be felt to deſtroy, before their effects are ſeen to admoniſh;—then, fleets, armies, princes, governments, and nations, muſt implore the God of heaven for mercy, and receive it likewiſe; or they will, all that remain from the ſword, be cut off by the ſudden and irreſiſtible falling of fire.

THE PROPHET MALACHI, *Chap. iv.*

5 Behold, I will ſend you Elijah the prophet before the coming of the great and dreadful day of the Lord.

6 And he ſhall turn the heart of the fathers to their children, and the heart of the children to their fathers, leſt I come, and ſmite the earth with a curſe.

The Elijah, mentioned in this chapter, and the meſſenger, mentioned in the firſt verſe of the third chapter, mean two diſtinct perſons. The one was the immediate meſſenger of Chriſt, when he came for the ſalvation of mankind;—the other, his recorded prophet to pronounce his judgments, and warn the world, before he comes to deſtroy it.

This is that great prophet alluded to in the laſt chapter, under the name of Elijah, and not

St. John the Baptiſt: he will poſſeſs the Spirit of God equal to Elijah, and have the power of his fire in the ſame manner. He will turn the hearts of the fathers to the children, and the hearts of the children to the fathers: that is, he will ſuppreſs war and violence, which ſets the old againſt the young, and the young againſt the old. He will command peace, and by the great power given him from heaven, enforce an obedience wherever he comes.

The appointment of this prophet, being to invite firſt, and compel after, all nations to come into the kingdom of peace, as a neceſſary preparation to meet Chriſt when he comes to viſit and judge the world: Saint John the Baptiſt, for being appointed to prepare for Chriſt—preaching the ſame kingdom of peace, and promiſing, by baptiſm, mercy to all that would believe, is the real and very reaſon, that Chriſt, in the ſeventeenth chapter of St. Matthew, calls him Elias.

At a former time, when I was entreating God to ſpare London, I mentioned no man by his title: but when I was writing an account of it for public information, he ſaid to me, "unleſs you write their titles, they themſelves wont know who you mean. It will appear ſtrange, becauſe I am not acquainted with any of the diſtinguiſhed perſons alluded to; but I knew every one by ſome particular act that caught my approbation, and made me remember them then. It ſeemed as if God had done this on purpoſe, for he has often ſaid to me ſince, in viſions and revelations at

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night, you must be a wall of defence and safety to many a great man;—yes, even to some that despise you now. At that time, after mentioning the name William Pitt, I passed by that of his brother; immediately after the Lord God reminded me of it, and, in a voice of great softness and good nature, said, There is *John Pitt*, wont you mention him? You dont know who he is *I forgave.*

In the year of 1790 the spirit of God begun first, (although I always had a presentiment of being some time or other very great,) to enlighten my understanding, and teach me to distinguish right from wrong. At that time I was an officer in the navy, and considered that voluntary swearing, which I was obliged to comply with every six months as a qualification to receive my pay, was unnecessary, unjust, and wicked, I requested to be indulged with permission to receive it without; stating at the same time, the concealed and unheeded cruelty of the oath, with my own reasons for objecting to the form; when I was told, in answer to my request, that there was an order of council to take the oath, and that it was not in the power of the admiralty to dispense with it.

Soon after this I made another request, supporting my objections to voluntary swearing, with observing—That if the *order of council* enforced an oath in any manner or under any form whatever, and that the man it was directed to operate on, swore that he was not forced, but that the oath he took was a voluntary act—*the result of his own free will*,—would it not in the sight of God in heaven, and every man of discern-

ment under him on earth, amount to a false oath?

These reasons with these objections, and the letter I received from the admiralty, stating their insufficient power to dispense with the usual form of swearing, I published at that time in the newspaper called the *Public Advertiser*.

During the time of my writing officially to the Admiralty, I had occasion to write also to the President, whom I knew to be a member of the council; with the business of Swearing, which led me to make an application, I remarked to him, That as men, whether few in number or the increased multitude of a senate were not infallible, they must consequently be subject to error. To corroborate more forcibly this assertion, and likewise to impress a conviction of its justice, I mentioned among other things, a decision of the privy council relative to a native of Glasgow, who had his ship seized in the West Indies for an undesigned infringement of the navigation act.

After a legal investigation in that country, it was clearly proved, and openly acknowledged, that although the apparent defect in the register might authorize the seizure, it could not justify a condemnation; because the commander, *like an honest man*, shewed it at the Custom-house, and received the approbation of the principal officer.

An appeal was lodged against this acquittal by the seizing officer in the West-Indies, and brought before the Privy Council in England!—the ship was condemned.

To constitute a High Court of Equity its

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members, to pronounce their judgment agreeable to that very name their existence as a court is derived from, must be governed more by the *intention* than the presumptive proof. But to constitute a Court of Law, its judges must be directed by the express letter of the act of parliament under which they officiate.

For example, two men go into a forest; while the one is fetching a blow to cut down a tree, the axe flies from the handle and kills the other: Here is presumptive proof of murder, and the law very justly brings the survivor to trial. But *equity*, viewing this circumstance in a proper light, declares the innocence, and acquits accordingly.

Another, and more relevant to the seizure.—A man buys a stamp, to legalize a bond for the better security of trading with his money, *or in plainer language, lending it on interest*; to be certain that this stamp is warrantably just, according to the prescribed forms of law, he shews it at the stamp-office, where it is acknowledged to be good and safe: after this, in consequence of some defect, it is declared illegal, and the holder subjected to a penalty.

I believe every man on earth, that has the common faculty of distinguishing white from black, will agree with me in saying, that it would be repugnant to equity to fine the holder for a defect that he had no knowledge of as such, and for what was authorised by the very office of government, that always issued the stamps.

The law supposes criminality from the appearance; but equity measures it from the design. The one is external and visible, provided

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many years before it may be wanted: the other is internal and spiritual, always alive in the heart of every judge that possesses prudence, learning, and penetration.

When I was writing of these things, to the Earl of Chatham, on my knees I made a solemn vow to the Almighty God, declaring that if he would be pleased to enable me, I would most surely procure an indemnification for the poor man that lost his ship. Since that time the Lord God has told me, by revelation at night, That he would most truly enable me: for if I liked, I should be President of the Council, and Chancellor of the Exchequer: I should have any thing that I required. Immediately after this, I heard another voice from heaven, say, the Lord have mercy on them, if they had not you for their friend and counsellor; for England is the Spiritual Egypt mentioned in the 11th chapter of the Revelation to St. John.

After making the numerous representations I have mentioned, the Earl of Chatham, with great propriety, acknowledged their justice so far as to erase the word *Voluntary* from the prescribed form of swearing: but I was then reminded of the words of Christ in the 5th chapter, 34th verse of St. Matthew, and strictly commanded to obey them. Soon after this, I requested from the Admiralty, and often repeated it, a dispensing order that I might receive my pay without an oath; but they would not grant it.

If the Earl of Chatham had shewn me the small favour I asked for, and certainly it would have been but a very small one to him, he should be held up to the world, as my friend,

to be admired and regarded; he should wear such a durable coronet as would make him the envy of princes; it should be a coronet that no human power would ever be able to remove.

As the Admiralty would not give me that reasonable indulgence I requested as they would not shew me that kindness which as men living by the navy, they might have done with ease, and without prejudice to their dignity; I wanted for a bit of bread to eat: I was besides treated so ill, as to be dragged to a workhouse without any legal authority, against every remonstrance I could make, and against every threat I could make use of to call them to a strict account for the injustice. The admiralty knew all this; they might have prevented it, by ordering what was due to me to be paid; but they would neither prevent the evil, nor enable me to be liberated: they would not order the payment of what was due, until open falsehood was made use of to say I was out of my senses. It seemed as if they were under some private apprehension, though pleased with my distress, of being charged one day or other in the eyes of their country with unfeeling cruelty, and wanted some kind of colourable evidence to justify the proceeding.

Hear, therefore, all nations, and be warned by it, what the Lord God has told me by revelation, and now commands me to write, that the injuries I received because done for obeying his word in the blessed gospel, the remembrance of them should never be blotted out from the throne of heaven. Moreover, he said likewise, That he would shake the English admiralty as a man would violently bread in a basket, until

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he loosed the foundations of the earth, and shook the place in pieces.

If I am out of my senses in the opinion of the admiralty for refusing first to take an idle oath, secondly, a false one, and thirdly to take any: Christ the Saviour of the world, and him that Isaiah the prophet calls Wonderful Counsellor, who prohibits by his Gospel in the strongest terms all kinds of swearing, must, by the same rule of knowledge, for giving such a command be out of his.

As the Quakers never swear, and their objections to it are sanctioned by a just indulgence of law; they, the king and parliament, for giving the indulgence, must for the same reason as I am, be out of theirs.

Christ having been abused at Jerusalem, reproached with having a devil, being mad, and out of his senses, makes it the less astonishing for me, that am his servant, to be reviled in the same manner: For which the Lord God commands me to remind all men, from the testimony of his blessed Gospel, that the sin is blasphemy against his Holy Spirit, and that the punishment is everlasting fire.

It is from visions and revelations, and through the Holy Ghost, that I write this book for the benefit of all men: therefore, to say it is false, that I am mad, am an impostor, have a devil, or am out of my senses, constitutes the dangerous sin of blasphemy.

ST. MATTHEW, *Chap. xii.*

31 Wherefore I say to you, All manner of

sin and blasphemy, shall be forgiven to men:--- but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaks a word against the Son of Man it shall be forgiven him; but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

ST. MATTHEW, *Chap. v.*

22 But I say to you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

To insult any person, whether high or low, rich or poor, of whatever sect or denomination, that preaches or writes through the Holy Ghost, which is indeed the true spirit of God, by saying that he is foolish, mad, or possessed with a devil, constitutes the dangerous sin of blasphemy in men at this day, as well as it did formerly in the Pharisees, when they reviled Christ.

As the good spirit may, by diligent attention, be easily known from the evil, and the true prophet from the false, remember that no man, speaking or writing under the direction of the Spirit of God, can revile another, encourage acts of injustice, or disturb society, by promoting violence in any manner whatsoever.

From the Spirit of God flows all the good things which are necessary to increase the life of man, and unite all nations under the gospel

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bond of Christianity and friendship; they consist of love, peace, civility and kindness;---by a strict attention to observe the good spirit that encourages these things, may be easily discerned from the evil one that opposes them.

ST. PAUL TO THE EPHESIANS, *Chap. iv.*

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

32 And be ye kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you

The Lord Jesus Christ, the better to prevent the commission of sin, and the fall of man, for there is no Saviour but him, begins with strictly prohibiting the lesser but poisonous names of flattery and falsehood, that they should not, by a frequency of use, corrupt the mind, and encrease to the more dangerous ones of blasphemy and rebellion.

FIRST OF THESSALONIANS, *Chap. v.*

19 Quench not the Spirit.

20 Despise not prophecyings

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of Peace sanctify you wholly: and I pray God that your whole spirit, and soul, and body, may be preserved blameless to the coming of our Lord Jesus Christ.

CORINTHIANS, *Chap. ii.*

12 Now we have received, not the spirit of the world, but the Spirit which is of God:---that we might know the things which are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

14 But the natural man receives not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judges all things; yet he himself is judged of no man.

COLOSSIANS, *Chap. ii.*

8 Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

No man ought to advance the writings or opinion of another to assist his own, when what he says is proved to be in opposition to the words of Christ; neither ought he to go back to the Law, which was for the Jews alone, in their own country, to look for a precedent, to favour his delusive method of reasoning,

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when the thing he wants to justify is quite contrary to the blessed Gospel of peace and salvation.

The following are the words of St. Paul, in the fourteenth chapter to the Corinthians, which I am commanded to insert, as justly applicable to many at this time; when some, possessing all spiritual knowledge, as they thought, exalted themselves against him, and doubted the spiritual truth of what he said.

Verse xxxvii. If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things I write to you are the commands of the Lord.

38 But if any man be ignorant, let him be ignorant. That is, if any man is not spiritual to discern the works of the Spirit of God, let him conceal his ignorance; let him not speak against them, because he has not the spirit to discern, faith to believe, or knowledge to comprehend their truth.

GALATIANS, *Chap. i.*

6 I marvel that ye are so soon removed from him that called you into the grace of Christ to another gospel;

7 Which is not another; but there is some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel to you than that ye have received, let him be accursed.

SECOND OF THESSALONIANS, *Chap. i.*

6 Seeing it is a righteous thing with God to recompence tribulation to them that trouble you.

7 And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

It is time to awaken all nations from their sleep of delusive security, by informing them, that the time alluded to by St. Paul, in his Second Epistle to the Thessalonians, is come; and that there is a great falling away from an obedience to the blessed Gospel. And likewise to inform them that Satan has been revealed; the age of the gorld is great, and the time is come for it; he is now allowed more power, because sin is increased, to influence and deceive man than at any time ever before. I am the prophet to whom the minister of sin was revealed; he is a spirit, and no man can see him in the open day-light, unless sanctified by the power of the Holy Ghost, and his eye sight strengthened for the purpose.

It is for this reason that I am the appointed witness for God, and his last recorded prophet

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to warn all nations, and desire them to obey the blessed Gospel of salvation.

The following are some more of the visions, which God shewed me, and which I am commanded to publish here.

IN the month called July, 1791, I was in a vision, and was carried away by the spirit of God, to the sea coast, in the English channel — a new ridge of unknown land was brought in an instant plain to my eyes, while the finger of a hand wrote, in large capital letters, with great quickness, and a voice pronounced twice from heaven, at the same time

SWEDE, SWEDE!

After this I was in a vision in the month of January, 1792, and was carried away by the spirit of God to Sweden, when I was made look through a window in a room; I did, and saw a man walk from the side of a great chair, leaving it empty. I could not see his face as he went away, and although I could not, nor perceive that he had committed any crime, I thought with myself that he had been doing wrong. Immediately the angel that stood by me said, The chair means the chair of state; — and that man you saw will make it empty. The king of Sweden is *delivered over for death*, and that is the very man that will shoot him.

The prince of Orange is closely pursued likewise, but he is not delivered over yet.

After this I was in a vision, and saw the Prussian Eagle perched on a chair of state; soon after, on a sudden, I saw the chair, the house,

and the whole city where the chair stood, in flames. The angel that was near me, said, He is likewise pursued now.

After this I was in a vision, and the Lord God talked with me, and said, I give you the life of the Swede; but know this for certain, that if you prevent his death, the man himself will not believe there was any danger of it.— And when you write hereafter of things in this country, you will be called an impostor, a fool, and a liar: you will be imprisoned, and treated very ill. When I see this, it will make me angry; I will then begin to kill the people, and I will surely destroy this city.

For which I gave no public information to warn the king of Sweden, and prevent his death. Had this man lived, he would have commanded the German army against France: his private plan was to go through Normandy, close by the sea coast, to be supplied the easier with provisions from England, and endeavour, by all possible means, to take the harbour of Brest.

He said to himself, in his own closet, This is the plan I will pursue; it will be giving a mortal blow to the French navy, and getting a safe harbour for our own ships.

All this was made known to me by revelation from the Lord God; and which I communicated to the queen and minister of state in 1792, some time before the provinces of Britanny and Normandy shewed any open appearance of hostility against the present government of France.

In the month of April 1793, I was in a vision, and was carried away in the spirit of God to Russia, where I saw a Bear stop and rest itself

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under a large tree; soon after I beheld a man, that lay concealed among the branches, drop down softly, and with a sharp piece of iron, which he held in his hand, stab the Bear; pronouncing, as he did so, I have watched a long time for you, but now I have caught you at last.

I know by revelation from the Lord God, that this vision means the present empress of Russia; for which, being permitted, I give her this warning.

Let the death of the kings of Sweden and France, which is but a little time past; the death of the king of Spain and another, which will soon take place, for they are pursued; convince the princes and the people of Europe, that the seventh chapter of Daniel and the second of Haggia are now fulfilling.

At a former time, when the Lord God was instructing me in a knowledge of the laws and other things, relative to the nation I am appointed to govern, he said, in a vision of the night, When I bring princes and people from all nations to bow down to you; when I begin to exalt you above the kings of the earth---Be sober, be modest, be reasonable. And immediately after he added, You may inform the king of England that I call you my nephew.

On the 3d of March, 1794, I was in a vision and saw the sun in its full strength, clear and high up in the firmament: soon after I saw another sun rise on a sudden, equally large as the former, and stand close by it; both shone with equal brightness, and the last, as well as the first, enlightened the world.

After the first division of this copy was sent

to be printed, and even some of it done, the printer was advised not to do it according to my form; for, if he did, prosecution, imprisonmen, and perhaps hanging, would be the consequence to him. For which the Lord God commands me to keep back the additional information that otherways would be given, and terminate the book.

I have said already that the sixth chapter of the Revelation was now fulfilling: the *four first seals* are opened, and the covering, which kept the meaning of the prophecies a profound secret until the present time, is removed: the *recorded* decrees are held up, and God himself commands a knowledge, of their contents to be published for the good of all nations. But if I cannot have the commands of God, and a knowledge of his judgments, printed exactly as I write, how is this extension of mercy to be known over Europe, and the people of London informed of any danger that is past, or any danger that is to come? All the prophecies in the Scripture were given through men: the Ninevites were warned through one.

How is the king to save himself from that *recorded*, determined, and unavoidable death,---which all the powers of armies cannot prevent? How is London and the parliament to be saved, when they are recorded in the Scripture of truth to be destroyed? How is England, Europe, and most parts of the world to be saved, when they are recorded to be filled with blood by war, and to be made desolate forever by earthquakes, if the person I employ is deterred, by the fears of prosecution and evil, from printing the full copy, exactly as I give it?

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The king of Egypt and his people were destroyed, because they would not believe Moses; but the king of Ninevah and his people were saved, because they did believe Jonah, and reform.

The king of England, the chancellor of the Exchequer, secretaries of state, other members of administration, and as many members of both houses of parliament, as my ability will allow; the bishops, judges, and all the foreign ambassadors in London; will have a book sent to each.

On account of my being insulted, because the Jews do not believe in the first book, by a public acknowledgement of it, the Lord God commands me to remind all men of what is wrote in that book, and to say, that as the Jews do not believe in Christ, it cannot be expected that they will in me; *neither are they*, until I am revealed in a similar manner to Moses in Egypt, but with the additional power of fire as his sign, to make them.

The night before I had finished this book for the press, the Lord God shewed it to me in a vision, ready printed, holding it up at the same time by one leaf, and shaking all the others open, while he pronounced, in strong clear words, and commanded me to write them down exactly as he spoke, for universal information:

There is nothing in this book that the English law can take hold of:---So says Him that Isaiah the prophet calls Wonderful Counsellor.

I request every body, in all nations, to read this book with attention, and receive it favourably; for although the information and warning it contains is through me, yet it is not mine, but God's

RICHARD BROTHERS.

London, No. 57, Paddington Street,
11th of the month called *April*, 1794.

§§§§§§§§§§§§§§§

SOME OF THE PROPHECIES

Which mean myself, and which I am commanded to insert, the appointed time being now fulfilled.

DEUTERONOMY,
chap. xviii.

15 The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God; neither let me see this great fire any more that I die not.

The time of the world, alluded to by Moses, though not expresly mentioned in this chapter, when a prophet would be raised up, to order the restoration of the children of Israel in the latter days (for he was fully informed of all the calamities *that would befal them, afterwards their deliverance and return, to be dispersed no more*, as the thirty-second chapter sufficiently testifies) is the present; and myself the man--the designed prophet, *as leader of the Jews*, to ful-

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al a ſimilar character, according to his own words, *like unto me.*

For Chriſt is the head of all prophecy; from him flows the Divine Spirit of truth; he is Lord and God; he is all that Iſaiah ſays of him---the Wonderful Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.

Moſes was but a man, and to a man like himſelf he alludes; as the Lord himſelf likewiſe declares in the three following verſes.

17 And the Lord ſaid to me, They have well ſpoken that which they have ſpoken;

18 I will raiſe them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he ſhall ſpeak to them all that I command him.

19 And it ſhall come to paſs, that whoſoever will not hearken to my words, which he ſhall ſpeak in my name, I will require it of him.

The Teſtimony given by St. Matthew the Apoſtle, of who Chriſt was, Chap. i.

22 Now all this was done, that it might be fulfilled, which was ſpoken of the Lord, by the prophet ſaying.

22 Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel; which, being interpreted, is God with us.

The Teſtimony of St. John the Apoſtle, Chap. i.

1 In the beginning was the word, and the word was with God, and the word was God.

2 The ſame was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men. And the light ſhone in darkneſs; and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John.

7 The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that comes into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came to his own, and his own received him not; but as many as received him, to them gave he power to become the ſons of God. Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 And the word was made fleſh, and dwelt among us, &c.

The Teſtimony given by St. Paul 1. Timothy, chap. iii.

16 And without controverſy, great is the myſtery of godlineſs; God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached to the Gentiles, believed on in the world, and received up into glory.

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The meaning of this Chapter having been always misunderstood by expounders of the Scripture, I am commanded to insert and explain it for the benefit of all men.

ACTS, *Chap. vii.*

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an angel of the Lord in a flame of fire in a bush.

31, 32 Saying, I am the God of thy fathers, &c.

37 This is that Moses, which said to the children of Israel, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me.

This is he (*meaning Moses still, and not the prophet alluded to in the preceding verse; who was not Christ neither, as has always been erroneously supposed*) that was in the church (meaning the tabernacle) in the wilderness *with the angel* which spoke *to him* in mount Sinai.

39 To whom our fathers would not obey--- (meaning Moses) but thrust him from them, (meaning Moses: often did he fast, and pray, that God might not destroy the generation) and in their hearts turned back again into Egypt.

Who was the conspicuous person that the angel constantly accompanied, manifested himself to, and talked with during forty years in the wilderness, according to the 38th verse, but

Moses? Who did the angel speak to in mount Sinai from a flame of fire in a bush? St. Stephen meant no other here than Moses.

40 Saying to Aaron, make us Gods to go before us; for, as for this Moses, which brought us out of the land of Egypt, we know not what is become of him.

Expounders of the Scriptures have always supposed that St. Stephen, by repeating in this chapter the verses I have inserted from Deuteronomy, meant Christ to be the prophet alluded to by Moses, which is, *like himself*, to collect and lead home the Jews; but he does not; he repeats it as an historical account, to remind the council, before which he stood for judgment, that as their fathers had before rejected Moses in the wilderness, so did they their children reject Christ at Jerusalem. But in no one part does he, or St. Peter in the 3d chapter, mean that Christ is the prophet alluded to by Moses in the eighteenth chapter of Deuteronomy,---*as the fortieth verse even sufficiently testifies.*

REVELATION TO ST. JOHN, *Chap. xii.*

St. John the Apostle in this chapter describes a woman as cloathed with the sun, *the moon under her feet* (*meaning darkness, or the Turkish empire in Asia*) and a crown of twelve stars on her head. The sun alluded to is not the sun in the firmament, neither is that sun the Lord Jesus Christ, as has been always erroneously supposed. The woman is not the church, nor yet the Blessed Virgin, the mother of Christ, as has always been likewise erroneously suppo-

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sed; but that sun means an entire man composed of flesh and blood like any other; and that woman, the Princess of Israel. The prince is represented as a sun, because that through him God will enlighten the world with more knowledge than ever it had yet, and give a fresh manifestation of his mercy to prolong its duration. The woman, as his consort, is represented as clothed with him, and also as wearing a crown of twelve stars; because he as her husband, is prince of the twelve tribes.

The child, *who will govern all nations immediately under and next to God*, being caught up to God and to his throne, means no more than the child going up to Jerusalem, where the throne of God will be on earth. The woman's going into the wilderness, means going up to Jerusalem also: the words into the wilderness are mentioned because the city is situated *far inland* from the sea. The Dragon means a European prince now alive, who will pour out proclamations and manifestoes after me, as a flood would issue from the mouth of a dragon: *for Satan will be in him.*

At the time God was explaining this chapter to me, he said, when I give you power to destroy that man from the face of the earth, you will melt into pity and spare his life, for which all my people shall universally blame you, because he is their enemy and oppressor. Those strange names are given, and those difficult allusions to be understood, are made by St. John on purpose to seal the true meaning of the prophecies and revelation an entire secret, *according to the 5th chapter*; until the full time is accom-

plished, and the appointed person made known to publish them to the world.

The prophet Ezekiel in the visions of God to him, describes the great extent, and grandeur of Jerusalem at a future time; and likewise of its being governed by a human prince.

This is the very man, *the appointed of God* that is now abused and publicly reproached in London—*the capital of the spiritual Egypt, as is mentioned by St. John in the 11th chapter*, with being a hypocrite, and a fanatic impostor.

Remember those things, O my God; and as thy thunder on the 7th of this month—August---was to shew thy full determination to throw down cities, and to dash in pieces the council of evil men, if they committed any violence against me, *for otherways I should be lying in the common prison*-- So, O my God, execute; for they have no faith to believe thy just judgments, nor charity to be civil to thy messenger that declares thy great offers of mercy.

First published August the 10th, 1794.

THE reason why these parts of Scripture, and the other things which follow, were not inserted when the first edition of this book was printed, is, the time was not accomplished, and the Lord my God would not permit them to be published until it was.

I am now commanded to make them publicly known for the information and benefit of all men: In obedience to which, as his servant and prophet, I do.

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SECOND OF SAMUEL, *chap. xxii.*

44 Thou alſo haſt delivered me from the ſtrivings of my people, (meaning the then children of Iſrael, over whom David was king.) Thou haſt kept me to be head of the Heathen: a people which I know not ſhall ſerve me.

This promiſe to king David then, meant that it ſhould be fulfilled to him in his deſcendant at a future time; a man, a human being, like any other that is compoſed of fleſh and blood; but not the Lord Jeſus Chriſt, who is God; who always was, and always will be, the head of the Heathen, and all nations. The promiſe was made from God to David, to be fully accomplished in that man's deſcendant; which deſcendant, is myſelf; I ſhall, under God, rule all nations under the government of the Goſpel to fulfil that covenant to David, and the promiſe of it by revelation to myſelf.

45 Strangers ſhall ſubmit themſelves, to me; as ſoon as they hear, they ſhall be obedient to me.---(*Meaning to be fulfilled in his deſcendant, as ſoon as they hear of his revelation*)

46 Strangers ſhall fade away, and they ſhall be afraid to come out of their cloſe places.

47 The Lord lives, and bleſſed be my rock; and exalted be the God—the rock of my ſalvation.

48 It is God that avengeth me, and that brings down the people under me; and that brings me forth from my enemies.

49 Thou alſo haſt lifted me up on high, above them that riſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks to thee, O Lord, *among the Heathen*, and I will ſing praiſes to thy name.

Here, David, who was not himſelf among the Heathen, was prailing God for his deſcendant that ſhould have this promiſe fulfilled to him, and who ſhould be among the Heathen.

51 He (meaning the Lord) is a Tower of Salvation for his king: (meaning the deſcendant of David as king, ruling over all nations under the covenant and conſtant direction of God,) and ſheweth mercy to his Anointed, under David, and to his ſeed for evermore.

That Chriſt, the Saviour of the world, ſhould be born of a Virgin, and that he ſhould be called the Wonderful Counſellor, the Mighty God, the Everlaſting Father, and the Prince of Peace, Iſaiah the prophet ſufficiently teſtifies: that Chriſt was ſo born, St. Matthew the Apoſtle witneſſes in the firſt chapter of that part of the Goſpel wrote by him. And Chriſt himſelf ſays in the 22d chapter, when ſpeaking to the Phariſees,---"What think ye of Chriſt? Whoſe ſon is he? They ſay to him, The ſon of David. He ſays to them, How then does David in Spirit call him Lord, ſaying, the Lord ſaid to my Lord, ſit thou on my right hand, till I make thy enemies thy footſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word; neither durſt any man, from that day forth, aſk him any more queſtions."

The words are, "Unto David and to his ſeed for ever more."

It means, to continue in ſucceſſion from father

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to son, from the one as a man, to the other as a man, while the world lasts.

The blessed Virgin Mary, *through whom Christ the Redeemer, who was God, came into the world*, was descended from king David; it is for this that Christ, though he was the Everlasting Father and Creator of all things, is alluded to as the son of David.

Mary was first cousin to that Joseph, who was promised to be her husband when found with child by the Holy Ghost. *St. Matthew, chapter 1st.* Both Mary and Joseph were descended from one grandfather, who was Matthan; she the daughter of one brother, and Joseph the son of the other. *Told me by revelation* from the Lord God.

ZACHARIAH, *Chap. viii.*

20 Thus says the Lord of Hosts. It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

23 Thus says the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

The time of the world, meant by the prophet, when this would be fulfilled, is at the restoration of the Jews, in the latter days; and myself the conspicuous particular Jew, as leader of the Jews, alluded to. I shall be importuned by many out of all nations, when revealed, comparatively taking hold of my skirt, entreating to go with me to Jerusalem; because God, the mighty power of his Spirit, and fire, will be with me.

More of the visions, which God shewed me, and which I am now commanded to publish.

IN the month called June, 1791, at the hour of two in the afternoon, I saw a hand, from the wrist downwards, like the hand of a man, with the fore finger pointed out, appear on a sudden a little above the height of my head, near the door, on the wall or partition of the room I was then in. After this I was informed, by revelation, at night, from the Lord God, that it meant the speedy end of the present king of England and his empire, like Belshazzar and Babylon, both of which would soon be destroyed.

In the month called May, 1792, I was in a vision, and receiving instruction from God of future things: he shewed me the queen, greatly alarmed at his judgments, by my revelation, with the power of fire, and immediately she cried out, The Lord have mercy on us! we shall all be destroyed, we shall all be destroyed!

After this I was in a vision again, and the Lord God shewed me the present queen of England, coming towards me, slow, trembling, and

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afraid. This was communicated, with other things, to William Pitt, in the month called June, 1792. And likewise, informing him, at the same time, that it would most certainly be fulfilled: It will; it is established with God, and will be so.

In the beginning of the month of June, 1792, I was in a vision, and was carried away, by the Spirit of God, to the palace called St. James's, where I saw the present king of England; he rose from his seat on seeing me, and immediately sent me his own magnificent star, at the same time breathing on it, and kissing, as if kissing to take a last farewel; yet not with grief and reluctance to give, but with evident satisfaction. Why the king of England should take his own conspicuous ornament, and send it to me, was a thing that I was greatly astonished at; I wished to know the meaning, but could not discover, until a loud voice pronounced, down from heaven, The Lord God delivers his life over into your hands, and he will give you any thing to preserve it. This vision, with others, and other things, was communicated, by Divine command, to the king, in 1792. The letter, which contained it, with others to the king, the queen, and the chancellor of the Exchequer, were put into the penny-post-office, to be sent by that conveyance, according to the directions I received on that head by revelation from God.

1794. This day, called Thursday, and the 12th of the month called June, I was in a vision, at the hour of two in the afternoon, when the Lord God spoke to me in a voice of great quickness, carrying me away to the Bank of England at the same time, and saying, There is one of

twenty. The whole place rung and trembled with the clear, but sharp sound of his words. It is by his sacred and particular command I mention this vision in writing.

The 13th, in the morning, the Lord God said to me, among other things, in a vision, You see those people do not believe, neither will they for all your endeavours; why then do you continue to entreat me for them?

The 14th, in the morning, the Lord God spoke to me, and said. The judgment is now against this nation; the thunder, just past, was to proclaim it: Pharaoh is appointed to die, and his government to be destroyed; the priests, and all the abominable idolatries of Egypt, shall perish, never to be found any more.

In the same manner that the Lord God spoke to the prophet Samuel, and revealed a knowledge of his designs, in the same manner also he speaks to me, and reveals a knowledge of his will.

FIRST OF SAMUEL, *Chap. iii.*

1 And the child Samuel ministered unto the Lord before Eli; and the word of the Lord was precious in those days; there was no open vision.

2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see, and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep.

4 That the Lord called, Samuel; and he answered, Here am I. And he ran unto Eli,

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and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him.

8 And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said to Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came and stood, and called, as at other times, Samuel, Samuel. Then Samuel answered, Speak, Lord; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

1794. The 25th of the month called June, the Lord God said to me in a vision of the night, on my bed, In seven days more the judgment will be on this nation.

After this I was in a vision, and the Lord God brought close to me, that I might hear the report of a gun that was fired, and see a man privately shoot at another, to kill him: it was

so near that I saw the flash and smelt the powder. Before the death of the king of Sweden I was shewn, in a vision, similar to this, that he would be delivered over from the protection of God, to be shot.

I know, because the Lord God has explained it to me by revelation, that this vision means, the man fired at to be the present king of England. He will be shot, but not killed; he will be wounded, but not mortally.

He has not believed me at any time, although I fully informed him in 1792, and since, that it would be so: neither will he, until the very evil is visited on him: and visited on him, to increase his distress, at a time when he is surrounded with danger, and loaded with trouble; it most certainly will. Then the king of England will be convinced by woeful and feeling proofs, but it will be very late;---comparatively when Death knocks at the door, that he despised the offered mercy of God in 1792, and constantly since his best friend, among mankind, as false.

In the month called March, 1794, I was in a vision, and the Lord God shewed me a large and very tall oak tree; it stood alone; it was entirely withered, and all its branches were cut off. While I was considering the tree, its lonely condition and nakedness, I heard a very loud voice call out of heaven, Hew down that tree. Immediately the tree was covered with a thick cloud of darkness, and an angel descended from God, who struck the tree with so violent a blow that it fell to the ground, and in its fall it made a great noise.

1794. First of the month called July, the

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Lord God said to me, among other things, in a vision, early in the morning, for I had been earnestly praying to him the evening before to hasten my revelation to the Jews, and inform me how long it would be until it took place; because I was daily abused as an impostor, for publishing his commands, by wicked men; every one of them led on under the influence of an evil spirit--- You must be at Constantinople, in your way to Jerusalem, by this time the next year.

The 2d of the same month, the Lord God said to me, in a vision on my bed, early in the morning, in breaking bread you must not any longer say, to any person, Peace and friendship, but salvation only to the spiritual.

I know, by revelation, that Christopher Love, a clergyman, who was unjustly tried, condemned, and put to death in London, in the year of 1651, had the divine Spirit of the living God, and prophecied from it. He testified of me at that time under different names, though all of them meant one and the same person; that of a Bright Star, as a Sound of Thunder in the Ears of the Wicked, a Lanthorn to the Jews, and a Great Man.

The Lord God commands me to give this testimony, and also to say, that he will soon send, in anger, the visitation of his judgment on London, and call her to a strict account for shedding not only the blood of this righteous man, but likewise all his other faithful witnesses.

I know likewise, by revelation from the Lord God, and am commanded to write it down, that John Maximiljan Daut was sanctified by the divine Spirit of Truth, and prophecied, under its

sacred direction, in year of 1709. He has also testified of me under different names.

The Lord God commands me to inform you, John Wright, that you are of the Hebrews, of the tribe of Levi, descended from Aaron the high priest, by Phinehas, Zadok, and Ezra; for which the covenant to your forefather, Phinehas, of an everlasting priesthood, is renewed, given to you, to be manifested in you.

NUMBERS, *Chap. xxv.*

10 And the Lord spake unto Moses, saying,

11 Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold I give to him my covenant of peace:

13 And he shall have it, and his seed after him; even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

This is the recorded testimony which the Lord my God commands me to give; and to say to you likewise, You are sanctified by the Holy Ghost, the divine Spirit of Truth.

The Lord God commands me to say to all you, professing Christianity, whom I have, by his sacred direction, acknowledged to be of the Hebrews, descended from Israel; for you, and your children after you, are some of his chosen people; not to take up, in obedience to any law or any human power whatever, warlike arms, to

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ſhed blood, or commit violence, in conſequence of the approaching calamities which he will moſt ſurely bring on this Egyptian land.

Neither mind the people that blaſpheme God, and revile you for believing in his teſtimonies: the wicked have always roſe againſt the righteous, and this land, like Egypt of old, has many taſk maſters to abuſe and oppreſs in it. Therefore comfort yourſelves in the knowledge of the promiſes of God to his ſervants: For I declare, by his ſacred command, that the viſible Jews are but few in number, compared to the great multitude profeſſing Chriſtianity, but all deſcended from the former Jews in the land of Iſrael, the forefathers of the preſent viſible ones; which were, at different times, led captives into all nations: your lives are long, theirs but ſhort; you are the holy ſeed, the people and ſaints of the Moſt High; to whom, and your children for ever, belongs the poſſeſſion and government of his kingdom.

The Lord God, who was the Lord Jeſus Chriſt, commands me now, and not until now, to inſert the following teſtimonies, *as a warning to all blaſphemers*, and as a reaſon to all men, that do not know, why he ſaid to me, in the preceding part of this book, You may inform the king of England that I call you my nephew.

The Goſpel of ST. MATTHEW, *chap. xii.*

46 While he (meaning Chriſt) yet talked to the people, behold his mother and his brethren ſtood without, deſiring to ſpeak with him.

Chap. xiii.

36 Then Jeſus ſent the multitude away, and went into the houſe; and his diſciples came to him, ſaying, Declare to us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed is the ſon of man.

38 The field is the world; the good ſeed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that ſowed them is the devil; the harveſt is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire, ſo ſhall it be alſo in the end of this world.

41 The ſon of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father. Who hath ears to hear, let him hear.

47 Again, the kingdom of heaven is like to a net that was caſt into the ſea, and gathered of every kind; which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt. And ſhall caſt them down into the furnace of fire; there ſhall be wailing and gnaſhing of teeth.

51 Jeſus ſays to them, Have ye underſtood all theſe things? They ſay to him, Yea, Lord.

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53 And it came to pass, that when Jesus had finished these parables, he departed thence.--- And when he was come into his own country, he taught them in their synagogue; insomuch that they were astonished, and said, Whence has this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? Is not his mother called Mary? And his brethren (meaning his brothers) James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then has this man all these things?--- And they were offended at him. But Jesus said to them, A prophet is not without honour save in his own country, and in his own house.

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, the apostle, and likewise St. Mark, has left on record similar testimonies, which corroborate the preceding one.

Being, myself, descended from that James, *the eldest son of Mary, by Joseph*, whom St. Paul calls the Lord's brother, is the reason that the Lord God, who was the Lord Jesus Christ, said to me, as an expression of fondness, and to manifest his regard, *You may* inform the king of England that I call you my nephew.

ST. PAUL, GALATIANS.

chap. i.

19 But other of the apostles saw I none, save James, the Lord's brother.

ST. MARK.

chap. vi.

2 And when the sabbath day was come, He (meaning Christ) began to teach in the synagogue; and many hearing him were astonished, saying, 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?

3 Is not this the carpenter the son of Mary, the brother of James and Joses, and of Judas and Simon? And are not his sisters here with us: And they were offended at him.

The Lord God commands me to say, for the information and warning of all men, That between this day the 15th of the present month called October, and the beginning of the month called June, 1795, without mentioning to any person at what particular time in that interval, my revelation to the Jews, with a sign the same as Moses in Egypt---and to the people of London, will take place; *to the former*, to receive the commands of God through me, and to collect all their property and depart

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in great haste from all nations to their own land; the ships of England, France, Spain, and all Europe, will be obedient to the command of God to carry home their wealth, and all the people that choose to go by sea: *to the latter*, to convince them the destruction of London in 1791, according to the eighteenth chapter of the Revelation, would have been fulfilled, but for my entreaty. To fulfil *the 4th chapter and the 5th verse of the* prophet *Malachi*, which is, Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. I, myself, am the appointed prophet to fulfil that chapter and character. Therefore I warn all people in all nations--- that the terrible day of the Lord alluded to, is nigh; it is not the day of universal judgment, but the day which is to burn like an oven, and which is to consume the wicked from the face of the earth---like the stubble of the field.--- Then, according to the prophet Daniel in the seventh chapter, the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, will be given for an everlasting possession to the people and saints of the Most High. Being to be revealed the same as Moses but in the same spirit and power as Elijah, when he destroyed the soldiers and priests of Ahab, I am to re-pronounce his judgments, to execute them on all false Christs and false prophets; and afterwards, to call down fire from heaven to consume the enemies of God.

The Lord God commands me to say to you, *William Bryan* that you are of the Hebrews, and of the tribe of Judah; and that you, with

John Wright, are appointed, and will be commanded by him, to testify publicly to the world who I now am, and what my future designation is.

The Lord God will influence and command numbers of his people, both men and women, to give the same public testimony. He will also give them, to fulfil the *prophecy of Joel in the 2d chapter*, in wonderful visions, dreams, and open signs in the heaven, a knowledge of the approaching times.

28 And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, and your young men shall see visions.

29 And also upon the servants and upon the hand-maids in those days, I will pour out my Spirit.

30 And I will shew wonders in the heavens and in the earth; blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord has said, *And in the remnant whom the Lord shall call.*

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The REVELATION to ST. JOHN, *Chap. vi.*

Which relates to the present war---its progress--- and consequences; and its destruction by the woeful but just judgment of an offended God.

And I saw when the Lamb opened one of the seals, and I heard *as it were the sound of thunder*, one of the four beasts saying, Come and see.--- And I saw, and behold a white horse; and he that sat on him had a bow: and a crown was given to him; and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.--- And there went out another horse that was red; and power was given him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.--- And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see that thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked and behold a pale horse; and his name that sat thereon was Death, and hell followed with him: and power was

given to them over the third part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them; and it was said to them, That they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

The fifth seal is now opened, and the secret prophecy contained under it is published for the information and benefit of all men.

The opening of the next seal, while it brings woe to the wicked, will manifest to the Jews the great power and name of their prince with God, as recorded by Daniel, for their deliverance and restoration.

THE PROPHET DANIEL, *Chap. xii.*

And at that time shall Michael stand up, the great prince which stands for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: *and at that time thy people shall be delivered*, every one that shall be found written in the book.

The time of the world alluded to, when the

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woeful calamities mentioned here will take place, is just now come: Myself, who will be the revealed prince of Israel, is the Michael and the great prince alluded to here by the angel speaking to Daniel: but not the Lord Jesus Christ visibly, who is God, and king over all: neither is it the angel that is mentioned under the name of Michael *in the 10th chapter and 13th verse.*

2 And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

3 and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4 But, thou, O Daniel, shut up the words, and seal the book, *even to the time of the end:* many shall run to and fro, and knowledge shall be encreased.

8 And I heard, but understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel; for the words are closed up and sealed *till the time of the end.*

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

At this time, which is the time alluded to by the angel informing Daniel, the earth will quake, and be rent in many places: the heaven will be convulsed, opening and shutting, and

shewing many fearful signs;---there will be storms of wind, hail, and showers of rain, with violent thundering and lightning;---the very beasts of the field, birds of the air, and fishes of the sea, will be frightened: all the inhabitants of the earth will tremble for their lives, dreading that it is the hour of their dissolution, and day of universal judgment; so fierce and terrible will the great anger of God be manifested against a wicked world, professing Christ with their lips, but teaching rebellion against his blessed Gospel in their public laws and forms of prayer.

Swearing oaths; the Lord's supper, or taking the sacrament to remember him and commemorate the awful moment when he gave it to his disciples, is made a qualification, even to the most unthinking, abandoned, and wicked to serve in any public office or employment whatever.

Of the public prayers. Our Father which art in heaven; hallowed be thy name; thy kingdom come; *which is the kingdom of peace;* is very good: but the next form of prayer is beseeching God to go forth with fleets and armies: this is very bad, because it is in direct opposition to the former; it encourages strife, hatred, war, and bloodshed; it is calling on God to keep back his kingdom, and to overthrow his own gospel of peace. The worship of Christians ought to be pure, humble, and peaceable, without any mixture of politics or directional constraints from human law.

The bishops are called Lords Spiritual.---To ordain a clergyman, he must kneel down before a bishop, while he says, "Receive the Holy

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Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

Likewise, at the consecration of a bishop, it is said, "Receive the Holy Ghost, for the office and work of a bishop in the church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen. And remember* that thou stir up the grace of God, which is given thee *by this imposition of our hands*."

As there is in truth no Lord but God, no man ought to assume his sacred name. No man is Spiritual that has not the Holy Ghost, the divine Spirit of Truth; it is by Christ that it is given, and he will not give it to any that promotes the evil of war and disobedience to his gospel. A prince may give to a man a title, but it is God only that can make him Spiritual: he cannot give that mighty Spirit which he has not the power to command, and which he never received the gift of himself. To pursue then any longer such a false form of ordination and consecration, is not only dishonorable to the king, parliament, and people of England, but also a reproach to the bishops to attempt to give, and to the clergy to kneel down to receive.

Turn from such deceitful unmanly ways, and endeavour to live long; for it is the word of God through a man that points at the crime, and warns you to forsake, what must, if you do not, lead to certain death: for believe me, the

day of destruction to punish disobedience to the gospel is so very nigh, that it will take place before the expiration of eight months from this day.

Look at your wives, your children, and all that is dear to you on earth; then consider how great the blessing to have them, to live with, and possess them; but how terrible the evil to separate, to be burnt with fire---to die, and lose them for ever.

Remember, God created man in his own image and likeness, and created the earth for his use; that man might believe in him, and obey his commands.

He brought the children of Israel out of Egypt to conduct them to the promised land,---but when they disobeyed him in the wilderness, he destroyed thousands of them. He burnt Sodom and Gomorrah, because the people were wicked; but he saved Nineveh, which was also denounced, because the people repented.

The Lord God is great, merciful, and compassionate to forgive all that do entreat and obey his commands; but be assured, he is also great, mighty, and powerful, jealous of his sacred name and honor when given to men: and he can do now what he did of old, *they are recorded for our example and warning*, that is, overthrows cities,---and destroy multitudes in an instant.

Life, blessing, and peace, is the inheritance of the servants, the saints, and the people of the Most High.

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REVELATION, *Chap. vi, continued.*

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell to the earth, even as a fig tree casts her untimely figs when she is shaken by a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens, and in the rocks of the mountains: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

SECOND BOOK OF ESDRAS, *Chap. ii.*

42 I, Esdras, saw upon the mount Zion a great multitude of people, whom I could not number, and they all praised the Lord with songs.

33 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he

set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these? He answered and said to me, These be they that have put off the mortal clothing, and put on the immortal: (It means the Jews, who, when I am revealed, will acknowledge that the Lord Christ is the Lord God: then they will put off the mortal clothing of unbelief and error, and put on the immortal clothing of faith and righteousness) and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I to the angel, What young person is that which crowns them, and gives them palms in their hands. So he answered and said to me, It is the Son of God, whom they have confessed in the world. Then I began greatly to commend them that stood so stiffly for the name of the Lord.

The Son of God, alluded to here, is not the Saviour, the Lord Jesus Christ, as has been always erroneously supposed; but a human being, of flesh and blood, like any other. It is a man, and but a man; though recorded, and honoured with being called the Son of God. It is myself, who am the man that will be made that prince, alluded to by Ezekiel, in the xliv. xlv, xlvi. and xlviii. chapters of his Prophecy; and in the second chapter of Haggai, *when kingdoms are convulsed with violence and war, with the fall of thrones and the destruction of armies*, as a promised, a designed signet, manifested to the world by the great power and extended goodness of God. It is that man, whom God has designed to be

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the visible prince of Israel. As a believer in God, *by, and through Christ, the divine Spirit of Truth*, and an obeyer of his commands, he is a son, an adopted son: so is every man under heaven an acknowledged son, whether rich or poor, that does the same; and so is every woman likewise, an adopted and acknowledged daughter.

Remember the words of the Lord Jesus Christ in the Gospel, where he says, After this manner therefore pray ye, Our father, which art in heaven, &c. As God then is our father, we that acknowledge and pray to him as such are surely his sons and daughters.

All that believe in the testimony of God by me, which he now commands me to make known, are his people, a part (*because the visible Jews are the great body*) of that innumerable multitude, shewn by the angel to Esdras, crowned and receiving palms.

The Lord God commands me to remind all people of the loud thunder that was on the 7th of August last, and to say, It was a threat from him to destroy London, sooner than suffer me to be hurt: take it for a warning, and beware of the dreadful consequences that will most certainly ensue, if a similar injury is intended against me: for if you, the English Government, are determined to molest me, the Lord God is also determined to oppose you; and will visit with death on his enemies, and with destruction on their capital. For the English Government, *both what is called civil and ecclesiastical*, in its present form, will, by the fierce anger and determined judgment of the Lord God, be removed, annihilated, and utterly destroyed before the expiration of ten months from this day.

For those unhappy men, which compose it, as if the injustice of the present war was not sufficient to provoke him, have imprudently gone on, adding evil to evil, and now, more than before, publicly encourage blasphemy against him, and abuse against his prophet. Why do they do so? said the Lord God to me. Why? because you have not their *mark*, but my seal; you have not their authority, the laying on of hands of their bishops, to give the Holy Ghost to prophecy by, but my Spirit, *yet these are the men that pretend to judge of spirits*, to discern the good from the evil: they suppose every man that writes or speaks under the power and influence of God, is a false prophet, an impostor under delusion; because the words of truth, by him, go to contradict their mark, their human ordinances, and political forms of prayer.

The Lord Jesus Christ says, in the sixteenth chapter of the Gospel by St. Matthew, "But in vain they do worship me, teaching, for doctrines, the commandments of men."

And because the annunciation of my kingdom of peace and preservation, brings with it the sentence of death against their kingdom of war and human destruction; therefore, hear what the Lord God says to me by revelation, and commands me to write, That, as they have encouraged blasphemy against me, they shall not prosper; for I will send a blast on them that will confound all their counsels: and, as they have encouraged abuse against you, whom I sent, and who entreated me for their good, I

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will deliver them over to the power of their enemies; to be hated by every body, despised, and trod under foot like mire in the streets.

The Lord God commands me to say, for the information of the English government, the judges, and all men, that the prisoners, now in confinement, and on trial for their lives, charged with the crime of High Treason against the life of the king of England, are innocent: as such, he requires me to make known to the king his sacred commands in writing, and to publish this for the knowledge of all.

The Lord God commands me to inform, through this book, all that honour him---his servants---the peaceable and righteous in all nations, which have had their property, whether in land or money, confiscated, for no other reason than because the nation they belonged to declared war against the nation they lived in, all such property, or its full value, with reasonable interest for the time, shall most surely be restored.

And you, Peter Woulfe, one of the Avignon Society, whom the Lord my God commands me to mention here by name, as a testimony of his great regard, your property, confiscated in France, will all be restored with interest, and much kindness shewn to you by the members of its government: they will restore the property of every other *peaceable individual* likewise: by the same divine rule of justice, Spain, England, Prussia, Germany, Holland, and all the nations of Europe, must restore theirs. For the time of the world is just now come, and God is firmly determined to manifest his mighty power, for the preservation of his people and saints, by fulfilling by me his words in the eleventh chapter of Isaiah, a part of which are---But with righteousness he will judge the poor, and reprove, with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

RICHARD BROTHERS.

London, No. 57, Paddington-Street,
26th of the month called October, 1794.

§§§§§§§§§§§§

THE PROPHET ISAIAH, *Chap. xli.*

25 I HAVE raised up one from the north, (meaning the revealed prince of the Hebrews at this time) and he shall come (meaning to Jerusalem, from that northern part of the world alluded to: England lies in the north, and it is indeed the country meant:) from the rising of the sun he shall call upon my name: and he shall come upon princes as upon mortar, and as the potter treads clay.

Isaiah stood at Jerusalem when this prophecy was given, writing and recording it by the direction of God, he looked to the northern part of the world, where this distinguished person, which he so clearly mentions, is first to rise, and then come to Jerusalem, calling on the name of the Lord, from the rising to the setting of the sun; as zealous for an obedience to the Gospel,

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as David, his father, was for the law: travelling in the mighty strength of the Spirit, and armed with the divine power of fire, like Elijah,* he will subject nations, remove thrones, and burn all rebel princes.

26 Who hath declared from the beginning, that we may know; and before the time (meaning before the prophecy is fulfilled; it being 2461 years from its declaration then to its accomplishment, now this present year of 1795) that we may say, He is righteous! yea there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words.

The king of England, and the members of his government, the parliament, bishops, judges, and all the ambassadors from foreign nations, in London, have received the information of their fall and destruction; but they all refuse to believe, and by so doing fulfil exactly what the prophet means, when he says, Yea, there is none that heareth your words.

27 The first shall say to Zion, Behold, behold them; (meaning the Jews crouding home to Jerusalem in great multitudes) and I will give to Jerusalem one that bringeth good tidings. (It means the revealed prince, returning home with the people to rebuild the desolate city, and make her rejoice.)

28 For I beheld, and there was no man;---even among them there was no counsellor that, when I asked of them, could answer a word.

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* *Malachi, iv.* 1, *and* 5. *Isaiah, xl.* 4. *II. Esdras, xiii.* 2*.

Here the Holy Ghost, the spirit of God, spoke by Isaiah, as if speaking by myself at this very hour; for I have sent books of the judgments of God to the king of England, and the members of his government, his parliament, his bishops, his judges, and all the foreign ambassadors in London, for their respective countries: but to accomplish what is so faithfully recorded by the prophet, where he speaks spiritually as myself---Even among them there was no counsellor that, when I sent to them, could answer a word.

29 Behold, they are all vanity; their works are nothing; their molten images are wind and confusion.

Other Parts of the Revelation to St. John which are to be fulfilled, and which the Lord God commands me now to publish, Chap. xiii.

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns; and upon his horns ten crowns, and upon his heads the name of Blasphemy.

This beast means the English Monarchy; and it is by ships and commerce that it has rose from the sea to such astonishing grandeur and magnitude. The heads, horns, and crowns, allude to the many departments of Government, and their splendid distinctions. The Blasphemy means the titles given to, and assumed by the King of England; such as, Our Most Gracious Sovereign Lord, Sacred Person, Majesty, Defender of the

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Faith, and Supreme Head of the Church; all which names belong to God, he only can be what they express, and when they are applied to any other, the sin is Blasphemy in his sight.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority.

The English monarchy, for being Supreme Head of the Church, and over the many religious sects tolerated in the country, is the reason that it is, for their great number, compared to a leopard full of spots.

As a bear is very strong on his feet, so is the English Monarchy: and as a lion roars with his mouth the loudest of any beast, so does the English Monarchy proclaim its greatness more than any other.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

The beginning of this verse means the death of Charles the First King of England: and the deadly wound being healed, means the recovery of Monarchy by the restoration of Charles the Second. During the interval of time between the death and succession, all the world wondered if the English Monarchy would ever be restored again.

9 If any man have an ear let him hear. He that leads into captivity, shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The leading into captivity means imprisonment and slavery: and killing with the sword, means violence and war. The patience of the saints is, to bear quietly with those evils, and to resist the temptations of wealth to do them: All that have faith in God will not do such things, from a belief that they are offensive, because he commands them not.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

This verse means the Elector of Hanover.—Coming up out of the earth, is to signify that his country or government is situated inland. The horns of a lamb, and the voice of a dragon, means, that although he is weak in power like a lamb, yet by his voice he can threaten in great and mighty words like a dragon.

12 And he exercileth all the power of the first beast before him, &c.

It means the Elector of Hanover's succession to the crown, place, and power of the former King of England. To fulfil this part of the prophecy given by Revelation to St. John, the utter expulsion of the Stuart family must against all human opposition have taken place to admit of the Elector of Hanover.

A great part of this chapter is taken up in describing the king and parliament. I am commanded to inform both of the recorded judgments of God,—the dangers which threaten them, and their certainty of taking place, unless they implore him for mercy, and obtain it.

They have individually promised, by their godfathers and godmothers, in the sacred cove-

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nant of baptism, and acknowledge a confirmation of it by receiving a sacrament, (for both were instituted by the Lord Jesus Christ,) to believe in him and obey his commands; yet, notwithstanding this heaviest of all obligations which a human being can enter into, (for it is with his God,) and on the performance of which his salvation depends, the laws they make, a part of the Thirty-nine Articles, and some of the forms of prayer, used in public worship, goes more to break the covenant of baptism, to dishonour God, and oppose an obedience to his blessed Gospel, than was ever authorised in any other nation.

Without submitting to the forms of law prescribed by act of parliament, which are in direct opposition to the commands of Christ, and very sinful to do, no man can hold any place of profit or trust, enjoy the privilege of freedom, and comparatively to buy or sell.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that has understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six.

This verse means the English parliament;--- and altho it exceeds the number mentioned here, yet, notwithstanding, it is the real and very assembly of men alluded to in the revelation, by the number of 666.

Because the parliament acknowledge and address the king by the divine names which belong only to God; such as Our Most Gracious Sovereign Lord, Sire, Majesty, and honor him with equal humility in supplication, when they require any thing, as if he really was the Lord of heaven and earth; such as, Humbly praying that your Majesty would be most graciously pleased, &c. Therefore God, in his great anger, being jealous of his name and honor, calls the king a beast, and the parliament his image and number.

Chapter xiv.

1 And I looked, and lo, a lamb stood on the mount Sion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads.

The lamb, mentioned here, means myself, as Prince of the Hebrews; and mount Sion, Jerusalem: The hundred and forty-four thousand with me, having the name of my father wrote in their foreheads, mean not only the visible Jews of the twelve tribes, but likewise the invisible:—it comprehends all of Hebrew extraction that will believe in the testimony of God by me.

6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel, to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen; that great city!

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because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying, with a loud voice, if any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Chap. xvi.

1 And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore on the men which had the mark of the beast, and on them which worship his image. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of

the waters say, Thou art righteous, O Lord, which art, and was, and shalt be; because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

10 And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain; and blasphemed the God of heaven, because of their pain and their sores, and repented not of their deeds.

Chap. xxi

6 And he said to me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is a-thirst of the fountain of the waters of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone; which is the second death.

The Lord God commands me to say to you, George the Third, king of England, that immediately on my being revealed, in London, to the Hebrews as their Prince, and to all nations as their Governor, your crown must be delivered up to me, that all your power and authority may instantly cease. On my being revealed, the invisible power of the angels of God, which guards me now, will then become visible as a flame of fire; the very same that accompanied Moses and the children of Israel out of Egypt,

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I must not acknowledge any superior but the Lord Christ, who is the Lord God: and as a man raised up, like David, by him to be a Prince, he commands me to allow no equal, but instantly to turn out of his kingdom the rebellious and disobedient. Read the xli. chap. and verse 25, of Isaiah.

Be advised by this, for evil is going to be let loose; when it is, the king of England will no more believe the signs of God by me than the king of Egypt would by Moses; therefore, desire your servants to deliver directly to you all letters and messages from me; for, it is for your contempt to me that your country is ordered to be invaded, and your power to be destroyed. The tall oak, with all its branches cut off, mentioned in one of the visions of God, in the preceding part of this book, means yourself and family.

The Lord God commands me to say to you, Nathaniel Brassey Halhed, that as you are reviled and considered, by your former acquaintances, as ruined and lost, for speaking the truth as he manifested it to you, for publishing your testimony of me, his servant, you shall, by the expiration of three months, from this day, have your choice of being either Governor General of India, or President of the Board of Control in England; that all men may be convinced, that he that rules in heaven is able to exalt or to abase; that he is still able, even at this late hour of a wicked world, to reward the obedient to his blessed Spirit, and give the most eminent places on earth to whomsoever he pleases.

The Lord God commands me to inform all

men, as a prevention, in future, to their asking unnecessary questions, that all that is proper and allowable for me to relate from him, is published in this book.

The Copy of a Letter to William Pitt, Chancellor of the Exchequer, which the Lord God commands me now to publish.

IN obedience to the sacred command of the Lord God, whose servant and prophet I am, I inform the Chancellor of the Exchequer, that the prisoners now in confinement, and on trial, charged with the crime of High Treason against the King's life, are innocent.

I am likewise commanded to inform you, because God is very merciful and compassionate, that the seventh chapter of the prophecy of Daniel, and last part of the sixth chapter of the Revelation to St. John, will be fulfilled before the expiration of seven months from this day. And also my revelation to the Hebrews, as their Prince and Leader, according to the twelfth chapter of the prophecy of Daniel; to the king and people of England, and the people of all nations, as their Ruler---for---and immediately under God, according to the twenty-second chapter of the Second Book of Samuel; to all nations as the promised *Signet of Peace*, according to the second chapter of Haggai; and as Elijah, to the wicked, the revilers, and blasphemers against God, according to the fourth chapter of Malachi.

RICHARD BROTHERS.

No. 57, Paddington Street,
9th of the month called November.

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The king, and duke of Portland, as secretary of state, were wrote to at the same time.

REVELATION, *Chap. xi.*

15 And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

RICHARD BROTHERS.

The man that will be revealed to the Hebrews as their Prince; to all nations as their Governor; according to the covenant to king David, immediately under God.

London, No. 57, Paddington Street, 20th of the month called February, 1795.

ANECDOTES

OF

RICHARD BROTHERS,

THE PROPHET.

[*From the Register of the Times, for March,* 1795.

THIS extraordinary character having, for some months past, been the theme of the public in general, induces us to state some particulars respecting him, that, we trust, will gratify the curiosity of our readers. To see a man rising from the humble state of a workhouse, to that of a person attracting the attention of all ranks and degrees, for his prophetic assertions, has justly excited astonishment. Let him be a madman, enthusiast, or hypocrite, he must be considered as the most extraordinary man this century has produced. To cause the most distinguished divines to hesitate in their opinions, respecting the truth or falsehood of his scriptural expositions, is, surely, in an unu-

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tered man, a most wonderful trait of character. Allowing him to be a hypocrite, to blind an appearance of truth so artfully, with the reality of falsehood, as to confound the most learned in scripture, evinces a faculty that few men, however powerful in the arts of delusion, in the course of ages, are found to possess. As a madman, there is such an urbanity of manners, such a piety of principle, such a forbearance of self-gratification, such a uniform perseverance in attending to the welfare of human nature.---that we think it impossible for all the faculty, versed in the different kinds of Mania, to define the nature of Mr. Brothers's madness, and to class it under its respective species. Supposing him an enthusiast, he is equally extraordinary. Such persons are generally impelled to the most strenuous and violent of bodily and mental efforts. Their faculties are in a state of perpetual agitation. Their passions seldom find a quiescent pause from continual excitement.---Their object, whatever it may be, so powerfully interests all their thoughts, that they are never becalmed, by rest or peace, until nature, exhausted, submits to their soothing influence; but, contrary to this, Mr. Brothers has appeared to be almost divested of the common passions of nature. Ever calm---ever collected---ever affable and communicative of sentiments, dictated by a boundless attachment to the peace of man, if an enthusiast, he is, of all enthusiasts,---the most wonderful.

The above observations are stated merely as evidence of his singularity of character. They are not meant to vindicate or disprove the ve-

racity of his predictions, or his being the chosen restorer of the Israelites to their kingdom.

With regard to the particulars that have transpired respecting Richard Brothers,---we have to state the following:

In 1782, he was a lieutenant on board the Albion, of 64 guns. This ship being paid off in 1783, he was reduced to his half-pay, on which he supported himself until 1789, when some religious scruples arising in his mind against the taking of oaths, he was prevented receiving his arrears until there were two years due, in 1791. At this period he lodged with a Mrs. Green, in Dartmouth street, with whom he had then resided three years. During this time, he behaved with honesty, affable temper, and morality of principle.

Although he suffered the greatest distress from not receiving his arrears of pay, amounting to 130l. by refusing to take the necessary oaths before the Agent, yet he persisted in refusing to be guilty of the crime, which he calls voluntarily swearing.---The reason he stated for his refusal was, that he considered swearing, every six months, as a qualification to receive pay, was unnecessary, unjust, and wicked. Having stated what he considered the concealed and unheeded cruelty of the oath, in addition to objections against the form, he was told, there was an order of council to take the oath, and that it was not in the power of the admiralty to dispense with it.

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He soon after supported his former objections, and made another request, that he might receive his pay without being obliged to take the oath. On this occasion, he observed, that if the order of council inforced an oath, in any manner or any form whatever, and that the man it was directed to operate upon, swore that he was not forced, but that the oath he took was a voluntary act, the result of his own free will---would it not, in the sight of God in heaven, and every man of discernment under him on earth, amount to a false oath? These reasons and objections he published, at the time, in the Public Adverser. He also published the letter he received from the admiralty, stating their insufficient power to dispense with the usual form of swearing. Knowing the president of the admiralty was a member of the council, he wrote to him: In this, he stated, that as men, whether few in number, or the increased multitude of a senate, were not infallible, they must consequently be subject to error. To enforce this assertion, he alluded to the decision of the privy council, relative to a native of Glasgow, who had his ship seized in the West-Indies, for what, he considered, was an undesigned infringement of the Navigation Act.

Such was his aversion to taking the oath that he endured the want of even a bit of bread. Without considering him a Prophet, but merely as a man of purity and piety of principle, he is to be admired for the fortitude with which he endured his sufferings, rather than obtain relief by committing an act, which appeared to him most offensive to God and man. This conduct

may be admitted as a proof of his being, at least, sincere in his religious professions, however he may be the dupe of his own visionary delusions.

Mrs. Green being greatly distressed for the money due to her from Mr. Brothers, applied to the work house board of the United Parishes of St. Margaret's and St. John's the Evangelist, Westminster. The work-house board considering the distress she must suffer, as well as what appeared to them, the lamentable situation of our Prophet himself, resolved to receive him as a casual pauper. Agreeably to an order from the board, he was brought about a week after to the work-house. He entered the room with his hat on, and requested they would excuse his taking it off, as that homage he considered only due to the Almighty.

At first he appeared offended with his examination; but being desired to take a chair, his good temper returned. He then took off his hat, and said, he knew when he was treated with that respect his character demanded. In this instance, he appears to have refused taking off his hat, more from ideas of personal consequence, than any peculiar homage he meant to reserve for the Almighty. His examination containing sentiments which serve to display his temper, and the state of his mind, we insert it as follows. Pray, sir, do you know the reason of your being brought to this house? Indeed I do not. All that I know of the matter is, that I was brought in a very rough manner; but as external objects affect me but little, I acquiesce.

I think, sir, you are in his Majesty's service?

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You are mistaken, I resigned two years since. I am in the service of a Prince, the greatest and most potent. A Prince, in whose service my wages will be certain; but his kingdom is not of this world. What, sir, was your reason for resigning your commission; Disgust; I conceived the military life to be totally repugnant to the duties of christianity, and that I could not conscientiously receive the wages of plunder, bloodshed, and murder.

How did you imagine that you could live without your pay, and that pay, which, from your character and appearance, we should suppose with honour to yourself and advantage to your country? Therefore I rejected. I observed before, that it was impossible for a military man to take his pay with a safe conscience; I trust the master I serve will not suffer me to want. I shall, in a few days, receive a sum more than sufficient to pay this woman's debt, ten times over.

Pray, sir, have you ever been a house-keeper? I cannot absolutely say I have not; I once agreed for a house and was two months in possession; but as a very melancholy idea comes across my mind when I think of that period, I hope you will not press me further upon that question.

Certainly we shall not; We understand, sir, that you were born in America? I was, in the town of Placentia, in Newfoundland; I have not a friend or relation in this part of the world.

Where did you lodge before you came to Westminster? In Bridewell precinct.

You will excuse us, sir, we mean it not as impertinent, but as a necessary question; What did you pay weekly? I am above that false pride which shrinks from inquiry, I will answer any question you please to put to me.

I have always endeavoured to live within the bounds of my income--narrow as they were; but you may suppose, that out of nominally 3s. but really 2s. 10d. per day, I could not afford any superb lodgings. In fact, I paid 2s. 6d. per week for my room.

[The conclusion of the anecdotes of Mr. Brothers are promised in the succeeding number of the Register of the Times, which has not yet been received by the American editors.]

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For sale at Webster's Book-Store, in the White House, corner of State and Pearl-Streets, Albany.

A VIEW of the United States of America, in a series of papers, written at various times, between the years 1787 and 1794, by TENCH COXE, of Philadelphia; interspersed with Authentic Documents; the whole tending to exhibit the progress and present state of civil and religious liberty, population, agriculture, exports, imports, fisheries, navigation, shipbuilding, manufactures, and general improvement.

An Historical Disquisition concerning the knowledge which the Ancients had of India; and the progress of trade with that country prior to the discovery of the passage to it by the Cape of Good Hope. With an Appendix, containing observations on the civil policy, the laws and judicial proceedings, the arts, the sciences, and religious institutions of the Indians. By William Robertson, D. D. F. R. S. Edenburgh, Principal of the University, and Historiographer to his Majesty for Scotland.

An Impartial History of the late Revolution in France, from its commencement to the death of the Queen, and the execution of the deputies of the Gironde party. One apology perhaps may be required. The history may appear too circumstantial in some instances in recording dates. The obvious answer is, that the book is intended as a book of facts, as a work that may be occasionally referred to with a degree of confidence. That being the case, the author hopes to stand excused, if they should be found guilty of having in a few instances sacrificed ornament at the shrine of utility.

Miscellanies in prose and verse; including remarks on English plays, operas and farces, and on a variety of other modern publications. By the honourable Lord Gardenstone.

Lectures on Female Education and Manners. By J. Burton.

Give ear, fair Daughter of Love, to the Instructions of Prudence; and let the Precepts of Truth sink deep in thy Heart.

The Reign of Grace, from its Rise to its Consummation, By Abraham Booth. We believe that through the grace of the Lord Jesus Christ we shall be saved. St. Peter.

Letters on the Improvement of the Mind, addressed to a Young Lady. By Mrs. Chapone.

The Life of Baron Trenck.

Seneca's Morals, by way of Abstract. To which is added a Discourse, under the title of an After Thought. *Adorned with Cuts.*

Maxims and Moral Reflections, by the Duke de Rochefoucault. The Public is here presented with a new translation of the Moral Maxims of Francis the Sixth, Duke de la Rochefoucault: A performance of such estimation, that its noble Author lived to see five or six editions of it; and since his death it has run through as many more; not to mention translations.

Isaiah. A new translation; By the late Robert Lowth, D. D. Bishop of London. To which is added, a plain, concise and particular Explanation of each Chapter. Extracted chiefly from "A Treatise on the Prophets," By

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John Smith, D. D. Minister of the Gospel at Campbleton, Scotland.

Essays Moral and Literary. By Vicesimus Knox, M. A. late fellow of St. John's college Oxford. They treat on the propriety of adorning Life, and serving Society, by laudable Exertion. On the importance of a good Character, considered only with respect to Interest. On the folly and Wickedness of neglecting a Family and Children, for the Pleasures of Dissipation. On forming Connections.

The Commerce of America with Europe, particularly with France and Great-Britain: comparatively stated and explained. Shewing the importance of the American Revolution to the interests of France, and pointing out the actual situation of the United States of North America, in regard to Trade, Manufactures and Population. By J. P. BRISSOT DE WARVILLE, and ETIENNE CLAVIERE. Translated from the last French Edition, Revised by Brissot, and called the Second Volume of his View of America. With the Life of Brissot, and an Appendix, by the Translator.

Quarto, octavo, school and pocket Bibles, Psalms and Hymns, Watt's Psalms, plain, gilt and elegant in Morocco; the Scotch Version, do. do. by the single, dozen or hundred; Hymn Books for Christians of all denominations,

The Mirror, a periodical paper, in two volumes, written in Edenburgh, in 1779 and 1780, in the style and spirit of the Spectator, in which the author has endeavoured to hold the MIRROR up to nature, to shew virtue her own features, vice her own image, and the very age and body of the time his form and pressure.

Morse's Universal Geography: Do. abridg'd: Pike's Arithmetic.

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The Life, Exploits and Precepts of TAMANY, the famous Indian Chief.

LETTERS from FRANCE; containing a great variety of interesting and original information concerning the most important events that have occurred in that country---To which are annexed, the correspondence of Dumourier with Pache, the war minister and the commissaries---Letters from Bournonville, Miranda, Valence, &c. &c.

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The Law of Partnership, a very valuable book for merchants and lawyers; The Conductor Generalis, or Office and Duty of Justices of the Peace, &c. The Laws of the United States and of this State; The Young Clerk's Magazine; The Ten Pound and Militia Acts, and the Act respecting the Poor; Steuben's Exercise; The Young Gentleman and Lady's Monitor; The Prompter; The Catechism of Man; The Shorter Catechism with scripture proofs; The Heidelbergh Catechism; Novels, Pamphlets, Picture Books, &c. &c. &c.

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TESTIMONY

OF THE

AUTHENTICITY

OF THE

PROPHECIES

OF

RICHARD BROTHERS,

AND OF HIS

MISSION TO RECAL THE *JEWS.*

BY NATHANIEL BRASSEY HALHED, M. P.

AND GOD SAID, "LET THERE BE LIGHT."

ALBANY:

Printed by CHARLES R. & GEORGE WEBSTER,

In the White House, Corner of State and Pearl Streets.

M,DCC,XCVI.

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TO

NATHANIEL BRASSEY HALHED, Esq.

MEMBER OF PARLIAMENT,

PALL-MALL.

IN obedience to the sacred command of the Lord God, whose Servant and Prophet I am, I inform you, that you are descended from his ancient people the Hebrews, of the tribe of Judah, and of the family of David, King of Israel. His sacred commands delivered to me by revelation for you, are, That you publish and declare to the world in writing, without the least fear of any human power whatever, that the revealed knowledge of his judgments given to me, and published by his sacred command in two books (called a Revealed Knowledge of the Prophecies and Times,) for the information, warning, and benefit of all Nations, is from him the Lord God, and is true.

I am likewise commanded to say to you, Write and publish, according to the light, wisdom, and understanding, which the Lord my God gives you by his blessed spirit; by the mighty power of which you was converted to the full knowledge of his Word, and convinced that I am his Prophet.

I am likewise commanded to say to you, when your Testimony of the Judgments of God, and of me the Prince of his People, is wrote and published, you are directed by his sacred command to send printed copies to the King of England, his Queen, and Family; all the Members of both Houses of Parliament; the Judges, and all the

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foreign Ambaſſadors; the Mayor, and all the Aldermen of London.

I am likewiſe directed by the Lord my God, to inform you, that his command to you is, That you publiſh this Letter, containing his directions, with your own Teſtimony.

RICHARD BROTHERS,

The man that will be revealed to the Hebrews as their Prince, to all nations as their Governor, according to the Covenant to King David, immediately under God.

London:
N°, 57, Paddington-Street,
28th of the Month called January, 1795.

TESTIMONY, &c.

THE queſtion of "Peace or War," has now been twice agitated in the Senate, ſince the commencement of the preſent ſeſſion; and whatever may have been the deciſion in thoſe aſſemblies, the diſcuſſion is ſtill open before the tribunal of the Public. It was undoubtedly my duty, if I thought I could throw any new light on the ſubject, to have delivered my ſentiments in Parliament. I was prepared to do ſo, and very anxious to obtain a hearing.—Gentlemen who ſaw me repeatedly riſe for that purpoſe; and ſtill more the Speaker, to whom I verbally communicated my wiſhes, cannot but bear witneſs of my intention.—Compelled however, by circumſtances, to involuntary ſilence in that quarter, I muſt now diſcharge my conſcience through my pen.—Here therefore I moſt unreſervedly publiſh my opinion, That *reſolutely to perſiſt in offenſive War, is not the beſt method of procuring Peace.*——

Our objections to treating with the preſent French Government are ſtated to be, becauſe it is too diſcordant not to be ſuſpected of inſtability, and too recent to afford any aſſurance of permanency. In all other reſpects, the arguments in favor of Peace are clearly on the ſide of Oppoſition; and it only remains to decide, whether, for the bare chance of unſteadineſs or verſality in the actual adminiſtration of France we are content to ſee almoſt the whole world peopled with nothing

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but ſoldiers ; and every eſtabliſhed form of government in Europe, not excepting our own, go to wreck in the conteſt. That this muſt inevitably happen, unleſs the French be induced by general pacification to lay down their arms, no man who coolly conſiders the nature of their revolutionary ſyſtem can well venture to deny. I ſhall ſay nothing of the arguments founded on the propriety of our retaining the French colonies in caſe of a peace, as a neceſſary indemnification for our enormous expences ; becauſe I think they have not a ſhadow of juſtice or good faith to ſupport them. Had we ſtood alone in the conflict, the doctrine would have been plauſible enough ; but connected as we are and have been with various allies, each ſtriving with all his ſtrength, *as we are told*, and many beyond their ſtrength, in the common cauſe, the conqueſt made by any individual member of the alliance cannot poſſibly be viewed in any other light than as prizes taken by a ſingle ſhip attached to a fleet. The whole of the capture muſt be thrown into the general maſs, and ſhould ſerve, as far as it will go, to balance the partnerſhip account of profit and loſs. If politics and good faith do not always go hand in hand, I am heartily ſorry for the country where they are ſeparated. But the conduct which, in my private ſituation, I hold to be eſſentially wrong, I ſhall not henceforth, in my public capacity, ſupport as conditionally right ; for that we ſhould at all times, and under all circumſtances, profeſs a readineſs to treat with all our enemies whomſoever, I deem to be an indiſpenſable obligation of the religion to which we have all ſworn obedience at our baptiſm. Whatever opinions men might

have formed of the juſtice or neceſſity of this war at its commencement, the ground has been ſo completely ſhifted ſince that period, as to authoriſe different ſentiments of the propriety of its farther continuance, and to require new modes of conduct for its termination. The ſituation and circumſtances of all the great powers of Europe are entirely changed from what they were only two years ago ; and if this be the caſe already, it behoves us ſeriouſly to conſider, not merely the effect of this change at the preſent moment, but what progreſs it may be likely to make, up to any future given period : and at what time or by what means, we may flatter ourſelves with a more favorable opportunity for concluding hoſtilities. If we reaſon from paſt experience, the advantages in ſtore for us are not very inviting; and it is incumbent on miniſterial logic to demonſtrate how the uniform ſucceſſes of the French Republic ſhould augment our expectations of its ſpeedy overthrow. But, in the courſe of the preſent conteſt, France has not only beaten our allies, ſhe ſeems alſo to have made converts of them to her cauſe ; for I believe there is not a man well informed of what is paſſing on the Continent, who will not readily agree that the French are leſs obnoxious to the ſubjects of every one of the Belligerent Powers than their own haughty purſe-proud confederates the Engliſh. The conſequences of this general diſeſteem under which we labour, I leave to be computed by ſuperior adepts in political arithmetic : to my underſtanding, their groſs amount is diſaſter, ſubjugation and ruin. It is not a little extraordinary to obſerve the very ſame grounds of argument preſſed in the ſervice of two oppoſite parties, to

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ſupport two contrary concluſions. Adminiſtration contends, from the very victories of the French, that they are too extravagant to laſt; Oppoſition maintains, from the reiterated defeats of the allies, that they are too much reduced to recover. Here then we come directly to the point at iſſue. Does the preſent political ſtate of Europe authoriſe our perſeverance in hoſtilities, or warrant the neceſſity of immediate pacification.

O for a peep into futurity! may the plain obſerver allowably exclaim —A peep into futurity? Pictures, indeed, of the period to come are exhibited to us by both ſides of the queſtion; but who ſhall certify the ability of the painter, and who ſhall vouch for the fidelity of the portrait?

It has always been obſerved, that times of calamity are peculiarly fertile in viſions and prognoſtications, predictions and prophecies. When the minds of men are ſoftened by the preſſure or the appprehenſion of accumulating evils, then is the moment for the ſalutary warnings of the internal monitor, and cautionary voice of the ſpiritual guide. The great maſs of the people, too ſore with their ſufferings not to graſp at any offer of conſolation, and too credulous to form accurate notions of the divinity of its origin, is eaſily worked upon by every ſpecies of oracular pretenſion: and we all know, that when men are once ſteadily perſuaded of the authencity of a prophecy, they are almoſt involuntarily led to perform their part towards its completion. The preſent moment teems with theſe anticipations of futurity, beyond the example of every former period.

Unfortunately, whatever be the deſigns or merits of the various diſſeminators of theſe oracles, they are at leaſt uniform in the melancholy ſtrain of their predictions: and it behoves every well regulated government to attend minutely to the irritation theſe forebodings may produce on the public mind. For if their doctrines be well founded, we have not an inſtant to loſe in adopting a complete reverſion both of our moral and political ſyſtem; if they be fallacious, no pains ſhould be ſpared to undeceive the victims of their impoſition, and no puniſhment can be too ſevere for the attrocious criminality of their propagators.

Among the productions to which I allude, there is not one ſo general in its circulation, nor a thouſandth part ſo forcible in its delineations of approaching miſery, as the two pamphlets entitled "A revealed Knowledge of the Prophecies and "Times, and particularly of the preſent Time, "the preſent War, and the Prophecy now ful-"filling, wrote by the Command of Almighty "God, and publiſhed by Richard Brothers"—an author whoſe tremendous threats and unqualified anathemas fulminate dethronement and ſpeedy death on almoſt every one of the Sovereigns of Europe by name, and particularly on our own beloved monarch. Nor is he leſs liberal of his violent menaces againſt both our houſes of Parliament, our civil and eccleſiaſtical eſtabliſhment, the city of London, and the whole Britiſh nation: and all this, too, in terms preciſely ſuited to the comprehenſion of the moſt ordinary capacity: replete with grammatical faults; deſtitute alike of harmony of arrangement, and elegance of diction; in the ſtyle of a peaſant exalting himſelf above the

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mightiest of princes: affirming, that he is utterly invulnerable to all human power; and braving, with the most unruffled indifference, that government whose authority his doctrines and destination are by himself declared to counteract, and whose establishment the completion of his mission must necessarily subvert.

What shall we say or think of a man who has been in the habit of writing letters to the King, the Queen, and the Ministers of State, ever since the beginning of 1792; foretelling many events that would afterwards, (some of which have actually already) come to pass; advising or reproving them as occasion seemed to him to require, in peremptory and dictorial messages, said to proceed from God himself; and persisting, though in the most unaffected mediocrity of private life, to reiterate his intrusions, and reinforce his remonstrances, on each new vicissitude of public events, nay more, who steps forth to the world, in a sturdy publication, avowing all he has done, and telling to whom, on what subject, in what manner, and how often he has repeated this extraordinary correspondence: and makes the whole English nation a sort of umpire between the constituted power of the State, and one obscure individual?

The policy of Government, however, has, I believe, hitherto left himself and his publications, to rise or fall by their own merits; and he has been brought to trial only by a very subordinate tribunal indeed: only a sixpenny spouting club! which some time ago proposed as a topic for debate, Whether Richard Brothers, who calls himself God Almighty's Nephew, be an impostor

or a madman?—overlooking, probably, as is often the case with very eager disputants, a third possibility in the subject, namely, that he was neither the one, nor the other.

The books which I have here brought forward contain something more than that mere *peep into futurity* for which I lately expressed so anxious a desire. They pretend to be, particularly the second, an abstract of the brief chronicle of the future fortunes of all Europe. But an abstract, no doubt, may be incorrect; and a chronicle can be conceived totally wanting in authenticity. To fix these imputations on the present work, nothing more is necessary than to adopt the pithy decision of the spouting club, that Richard Brothers must be either impostor or madman. To support the first proposition, we must necessarily discover some private interest, some personal gratification, some premeditated deception lurking under the plausible pretensions of philanthropy and piety: the second can only be fully made out by some proof of glaring inconsistency in his professions: and in both these particulars I hold him infinitely superior to all imputation. Uprightness of intention and candor of soul breathe thro every line of his composition. But in vouching for his honesty I do not, *a priori*, conclude his infallibility. I can only say, that if it were possible he should deceive others, I am morally certain from the internal evidence of his whole work that he is himself the first victim of the deception. On what criterion then shall we decide his merits? to what authority shall we appeal? His own answer is, "*Search the Scriptures yourselves.* As Christians, you *must* acknowledge

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"them to be the perfect sources of all veracity, "*and let them be the touchstone of my assertions.*"

Here let us pause for a moment, and reflect, that if we take him at his word, we are once more consigned to the mysterious depths of Daniel, Esdras, and of the Revelations, where so many ingenious interpreters, and athletic commentators, have been already shipwrecked. How shall we escape a similar calamity? If it be possible on this sea ever to make a safe harbor, we must certainly strike out some new course; and take for our compass the following considerations on the nature and properties of prophetic writing.

All prophecies are neither more nor less than true genuine enigmas, in which the meaning is so nicely and artificially enveloped by ambiguity of sense and of expression, that until we be furnished by the inventor himself with the proper clue to unravel them, they are calculated to appear as a tissue of the most incongruent absurdities. Of these prophetical compositions some are compact and close, like the greater part of the Pagan oracles, and others more copious and diffuse. In the former case, every word, I had almost said every letter, comes in for its share of meaning; and the key that does not precisely fit every one of them is good for nothing. No allowance is to be admitted for any thing superabundant or extraneous. In the longer compositions a greater latitude prevails: among several sentences, or distinct members of one sentence, the meaning is all contained in a single phrase only, which is to be construed with all the minute precision and undeviating consistency required in the former case, while the other parts are only thrown in to mislead the observer. Just as if the real objects to be represented in a picture were softened down, melted away, and obscured in the distance of the back ground, while the prominent features of the design, that occupy the front of the canvas, should be formed of adventitious or frivolous representations, of no consequence or necessity to the piece. Instances of both kinds will occur as we proceed; and frequent specimens of each may be found in the different prophecies of the Old Testament, which are acknowledged by all sound critics and expositors, to allude to the coming and sufferings of the Messiah.

In this place it may not be superfluous to mention, that in the occupation of decyphering mysterious and allegorical modes of composition I am far from being undisciplined. If I have been rather negligent of our own sacred writings, I had at least been in the habit of bestowing unwearied attention on those of the old Hindus: writings not widely dissimilar in style and manner from the prophetical treatises in our own Bible. Nor have my researches been altogether fruitless, since I have been fortunate enough to discover the true meaning couched under the *Hindu triad* of Energies or powers, called Brahma, Vishnu, and Shiva, which I affirm to be nothing more than poetical personifications of *matter*, *space*, and *time*, and I say, that by the proper application of these three terms, all the surviving remains of genuine Brachmanical mythology may be truly elucidated.

Fortified therefore with this pre-acquired ap-

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titude for ſuch ſtudies, I ſat down with pleaſure to the taſk recommended by Mr. Brothers, namely, to read the modern hiſtory of Europe in the prophetic records of the Old and New Teſtament.

For this purpoſe, nothing was requiſite, but to examine, by the teſt of human ſagacity, whether the clue furniſhed by him were in groſs and in all its parts perfectly commenſurate to the whole tenor and purport of the myſteries to be unravelled; for if it failed in any one particular, or were found too long or too ſhort in its application to any one inſtance—*actum eſſet de toto*—The works of God are all without flaw; and for this clue to poſſeſs that degree of perfection, it muſt neceſſarily have proceeded from God himſelf, who conſtructed the viſions of the propecies at firſt, to the very intent that they never ſhould become intelligible, until, at the time diſtined by his holy will and pleaſure, the true *mot de l'ænigme* ſhould be revealed to his creatures; and when once this clue ſhould come to be known, any man whatever, with a competent ſhare of learning and induſtry, might comprehend and expound all the ſecrets to which it applies, as well as the very man to whom it was originally imparted.

To make this point more intelligible, I ſhall obſerve, that with reſpect to the four beaſts in the viſion of Daniel (and the ſame in another caſe) it might happen, and probably has happened, that ſome man or other ſhould form a very probable gueſs as to the meaning of a ſingle beaſt, or even two. But what has never been done, and what never could have been done, but by direct revelation from God, is to find a key, one and indiviſible, that ſhould apply perfectly and equally well to all the four: ſo that taking each of them ſeverally, or the whole in a maſs, the true meaning ſhould be no leſs perſpicuous, and palpable in their union than in their ſeparation. And ſo with regard to the Babylon mentioned in the Revelations. The portrait of Rome is ſo evident in that part where Rome is really meant, that not a ſingle commentator of the hundreds who have handled the paſſage has ever once miſtaken it. But they have all erred in ſuppoſing that Babylon univerſally, and in all caſes, ſignified the ſame Rome: and I have no doubt, but that very clear and intelligible deſcription of Rome in one place was expreſsly inſerted for the ſole purpoſe of miſguiding, and putting to fault, their conjectures on other parts of the prophecy, where a different city is alluded to under the ſame title. And this is agreeable to the ordinary conduct of God's providence towards mankind. He has not totally denied them light; but the ray which he has graciouſly imparted to them, only ſerves to lead them aſtray, if they for a moment give looſe to the wanderings of their own imaginations.

This then is the queſtion:—Has Richard Brothers poſſeſſion of this clue, and has he declared it in his book? I anſwer, Yes; becauſe I am ſure I found it there. But at the ſame time, I affirm, he makes very little uſe of it, becauſe he comes at his knowledge a ſhorter way.

He indeed pretends to an immediate and direct inſpiration from God. And I take upon myſelf to prove, by the ordinary exertion of human ſagaci-

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ty, that he is really inſpired. And I ſhall prove it in this manner. He tells us in a dry, conciſe, unqualified aſſertion, that ſuch a thing is ſo and ſo—as he has it from God; but he gives us no reaſon why it ſhould be ſo; and we ſee at once that he repeats his leſſon by hearſay. I will take *his* clue, and lead you on ſtep by ſtep through the different degrees of analyſis, till you come at the very concluſion with which he ſets out; —ſhewing you by ſcientifical proceſs, and almoſt occular demonſtration, all the predicaments which he has totally omitted;—and ſo connect my arguments with his affirmations, that they ſhall mutually ſupport, corroborate, and confirm each other. The analyſis, on my part, ſhall give evidence to the authenticity of his inſpiration; and the aſſertion, on his part, ſhall *e converſo* bear witneſs to the fidelity of my expoſition.

And now, to give ſome previous teſtimonial of my own pretenſions in this mode of inveſtigation, conformable indeed to the general line of Mr. Brother's declarations, but not explicitly mentioned in any part of them—I affirm from my own diſcoveries, that the prophet Daniel poſitively and particularly denounces annihilation to the Britiſh navy, in this war. And on proof of this propoſition, in the courſe of my Eſſay I am content to reſt my whole pretenſions to penetration.

If we conſult the map of Europe, it will be found to comprehend little more than the dominions of the following ſovereigns.—

The Emperor of Germany, and the Princes of the Empire.

The Empreſs of Ruſſia.

The Pope.

The Kings of England, France, Spain, Pruſſia and Sardinia.

To every one of theſe has Mr. Brothers prognoſticated a fatal cataſtrophe; and I aſſert that of myſelf, without any aſſiſtance from him, (for, when I called upon him expreſsly to beg explanation and ſatisfaction, he had no other anſwer for me, than that I muſt examine the Scriptures) I have diſcovered the fate of every one of theſe to be unequivocally announced in the prophecies of Daniel and Eſdras. If I ſucceed in fully eſtabliſhing theſe points only, and I ſhall do more, there is an end of altercation: we very fairly *may*, nay we ought, and by the moſt rigid rules of ſound criticiſm and logic we muſt, give him credit for all the reſt of his predictions—*ex pede Herculem.*

Now for the diſcuſſion. It muſt neceſſarily be dry; and what it wants in entertainment muſt be made up, if poſſible, by conciſeneſs on my part, taking care at the ſame time to omit nothing of importance.

Daniel in one of his viſions, tells us that he ſaw four beaſts*; theſe were interpreted to him to be four kings. All the commentators on this chapter have ſought theſe kings in four ſucceſſive monarchies, and they have all labored in vain

* And four great beaſts came from the ſea, different from one another.

The firſt was like a lion, and it had eagle's wings; I beheld till the wings were plucked, when it was lifted up on the earth, and made ſtand on the earth as a man; and a man's heart was given to it.

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to fix any one of them with accuracy and precision.

Mr. Brothers gives us the clue to the whole mystery in a single word—he says, "they are four "kings *now*."

For very obvious reasons, I omit to speak of the first beast, which we are told means the King of England; and shall use so much the less ceremony with the second.

"And behold another beast, a second like to a "bear: and it raised up itself on one side; and it "had three ribs in the mouth of it, between the "teeth of it: and they said thus unto it: Arise, "devour much flesh."

Mr. Brothers with most laconic precision says "This verse means the present Empress of Rus-"sia."—Now for the proof:

It will hardly be contended me, that the bear is not a just, apt, and congenial symbol for the Russian territory and empire; for, as we say the *Roman eagle*, the *British lion*, or the *Chinese dragon*, so we say the "*Russian bear*." In the famous little treatise of John Bull's Law-suit, England is called *John Bull*, France *Lewis Baboon*, Holland *Nic Frog*, and Russia *Peter Bear*. Nor is it possible that any other monarchy in Europe should be typified by this animal. Besides, as, in a complete well-written prophecy, every part must mutually bear upon and support all the rest, to make one compact whole, we must presently see, by the remainder of the context, that this bear can be no other than the present Empress of Russia. "*It raised up itself on one side*," that is, it extended its dominion, it exalted its power all on one side. And how could Russia do otherwise? What is

there worthy of her ambition to the west? and to the east and north all is already her own! all her exertions must necessarily be, as we all know they have been, directed towards the south, and aiming pointedly at Constantinople. "*And it had three ribs in the mouth of it, between the teeth of it.*" This is the true *crux criticorum*. If I can surmount this obstacle, all other impediments will dwindle to nothing. First, then, let us consider the position of these ribs: they are in the mouth, but not within the teeth, for they are between them; therefore they are exactly in the place, and performing the functions of files or whetstones, to sharpen the teeth: and indeed the words they utter, figuratively mark out their office, saying, "Arise, devour much flesh." What then is it that we can properly denominate a file or whetstone for the teeth? Appetite: appetite, and nothing else. And where is appetite or hunger properly situated? What is its local habitation?—The stomach:—and the stomach is inclosed within the ribs. Now we must all agree, that the stomach could not be visibly represented in a vision as lying between the teeth; but that the ribs (the case of the stomach) having a form not very unlike that of the hone or file, may be put instead of the stomach, in the office of giving an edge to the teeth, to mark the voracity of appetite. But why then *three* ribs?—Here we come to the grand decisive master-stroke of the character of the present Empress? because her appetites are three, and they are all insatiable to devour human flesh: insatiable lust, insatiable ambition, and insatiable cruelty. Now for the precise *time*, I had almost said the very day and hour, to which the Pro-

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phet alludes. "And they ſaid thus unto it: 'Ariſe, devour much fleſh.'"—*Ariſe!* So then the teeth were dormant, quieſcent, immoveable: they required a ſtimulus, a whetting, a prey ſuited to their taſte, to rouſe them, and ſet them to work. I now aſk the whole country, and more particularly his Majeſty's Miniſters, whether we have not been employed for above theſe two years in endeavoring to whet, ſtir up, and animate the great Catharine, who is one of the high contracting parties, and a principal in this moſt deſtructive war, without being able to move her one inch: nor have we yet obtained from her a ſingle ſhip, or even a ſingle man, to aid in the overthrow of this enormous Republic of France. But when her own predominating paſſions get between her teeth, and ſharpen her appetite; *then* ſhe can *ariſe* faſt enough, and devour the fleſh of thirty or forty thouſand miſerable Poles in a fortnight, and almoſt in cold blood, juſt as ſhe had before ſerved the ſame number of Turks at Iſmael.

And now, if I have not triumphantly proved this bear to be the preſent Empreſs of Ruſſia, as Mr. Brothers ſays ſhe is, then there is neither meaning in language, nor concluſion in logic.

Let us next try if we can equally well tame and familiarize the third beaſt.

"After this I beheld, and lo! another like a leopard, which had upon the back of it four wings of a fowl. The beaſt had four heads, and dominion was given to it."

Mr. Brothers informs us this means Louis XVI. the late King of France.

Now of all the beaſts of the earth, Why is the king or nation of France moſt like a leopard?

Naturaliſts have obſerved the leopard to have all the malicious playfulneſs of the cat or monkey united with all the ferocity of the tiger; and Voltaire's deſcription of his own countrymen exactly tallies with this idea; for he ſays they are a compound of the monkey and tiger. Nor is this all; for the delicate variegation of the leopard's ſpots, and the beautiful ſleekneſs of his fur, exactly mark out the Pariſian petit-maitre. I might have added, that, as the leopard's ſpots are ſprinkled in regular confuſion, and of nearly equal ſize, over his whole body, ſo were the royal robes of the kings of France ſprinkled all over with fleurs-de-lis of gold. But this leopard of Daniel's had four heads; and one of theſe, which St. John in the Revelations (though omitted by Daniel) ſays he ſaw cut off, and afterwards healed, Mr. Brothers tells us, means the death of Charles I. *of England*, and the reſtoration of monarchy in the perſon of Charles II. This very circumſtance, which ſeems at firſt to throw an inexplicable difficulty in the way of interpreting the whole beaſt as repreſentative of the king of France, is the very clue which muſt lead us to the juſt and infallible ſenſe of the enigma; and is of itſelf quite ſufficient to evince that the explication comes from a power more than human.

Every body knows that our Charles I. was betrothed to the Infanta of Spain; but that on going incognito to Madrid to ſee her, and being diſguſted with her perſon, he broke off the match and returned home through Paris, where he fell in love with Henrietta of France; to his marriage with whom all his ſubſequent misfortunes and premature death are to be attributed. His

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two ſons Charles and James, who both reigned in England, were avowed or concealed penſioners of the Court of France, and the latter died in that country, a refugee and wretched dependent on the oſtentatious hoſpitality of Lewis XIV. It is impoſſible then to deny for a moment, that the Stuart family were a ſupernumerary head on the body of the French monarchy; but dying before it. Lewis XVI. is the ſecond head; and he periſhed, like the firſt, by decollation, ſome time ſubſequent to the loſs of his throne. The third head is the preſent King of Spain, a lineal deſcendent of Lewis XIV. of France, who placed the Spaniſh crown on his grandſon's head; but a deciduous crown it is, and ſure to fall: for, as the main head and heart of the beaſt are gone with Lewis XVI. it is certain that none of its members, much leſs any one of its heads, can long ſurvive the cataſtrophe. Conſanguineal and political alliances co-operate to point out the King of Sardinia as the fourth head, whoſe dominions we have guaranteed to him. He has two daughters married to the two brothers of Lewis XVI. and Mr. Brothers is thus perfectly warranted by Daniel in ſaying, that "it is not all the navy of England, nor the armies of Europe united, can prevent the King of Sardinia from being dethroned."

Now we ſee to demonſtration how well the four heads of this leopard tally with the actual ſtate of Europe.—Had the prophet meant to deſcribe four ſucceſſive ſovereigns of the ſame kingdom, or four ſeparate kingdoms united under the ſame ſovereign, the beaſt, in prophetic language, could not poſſibly have had more than one body,

and one head. But as he alluded to four diſtinct and nearly independent monarchs, bound together by the cloſeſt ties of alliance and intereſt, he beautifully repreſented one body as the common centre of union for four diſtinct heads.

I had almoſt forgotten that this French leopard had four wings of a fowl.—Well, theſe *wings* are nothing but *ſails*: they both belong to the ſame element. Who does not know that *ſail* and *wing* are in all languages convertible terms? and when Dædalus is ſaid to have made wings for himſelf and his ſon Icarus to fly from Crete, does any man doubt that they ſailed away in ſhips? The wings are the fleets of France, and their number is *four*, becauſe thoſe fleets pervade all the quarters of the globe. But why then the wings of a *fowl*? Here I muſt neceſſarily let out the diſcovery, to which I have already appealed as the teſt of my own individual ſkill in prophetic phraſe. Though *fowls* may travel the atmoſphere on their wings from one end of the world to the other, the eagle alone is queen of the air; and to her all the feathered creation muſt neceſſarily ſtrike ſail. Now Daniel has expreſſly ſaid that the eagle's wings were attached to the body of the Britiſh lion (the firſt beaſt) and he adds, alas! "I beheld, *until the wings thereof were "plucked!*"

The final diſſolution of theſe three firſt beaſts is thus ſummarily ſet forth by the Prophet:

"As concerning the reſt of the beaſts, they had their dominion taken away, yet their lives were prolonged for a ſeaſon and time."

That is, in plain Engliſh, they muſt all loſe their crowns, as Lewis XVI. did, who was one

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of the three, about two years previous to the loſs of their lives. Now I poſitively affirm, that in theſe inſtances, as far as they go, we muſt either reject the prophecies of Daniel as abſurd, apocryphal, forged and falſe, or admit that Mr. Brothers, who has ſo completely unlocked their myſterious alluſions, has received directly from GOD himſelf the key *for that purpoſe*.

Our Author has entered much more into the detail reſpecting the fourth beaſt, than any of the former, for which reaſon I ſhall take ſo much the leſs notice of him. But it is impoſſible not to feel the full force of his application of the prophecy to the King of Pruſſia, in that little horn that grew up after the former, "in which *were eyes as the eyes of a man*," viz. perpetually on the watch, and looking ſharp out after every proſpect of additional territory, or immediate profit, without regard to the means:—whether in France, or in England, or in Poland, or any other where elſe—neither an acre nor a dollar comes amiſs to him. "And I *beheld!*" ſays Daniel, "becauſe of the great words which the horn ſpake."—The prophet himſelf ſeems here to ſympathiſe with the aſtoniſhment of all Europe, at the monſtrous atrocities and intolerable blaſphemies of the Duke of Brunſwick's famous manifeſto, which I am ſorry I have not here by me, to inſert as a comment on the divine text. The ruin and death of this deteſtable horn I ſhall preſently ſhew from Eſdras: Daniel gives it us in the 26th verſe: "But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it, unto the end:"—as well as in the lump with that of the beaſt,

"I beheld even till the beaſt was ſlain, and his body deſtroyed, *and given to the burning flame*."

Mr. Brothers moſt truly interprets this paſſage, as relating to the death of the Emperor of Germany, (p. 116.) "It is," ſays he, "certain, and all the armies in Europe cannot ſave him. The judgment of God is alſo, that he ſhall ſuffer the puniſhment of everlaſting fire." He enters minutely into particulars in another part of his book, where he tells us, "the Imperial family will all be cut off, and no ſucceſſor will for ever after ariſe."—And again, "This is Francis II. the preſent Emperor of Germany. To be related to him now, will be conſidered hereafter as a capital crime."— To come at this moſt tremendous curſe, and alſo to find the particular deſignation of the death of the King of Pruſſia, and the utter downfal of the Popedom, we muſt have recourſe to the 2d Book of Eſdras.—Now this 2d Book of Eſdras—has hitherto been eſteemed an apocryphal compoſition of the loweſt order, and ſo it is termed in our church Bibles; where it is ſaid to have been written about the time of Domitian by ſome learned Hebrew, to be extant only in the Latin, and to be ſtuffed full of Jewiſh fables and Rabbinical rhapſodies. But I have always conſidered this ſame book of Eſdras as one of the moſt ſublime, the moſt comprehenſive, and the moſt explicit of all the ancient prophecies. And when we ſhall have heard his beautiful allegory of the whole Roman empire, from its firſt republican form to its actual ſtate at this moment, I am ſure we ſhall agree that, whether Eſdras lived in the time of Domitian, in that of Daniel, or in that of Adam, there never was a more truly wonderful

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and ſuper-human epitome of a long and eventful hiſtory revealed from the pen of man. It is in the xith chapter.

"Then I ſaw a dream, and behold there came up from the ſea an eagle, which had twelve feathered wings, and three heads. And I ſaw, and behold ſhe ſpread her wings over all the earth, and all the winds of the air blew on her and were gathered together. And I beheld, and out of her feathers there grew other contrary feathers, and they became little feathers, and ſmall. But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue. Moreover, I beheld, and lo! the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein. And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no, not one creature upon earth. And I beheld, and lo! the eagle roſe upon her talons, and ſpoke to her feathers, ſaying, Watch not all at once; ſleep every one in his own place, and watch by courſe. But let the heads be preſerved unto the laſt. And I beheld, and lo! the voice went not out of her heads, but from the midſt of her body."

Here in theſe firſt ten verſes we have an Iliad, and more than an Iliad, in a nutſhell.—The *eagle* is the type of Rome. In this at leaſt I ſhall not be in danger of contradiction.

But what is the meaning, in this and ſeveral other paſſages of the Prophet, of the word *ſea*?—It cannot be taken literally; for Rome is an inland city.—It muſt therefore be obſerved as a general rule, that in allegorical writings every word is a portion of the allegory; and thus if the

eagle be allegorical, the ſea from whence it ariſes is allegorical alſo. We have the direct explanation of it in the Revelations, where mention is made of the great Whore that ſitteth upon many waters.—And in the 15th verſe of the ſame chapter, the angel ſays: "the waters which thou ſaweſt, where the Whore ſitteth, are *peoples*, and *multitudes*, and *nations*, and *tongues*." This eagle therefore coming up from the ſea, is the city of Rome gradually riſing among the nations of Italy.

The Prophet firſt is made to behold all the ſucceſſive viciſſitudes of her fate, wrought up into one compact aſſemblage. Her extent of dominion is marked by her wings over the whole earth. Her twelve feathered wings are the twelve Cæſars, and her three heads are, the Pope, the Emperor of Germany, and King of Pruſſia. Well indeed might it be ſaid, that the heads *reſted*, for as yet they were nothing but embryos in the womb of futurity. "And I beheld," ſays the Prophet, "and lo! the voice went not out of her heads, but *from the midſt of her body*."—This is the true ſpirit of prophetic lore, this is the genuine ſpark of Promethean fire! How was it poſſible in ſuch few words, and yet with ſuch aſtoniſhing accuracy, to delineate the focus from whence emanate all the rays of republican authority?

Ver. 12. "And I looked, and behold! on the right ſide there aroſe one feather, and reigned over all the earth: and ſo it was, that when it reigned, the end of it came, and the *place* thereof appeared no more."

The feather that now roſe up on the right ſide was Julius Cæſar; and the Prophet's expreſſion is very remarkable—"And ſo it was, that when

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it reigned, the end of it came, and the *place* thereof appeared no more."—We ſee clearly that this reign expired ſuddenly, almoſt at its very commencement; and was followed by a certain period of interregnum.

"So the next following ſtood up and reigned, and had a great time; and it happened, that when it reigned, the end of *it* came alſo, like as the firſt, ſo that it appeared no more. Then there came a voice unto it, and ſaid: Hear thou, that haſt borne rule over the earth ſo long: this I ſay unto thee, before thou beginneſt to appear no more, There ſhall none after thee attain unto thy time, neither unto the half thereof."

The next feather after this interval is Auguſtus. To put the matter out of all doubt, the inſpired writer takes particular care to inform us of the great length of his reign: a circumſtance remarkable enough of itſelf, but rendered much more ſo, by his being ſo minutely accurate as to ſtate with preciſion, that the reign of no other prince who ſhould ever after govern that country ſhould attain even to half the duration of that of Auguſtus. And therefore it is impoſſible this verſe ſhould be interpreted of any other emperor but him.

I ſhall not here follow the Prophet thro' the next ten verſes, from the 17th to the 27th—— (They deſcribe the reſt of the Cæſars, and the ſubſequent commotions in the ſtate)—but ſhall go on to the 28th verſe.

"And I beheld, and lo! the two that remained thought alſo in themſelves to reign: and when they ſo thought, behold! there awaked one of the heads that were at reſt, namely, it that was in

the midſt, for that was greater than the two other heads, and then I ſaw that the two other heads were joined with it. And behold! the head was turned with them that were with it, and did *eat up* the two feathers under the wing that would have reigned. But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world *more than all the wings* that had been."

Now we come to the Papacy, to that great head in the midſt, to which were joined the two other heads; namely, the States which were thereafter to form the dominions of the Empire and the King of Pruſſia. The gradual encroachments of the ſpiritual predominence over all the temporal authorities of the time, are admirably deſcribed by the head *eating up* the two feathers that would have reigned. And *this head put the whole earth in fear.* How? By launching its moſt blaſphemous thunders in interdictions, excommunications, and every ſpecies of eccleſiaſtical artillery, *with much*, very much *oppreſſion*, as ſays the Prophet. Now for the cloſe of the prophetical drama:

"And after this, I beheld, and lo! the head that was in the midſt ſuddenly appeared no more, like as the wings; but there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein."

The reformation and revolt of ſo many nations from the Pope's power, both temporal and ſpiritual, are deſcribed in theſe verſes; and his downfal is expreſsly mentioned to precede that of the other two heads; namely, the Emperor

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and the King of Prussia, who continue to reign now, *in like sort as the wings* (or twelve feathers) formerly did.

"And I beheld, and lo! the head upon the right side devoured it that was on the left side."

Words cannot more expressly pronounce, that the King of Prussia is destined to fall principally by the means of the Emperor of Germany. I say *principally*, because Mr. Brothers mentions that the Empress of Russia will assist in his destruction. But, from this verse, I have not a particle of doubt, but that she will in this case act only as an auxiliary in the Emperor's quarrel, even tho' she may contribute more than an equal share to his victory.

After this comes the grand cataclysm, the most dreadful tremendous judgment upon the Emperor:

Verse 36. "Then I heard a voice which said unto me, Look before thee, and consider the thing that thou seest. And I beheld, and lo! as it were, a roaring lion chased out of the wood; and I saw that he sent out a man's voice unto the eagle, and said; Hear thou, I will talk with thee; and the Highest shall say unto thee, Art not thou it that remainest of the four beasts whom I made to reign in my world?"

Before we go any farther, it may be necessary to remark, that the Prophet, without any one circumstance alluding to the connection between him and Daniel, comes here all at once into the history of the four beasts, and expressly declares that his eagle is the very same with that fourth beast which Daniel saw, but did not delineate; only we are certain it could not much have re-

sembled an eagle, from the partial account he has given of him. If, however, Daniel's fourth beast be the Emperor of Germany, this must also be the same emperor. And *vice versa*: if *this* be the Emperor, as the whole preceding narrative does not leave the smallest possibility to doubt, Daniel's beast must be the Emperor also. I shall omit the preliminary articles of accusation against his conduct, and come at once to the judgment pronounced upon him, and all the members of his family, by God, in the 45th verse:

"And therefore appear no more, thou eagle nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body."

Every member, limb, joint, and articulation of the whole eagle is here put in requisition, and separately enumerated, to take in every scion and branch of that devoted generation. Mr. Brothers might therefore well say, "That to be related to the Emperor now, would hereafter be deemed a capital crime!"

The same catastrophe of the Papacy, the King of Prussia, and the Emperor, is also clearly pointed out in the next chapter of Eldras, which contains an interpretation, after the prophetic mode of the vision which I have just gone through. I shall only here make use of the 26th, 27th, and 28th verses of that xiith chapter, which runs thus.

"And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain."

This is incontrovertibly the Papacy, as I have before explained it. We have long seen it wast-

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ing with a grievous ſickneſs, and it is now on its death-bed expiring in great agony. Mr. Brothers tells us in his book, that the Emperor will ſoon give it the *coup de grace.*

"For the two that remain ſhall be ſlain with the ſword."

The Emperor's authority and that of the King of Pruſſia are now in apparent health: their downfall, therefore, being deſtined to be ſudden, will have no appearance of a natural decay; but may be likened to a violent death by a ſword.

"For the ſword of the one ſhall devour the other; but at laſt ſhall he fall through the ſword himſelf."

When theſe two great potentates ſhall quarrel, we cannot poſſibly doubt but that the Emperor will preſently demoliſh his Pruſſian Majeſty; and therefore we are at no loſs to aſcertain their different perſons in this place. And now, having ſeen all theſe heroes fairly brought to the grave, I ſhall here take my leave of them, and proceed to a new ſubject; for which purpoſe we muſt open the Revelations.

Mr. Brothers tell us, that the Babylon mentioned in the xiiith chapter Apocalypſe does not mean Rome, but London—contrary to the expreſs ſentiment of all former expoſitors; and he proves his poſition in a very ſatisfactory manner, by ſhewing, that the various and multiplied alluſions to navigation and commerce in the deſcription of this Babylon cannot poſſibly be ſtrained, with any propiety, to indicate an inland city, totally incapable of ſhipping, and remarkably deſtitute of trade. His remarks are perfectly juſt and oppoſite; all I have therefore to do, is, to corroborate and confirm his proofs by others drawn from the nature of the articles of merchandize ſaid to have been dealt in there. Verſes 11, 12, 13.

"And the merchants of the earth ſhall weep and mourn over her; for no man buyeth her merchandize any more: the merchandize of gold and of ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and of braſs, and iron, and marble, and cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

Here we have an inſtance of the prophetic art I formerly mentioned, by which the prominent features of the repreſentation or viſion are ſuch as are put on purpoſe to miſlead the obſerver; and the key to the myſtery lies quite in the ſhade and obſcurity of the back ground. For all this long and tedious enumeration of wares and commodities is really nothing at all to the buſineſs of the prophecy, whoſe real explication lies wholly in the laſt five words, "*ſlaves and ſouls of men.*" What nation is notorious for its extenſive and abominable traffic in ſlaves? Surely no part of Italy: I would aſk an honorable gentleman, whoſe unparalleled exertions and perſeverance in the cauſe of his oppreſſed fellow-creatures do him ſo much honor in the ſight of God and man, whether *he* cannot in an inſtant put his finger on the city rendered particular infamous *by dealing in human fleſh!* We all know it is the *Aſſiento* wholeſale trader; it is the *City of London.*—But

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souls of men are also sold there—*Souls of men!* And where can souls of men be properly deemed an article of trade? Certainly not in Rome, where ignorance and priestcraft bind up the souls of all their deluded subjects in chains of everlasting adamant. Still less in the *ci-devant* Paris, or Vienna, or Madrid, or any other city under a despotic government, where tyranny whose essence it is to extinguish and utterly anihilate the human mind itself, leaves not a single man who can truly and properly *call his soul his own*. It is here, in England, it is in this land of liberty, where every man *has a soul* which he can keep or sell, as he pleases, that this article can alone be called a merchandize; and Parliament is the grand emporium for the commodity.

Must I speak out? must I produce an instance? Well, then, I *have* an instance: I myself am that instance, and the Speaker is a living witness to the truth of my assertion. There as he sat in his chair, day after day, for three years together beholding me crouched behind the Treasury Bench, with my soul in my hand, like a country girl in the market with her butter and eggs before her, anxiously waiting for the lucky moment when the Tellers would come and rid me of my burthen, that I might run home and hide myself. And while I *did* sell my soul, it was all in the true spirit of commercial credit *that so peculiarly distinguishes this country*: I sold it purely upon trust: I never have received one shilling; and now I am taught by experience to apprehend that the purchaser will never pay me one farthing for it. But though I sold my soul, I could never sell my tongue. While the one loitered an abandoned prostitute in the market, the other remained sullenly immovable at home. The emancipation of the former would have opened the prison doors of the latter—could I have caught the Speaker's eye. But it is of no consequence now—*Liberavi animam meam*—and both my soul and tongue are from henceforth at liberty.

London, as Mr. Brothers says, is known also in the Revelations by the name of *Sodom*: for which he quotes this passage of the xith chapter;

"And their dead bodies" (viz those of the two witnesses) "shall lie in the great city, which spiritually is called Sodom in Egypt, *where also our Lord was crucified*."

And in what city can our Lord be said to have been crucified except at Jerusalem, which surely was not in Egypt?—Why there, *and there only* where the blessed sacrament of redemption is prostituted to the purposes of venality and ambition: where the benefits of salvation are bartered for filthy lucre: where the holy commemoration of Christ's death is degraded to a test and qualification for holding civil employments: and consequently, where the two witnesses of the Gospel are trampled under foot by authority of the State.—In no nation under heaven but in England, in no church in the world but that by law established here, does such a profanation exist; in that very church too which expressly says in one part of her own ritual, that *taking the sacrament unworthily is crucifying Christ's body afresh, and eating and drinking our own damnation*. "Out of thine own mouth will I condemn thee"—thou wicked church!—Here then we have in St. John both Babylon and Sodom to signify one and the same.

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city, just as we have the two cities of London and Westminster within the same boundary; but which of the two be Sodom, and which Babylon, I leave to be decided by that sagacious assembly which has no doubt most oracularly pronounced whether Richard Brothers be an impostor or a madman.

And here let me ask, whether I have not in the most clear and satisfactory manner, and upon full proof, established every one of those positions which I at first pledged myself to maintain: as well in support of Mr. Brothers's well founded pretensions to divine inspiration, as of my own qualifications and abilities for executing the task I had undertaken? And I hope those persons of the better conditions of life, whom I know to have said that this book was calculated to make an impression on none but the most illiterate vulgar, will be now inclined to admit that it *may* have weight even with a man not much less instructed or experienced than themselves, nor very greatly their inferior in understanding, literature or situation. Most of all, I hope that every one will at least think it worth while to examine the Scriptures calmly and attentively, to compare them with Mr. Brothers's assertions, and then judge for himself; for I can assure my readers, that I could never obtain the smallest explanation of any part of his book from Mr. Brothers, whom I called upon expressly for that purpose. He drily referred me to my Bible, observing that he could neither subtract from, nor add a single word to, what God had expressly dictated to him. The field is still open for fresh laborers; I have occupied but a small part of it: as well because

it is fit this work should be comprised within moderate limits, as because I am satisfied I have heaped proof upon proof beyond all reasonable necessity for full conviction. And here I shall close the subject as far as relates to politics, and employ a few words with regard to Mr. Brothers himself.

He says he is come to recal the Jews to their native country; and for the proof of his divine mission he refers us to the miraculous discoveries contained in his books, from a persuasion, that if we admit the prophecy, we cannot reject the prophet. Now that all Scripture as well as all tradition bears testimony to the certainty of the recal of the Jews in the latter age of the world, no man who has but a smattering of acquaintance with either will for a moment pretend to deny. The main design of Mr. Brothers, as far as he is personally concerned, is to shew us that the life and conduct of the first Moses was a sort of type or pre-determined pattern for that of the second: and for this purpose he quotes a text of Scripture, which can neither be eluded nor explained away, that the man destined to lead the Jews a second time to Palestine should be *like to Moses himself*. The parallel between the two personages, Mr. Brothers states to have tallied hitherto, and he asserts that it will continue to do so; for, as Moses ascended from the ark of bull-rushes, so did Mr. Brothers rise from a ship, having been bred to the navy. That this coincidence of characters might be evident at first sight, Mr. Brothers asserts, that, by the command of God himself, he cut a wand in 1792, which is to perform precisely the same miracles with the former wand of Mo-

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ſes. Nor need we now be aſtoniſhed or ſcandalized, when we hear Mr. Brothers affirm that God ſpeaks to him in plain direct words, as one man would ſpeak to another, ſince we know that in this reſpect Moſes was favoured with a communication exactly ſimilar. Moſes, born in Egypt, led the Iſraelites from Egypt through the Red Sea into Paleſtine. The birth place therefore of the ſecond Moſes, and the country from whence he is to ſummon the modern Hebrews, muſt ſpiritually, at leaſt, have at one time or other been alſo denominated Egypt, to make the parallel between two events move on all fours: and I have already proved, from St. John in the Revelations, that the great city (viz. *London*) was ſpiritually called Sodom *in Egypt*.

In the ſpirit of this parallel Mr. Brothers remarks in the 171th page of his ſecond book—"*Pharaoh is appointed to die, and his government to be deſtroyed; the prieſts and all the abominable idolatries of Egypt ſhall periſh, never to be found any more.*"

I ſhall now ſlightly mention a few expreſſions to be found in Mr. Brothers' books, which have operated as ſtumbling-blocks to weak minds. And firſt, for the phraſe which has cauſed ſo much offence, where he calls himſelf *God Almighty's Nephew.*—I ſincerely hope there is no man in this country who will openly deny that Jeſus Chriſt is God Almighty. If there be, I ſpeak not to him; I am ſure no member of the eſtabliſhed Trinitarian Church can ſafely ſay otherwiſe. Now if Jeſus Chriſt had brothers and ſiſters, as is expreſſly proved from the Goſpel, the ſon of any one of thoſe muſt neceſſarily have been *his* nephew.

Extend the line of filiation as far as we pleaſe, through 50, 100, or 1000 deſcents, the laſt is ſtill a nephew, lineally deſcended from the firſt, in the ſame manner as every Jew to this day is a ſon of Abraham, and as we are all of us beyond all doubt the ſons of Adam.

Next, Mr. Brothers ſays, he was in a viſion taken up to heaven, where he ſaw the Holy Ghoſt under the figure of a ſilver coloured dove. As a ſpirit truly the Holy Ghoſt may have no ſhape; but that he actually appeared as a dove when Jeſus Chriſt was baptized by John in Jordan, I preſume no believer in the Goſpel will think fit to conteſt with me. Again, Mr Brothers ſaw Satan entering London *in a human ſhape.* Why what ſhape ſhould he be in? Perhaps, indeed, if he had repreſented him with ſaucer eyes, cloven hoofs, and a tail a fathom and a half long, all the old women of both ſexes in this great city would have been mightily tempted to believe him. But after all, what other ſhape can we more conſiſtently ſuppoſe him to have worn in his triumphal entry into a city inhabited by men? I am only ſorry, that, deſcribed as he is in robes of white and ſcarlet, he muſt have been hardly diſtinguiſhable at firſt ſight from any of the Peers of Great Britain, whom I have ſeen in the ſame dreſs come into and go out of Weſtminſter Hall at the diabolical Impeachment.

Objections, but thoſe perfectly groundleſs, and founded in groſs ignorance of the general courſe of God's judgments, have been ſtarred againſt Mr. Brothers's aſſertion in his firſt book, "that God would have deſtroyed the city of London in 1791—but for his interceſſions."

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To ſhew that this doctrine is not unprecedented we might inſtance Abraham's repeated ſolicitations for the preſervation of Sodom, and God's anſwers in the xviiith chapter of Geneſis: as well as ſeveral other ſimiliar circumſtances in Scripture. But there is a paſſage in Ezekiel which comes if poſſible, ſtill more exactly to the point; it is in the xxiid chapter, the title of which runs thus—"V. 1. A catalogue of ſins in Jeruſalem.—17. God will burn them as droſs in his furnace.—23. The general corruption of prophets, prieſts, princes, and people."——Now let us attend to the 30th and 31ſt verſes. It is God that ſpeaks.

"And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none. Therefore have I poured out mine indignation upon them, &c."

Words cannot be found more inconteſtably applicable to Mr. Brothers' deſcription of himſelf "*ſtanding in the gap before the Lord f r the city, that he ſhould not deſtroy it.*" To controvert this principle, is not to want conviction, but to repel it.

Now to conclude: If any man, calmly attending to what I have adduced, can ſtill conſider Mr. Brothers as an impoſtor or a madman, I wiſh him little joy of his feelings or his proſpects. But whatever judgment be pronounced on him, let it at leaſt be after a fair trial and ſufficient hearing. Let us firſt reflect, whether it be poſſible that a madman ſhould ſo ably and conſiſtently preſs into his ſervice the whole body of prophecy both in the Old and New Teſtament, all

tending to one and the ſame diſtinct end; or whether an impoſtor ſhould ſo honeſtly and diſintereſtedly entreat us only to take ſerious care of ourſelves, and our own moſt important concerns, leaving himſelf and all poſſible perſonal advantage totally out of the queſtion. And what then is the point he ſo arduouſly labours? Nothing more than that we would, before it be utterly too late, relinquiſh this *Juſt and neceſſary war;* juſt, only becauſe it juſtifies God's vengeance—and neceſſary, only becauſe neceſſary for our puniſhment. And I doubt not but it is his opinion, as it is moſt aſſuredly mine, and my advice alſo, that the *Faſt* which is appointed for the 25th of February, to implore ſucceſs on our arms, ſhould be converted, by Addreſs to his Majeſty from both Houſes of Parliament to that effect, to the purpoſe of a ſolemn and ſincere humiliation for our crimes, and a moſt earneſt ſupplication to God for the reſtoration of peace; and that we may take warning by the fate of our abandoned and ſubjugated ally, not to poſtpone our offers for a negociation to the very laſt moment, when the ſword ſhall already be at our throats, and all hopes of obtaining moderate terms muſt be totally relinquiſhed. Let us, while it is yet poſſible, adopt that moſt divine ſentence of the Goſpel, "*on earth peace, good will towards men.*"

NATHANIEL BRASSEY HALHED.

Pall-Mall,
29th January, 1795.

THE END.

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A

CALCULATION
ON THE COMMENCEMENT OF THE
MILLENNIUM,

AND A SHORT REPLY TO
DR. HORNE'S PAMPHLET,
ENTITLED,
"*Sound Argument, dictated by Common Sense.*"

TOGETHER WITH
CURSORY OBSERVATIONS
ON THE
"Age of Credulity."

BY NATHANIEL BRASSEY HALHED, M. P.

To which is added, An Original Letter from Mr. Brothers, *to* Philip Stephens, *Esq. with his Answer.*

A PAPER IS SUBJOINED,
POINTING OUT THOSE PARTS OF
Mr. Brothers' Prophecies,
THAT HAVE BEEN ALREADY FULFILLED.

"*Eyes ye have and see not.*"

Albany—Printed by Charles R. & George Webster,
In the White House, corner of State and Pearl Streets.

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THE

MILLENNIUM.

THOUGH there has been no age of the Church in which the Millenium was not admitted by individuals divines of the first eminence, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century the Millinarians held the following tenets:

1st. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who are to reign on earth one thousand years.

2d. That the first resurrection was not to be confined to the martyrs, but that after the fall of Antichrist all the just were to rise, and all that were on the earth were to continue for the space of time.

3d. That Christ shall then come down from Heaven, and be seen on earth, and reign there with his servants.

4th. That the saints, during this period, shall enjoy all the delights of a terrestial paradise.

These opinions were founded upon several passages of Scripture, which the Millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold hat opinion, consider as partly literal and partly

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metaphorical. Of these passages, that upon which the greatest stress has been laid is the following: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in this hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the *thousand years* shall be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, & which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again till the *thousand years were finished*. This is the first resurrection. Rom. xx. 1—6.

This passage all the ancient Millenarians took in a sense grossly literal, and taught, that during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasure of this kingdom as wholy spiritual, and they represent them as not to commence till after the conflagration of the present earth. But that the last supposition is a mistake the very next verse but one evinces; for it is there said, that "when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to de-

ceive the nations which are in the four quarters of *the earth*;" and there is no reason to believe that he will have such power or such liberty in "the new heavens and the *new earth*, wherein dwelleth righteousness."

A CALCULATION

On the Commencement of the

MILLENNIUM.

MR. Brothers has taken much pains to adjust and ascertain the Bible chronology. He gives it in detail at the opening of his first book and alludes to it in several parts of the second, as holding out to men an evident proof that the time for the completion of ancient prophecies, and the recorded period for the execution of God's Judgments is really arrived. But the connection between the age of the world, viz. 5913 years, in A. D. 1794, and this predetermined resolution of the Almighty is by no means apparent at first sight, or to a cursory observer. Something more is certainly necessary to develope the mystery, and the following is an attempt to elucidate it by computation.

Allusions to the *Millennium* are to be found in all parts of Scripture; and the doctrine generally received is, that the Mosaic account of the creation of the world is a prophetical type of its duration: taking (according to St. Peter, and Eph. chap. iii. ver. 8.) one thousand years *for one day*. So that we are to understand the world to have been destined to last 6000 *years* under the

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yoke of labor and tribulation, (metaphorically signified by the labors of God in the *six days of* creation) and one *thousand* years under that dispensation which is typified by God's resting on the Sabbath-day, and which is called Christ's Kingdom, or the Kingdom of Heaven, or the dominion of the Saints, &c. &c. when it is expresly said, that the Saints should enter into the *rest of God*, and *e converso* of the wicked, it is said, "unto whom I sware in my wrath that *they should not enter into my rest*.

Now, if we suppose the 5913 years, abovementioned by Mr. Brothers, to be common years of solar time, we find 87 years still wanting to arrive at the close of the six symbolical days of labor, and consequently we are too remote from the period of the Millennium to have any thing either to hope or fear personally from its approach. But if we advert to that mode of calculation universally adopted, both by Daniel and St. John in their prophecies; where not only a day is taken for a year, but a month invariably made to contain 30 such days, and 42 months to comprehend 1260 such days, and these 1260 days to form exactly three years and a half, and therefore every such year to consist of 360 such days. We may very well adopt this method of computation in our endeavors to explain any prophetical chronology, and may very fairly call those *Divine years*, by which, as Mr. Brothers expresses it, "*God fulfils his recorded judgments.*" Now admitting the common solar year to consist of 365 days, 5 hours, 48 minutes, 54¼ seconds, and multiplying 5913 years into quarters of seconds, we shall

find, on dividing this quotient by 360, a produce amounting to 5999 such divine years and a fraction; which fraction, deducted from the sum total of one year, leaves a deficiency, at the end of the year of our Lord 1794, equal to 322 days 6 hours 40 minutes 23¼ seconds, being so much wanting, at the opening of the present year, to the full completion of 6000 *divine* or *prophetical* years: and shewing that the Millennium will commence, on the 19th of November next, at or about sun-rise, in the latitude of Jerusalem.

If this calculation be true, it follows that the time during which "the Saints shall live and reign with Christ," which according to St. John, in Rev. chap. xx. ver. 4. is *one thousand years*, must be in fact 360,000 years. So that the Millennium will bear the same analogical proportion to the previous duration of the world as that very previous duration itself hold to the six original days of the creation.

NATHANIEL BRASSEY HALHED.

Pall Mall, March 22, 1795.

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A

SHORT REPLY

TO SOME OF THE ASSERTIONS IN

DR. HORNE's PAMPHLET,

ENTITLED,

"*SOUND ARGUMENT, DICTATED BY COMMON SENSE.*"

I HAVE endeavored to peruſe, without prejudice, every thing that has been written *in anſwer to*, or rather *againſt* my book: and if I had in any of the publications met with a ſingle paragraph worthy of an anſwer, it ſhould have been anſwered. The ſelf-ſufficient and abuſive Dr. Horne of Oxford, has not one word of truth, or argument, or common ſenſe, in his whole pamphlet; nor would it have miſbecome a Doctor of Divinity who, by his own pen, confeſſes he can neither underſtand Greek, nor read the Goſpel in Engliſh—to have endeavoured at leaſt to give his jargon ſomething, if poſſible, *of the Gentleman*. That he does not underſtand Greek, is clear from his doubting whether the Holy Ghoſt appeared in *ſhape of a dove*, when St. Luke expreſſly ſays, Sōmatikō eidei ōſei periſteras, *(in a bodily ſhape, like a* DOVE) and that he cannot read, or *has not read*, even the firſt chapter of St. Matthew, muſt be evident to thoſe who perceive him denying that Chriſt had *Brothers*; and who ſhall, at the ſame time, have obſerved that

the Evangeliſt, writing after Chriſt's death and reſurrection, calls him, in the laſt verſe of his firſt chapter, his mother's *firſt born* ſon, ergo, *ſhe muſt have had a ſecond at leaſt*. If the old miſerable expoſition of Daniel's four beaſts, which I knew before he took up his pen about as well as Doctor Horne, can by any reaſonable perſon (after mature deliberation) be deemed better than that furniſhed by Mr. Brothers—be it ſo—opinion is free—but I decline being of the party. And as for the phraſe of *ſelling my ſoul*, which ſeems to have given ſuch alarm, and furniſhed ſo much matter for falſe wit, I *now think* that every man who enters into Parliament *with any perſonal view whatever*, and not wholly and excluſively for the ſervice of his country, muſt be deemed *bona fide* to have ſold his ſoul—let him be of what party he will; and alſo that every man who joins *any party* to vote on all occaſions for the purpoſe of promoting or ſupporting the party at all events, is perpetually guilty of the ſame act of *ſelling his ſoul*. I deny having ever ſold my ſoul in any other manner than this —and if any one think or ſay otherwiſe, on him be the *onus probandi*.

I take this opportunity of renewing my expreſſions of perfect conviction in the propheſies and miſſion of Mr. Brothers, and my encreaſing reliance (founded on *hourly* experience) on the completion of every one of his predictions.

NATHANIEL BRASSEY HALHED.

Pall-Mall,
March 11, 1795.

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CURSORY REMARKS

ON THE PAMPHLET INTITLED,

"*THE AGE OF CREDULITY.*"

THE anonymous Author of a pamphlet, intitled, "*The Age of Credulity*," was so obliging as to send the book yesterday to me; with an opinion, I presume, that I should find its arguments incontrovertible, and the positions I have assumed in my own publication totally untenable. I should be sorry to interrupt the gentleman's triumph by any unseasonable severity, and I am utterly averse to all argument for argument's sake.

I shall, therefore, only beg him to take in good part the few hints which I here hastily throw out for his consideration.

If he had turned to Cruden's Concordance, article "Wing," he would have found (4th signification) "it is put for the sails of a ship," Isaiah xviii. 1. "*Who to the land shadowing with wings*;" meaning Egypt, which abounded with ships, "whose *sails* were like *wings* that shadow the sea."

So much for his pithy objection in the 15th page. The grand *cheval de battaile* of all my doughty opponents has been Daniel's vision, as explained by certain former clear sighted expositors, to mean four successive monarchies; viz. Babylonian, Mede-Persian, Grecian, and Roman, —I havebeen so battered and annoyed with this ridiculous phantom, that I shall here demolish it altogether, at once, for the peace of the public, as well as my own.

Daniel saw this vision after Nebuchadnezzar *was dead*, as it is evident from the first verse of the seventh chapter. After this, what does my anonymous author think of the supposition mentioned in his 14th page? The four beasts meant monarchs, and not *monarchies*. See the 12th verse. "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The *life of a dominion* I can conceive to be a poetical phrase, and admit its propriety; but to take away the dominion from a dominion, and yet prolong the life of that dominion, is too much even for me, with all my credulity, to comprehend.

Daniel saw this vision in the first year of the reign of Belshazzar, the very last king of Babylon, who lost his life at the same moment with his dominion, and therefore his life certainly was not prolonged for a *season* nor a *time*. And in the 17th verse of this same seventh chapter, the angel tells Daniel,—"These great beasts, which are four, are four kings, which shall arise out of the earth,"—*shall* arise—in the future tense: not one of whom is already risen——and *kings*, not *kingdoms*. From this verse, nothing can be more undubitable, than that the king or kingdom of Babylon is totally out of the question; and therefore the other three monarchies, in the common interpretation, all necessarily fall to the ground as resting on this base. I hope I shall never hear them mentioned again. My author hampers himself again in his 21st page, on the similitude and dissimilitude between the fourth beast of Daniel and the eagle of Esdras. If he will cavil at nothing, or every thing, let him. But if he choose

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to read and think ingenuouſly for himſelf, he might find, that Daniel omits in his fourth beaſt, as in the other three, to make any mention of the riſe or ſplendor, or even exiſtence of *monarchies*: His beaſts are mere perſonages, and his fourth the Emperor of Germany; ſubſtitute for, and ſtanding avowedly and oſtentatiouſly in the place of the ancient emperors of Rome. Eſdras delineates the monarchy or kingdom itſelf, of which he expreſsly ſays, in the 12th chapter and 12th verſe of the ſecond book, that the Lord told him this kingdom "*was not expounded unto his brother Daniel*," and therefore it was now explained to him. Eſdras ſaw the whole hiſtory in detail, and even what would come to paſs after the death of the preſent Emperor of Germany, the preſent Pope, and preſent King of Pruſſia, the three heads of his eagle: whereas Daniel only beheld the preſent Emperor and electors of the Germanic body, without a glimpſe of the Antichriſt or of the Pope.

By the *ſale of ſouls*, pages 24 and 25, (for I am not writing a regular anſwer to a pamphlet, which is too inſignificant to deſerve one; but haſtily running over a few of its capital errors) is meant *a conſcious ſale of an article known to be in one's own poſſeſſion*. Thoſe who purchaſe pardons and indulgencies of popes, are not in this predicament.

Of Mr. Brothers' *preſumption, ignorance and artifice*, of which he is accuſed in the 27th, and ſubſequent pages, I ſhall take no notice: my author may compare his own pamphlet with the few remarks I have here thrown together, *and ſit in judgment on himſelf*, on the ſame articles.

But I ſhall boldly and authoritatively retort

the charges of *falſehood*, in every one of the particulars by him enumerated, pages 33 and 34.

The firſt is, "the defeat of the Emperor's army in the Netherlands." It is *ſcandalous* to term a prediction *falſe*, becauſe it is *not yet fulfilled*. *I ſay alſo*, the Emperor's army *will be* defeated in the Netherlands: and if there was no other prediſpoſing cauſe for this defeat, an attempt to raiſe the ſiege of Luxembourg, now ſeriouſly inveſted, would ſuffice for the purpoſe: and I add, therefore, that he *will* acknowledge the French Republic, and *will* make peace with it.

Secondly, The Dutch *have acknowledged the* French Republic, and *are* making a haſty peace with it. Mr. Brothers never ſaid it would happen without a conqueſt, or that they would treat on equal terms. For the completion of his prophecy, it is enough that they ſhould have acted as *they are acting*.

Mr. Brothers *never ſaid*, our army would be diſbanded and ſent home, *by the twenty-fifth of March*: our author, therefore, ſhould not have incurred the riſk of the retort diſcourteous, until our army was out of the poſſibility of being ſo treated at all. Nor did he ever aſſert that *the Duke of York* would be detained: he expreſsly ſays 'the *general*' of the Engliſh forces. That is now Count Walmoden: to-morrow it may be ſomebody elſe; but to do away all chance of verification, the army ſhould be proved to have no general at all.

In theſe three little articles, wherein our anonymous author has attempted to fix an imputa-

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tion of falſehood on Mr. Brothers, he has convicted himſelf "*preſumption,—ignorance—artifice—and falſehood*; and here I leave him.

NATHANIEL BRASSEY HALHED.

Pall Mall, March 25, 1795.

LETTER, &c.

That Mr. BROTHERS in the year 1790 *poſſeſſed (and it is thought by many that his faculties at preſent are as perfect as ever) the powers of reaſoning correctly logical, and of expreſſing his thoughts in an eaſy and elegant diction, the following letter will unequivocally evince.*

THURSDAY, Sept. 9, 1790.

To PHILIP STEPHENS, Eſq. Admiralty-Office,

SIR,

TO avoid the imputation of appearing troubleſome, I waited conſiderable time after the half-pay was advertiſed, that a very juſt application, tho' I believe unprecedented, ſhould not diſpleaſe the Admiralty. Government is in my debt to a much greater amount than twelve months; and altho' I have not enjoyed any emolument, perquiſite, or profit, from any buſineſs or employment whatever, the only reaſon advanced for detaining my property, is the want of being qualified every ſix months, by ſwearing the contents of a certificate as the reſult of my own pleaſure and inclination, when an order of council commands me, and abſolutely prohibits the payment until I do.

A voluntary act is an avowed freedom of choice, and under that denomination cannot, to ſwear juſtly, admit the influence of a compulſory order; but I am not allowed any choice, ſwear I muſt, and ſwear the oath I take is not enforced by order, compulſion, or neceſſity, but a voluntary act of my own, received with equal freedom as the air I breathe, as an indemnification for impoſing an improper oath, I am obliged by the ſame rule to leave my ſignature duly atteſted by a magiſtrate as a record, certainly not of ſuperior wiſdom. To ſwear, then, agreeably to the preſcribed form laid down by the privy council, is obvious to the plaineſt capacity a ſurreptitious oath, concealing its deformity under that mild appellation: for I hope no man is ſo far loſt to all ſenſe of virtue, as to prefer taking an idle oath of this kind, or any other deſcription, when permitted an option, by the very word voluntarily, to decline it.

Inſtructed from my infancy to guard againſt falſehood, as the moſt poiſonous evil that can poſſibly invade the human mind, and to court truth as the moſt beautiful of all moral virtues. I view an oath as the moſt awful and ſolemn appeal which a man can poſſibly make: the preſent judges ſay it ſhould be adminiſtered with caution, and never repeated except when preſſing neceſſity requires! for this reaſon, an oath before them is a public bond of true evidence; tear away the ſolemnity by habitual practice, the ſacred barrier falls to the ground, and every man enters wild and lawleſs on the common of perjury.

It was the language of Mr. Pitt, in the Houſe of Commons, (I aſk pardon for the introduction

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of his name) when a clause was offered for a certain bill late in the last cession, recommending an annual oath, or thereabouts, as necessary for the better payment of that part of the revenue it went to describe, his answer was, such a multiplication of oaths tended to destroy every public principle, promote fraud and perjury, more than any immediate benefit to the Exchequer could possibly compensate to society. I lament, sentiments equally discerning and honorable do not adorn the heart of every man.

Having served under three commanders, not less amiable in private life than eminently conspicuous on the list of professional merit, their parental precepts, their example of rectitude and manners, remain still as an admonishing lesson of advice never to be departed from. To drink from a foul stream, in preference to a clear fountain, for no other reason than a multitude being constantly led by official persuasion to do so, without once designing to examine the contaminated resource it flowed from, or, as a gentleman in the commission of the peace observed to me with evident marks of displeasure, what business have you to object against it, when others do it? would be treating every faculty with ingratitude, and manifest an open indifference for the good of knowledge.

I can pass by the oath: it is frequently done; the terms are low, safe, and practicably easy; for it is inconsistent with common sense to take a voluntary oath as an act of necessity: it is a bad doctrine that goes to obliterate the terror of iniquity by habitual repetition, and actually libels the propriety of justice; but to be forced in any manner, and swear to the contrary! or if the fraud

was discovered, I believe it would torture the invention of the most learned disquisitor to frame a prosecution for counterfeiting a forced, unjust, nominal, voluntary oath. To me, the evasion would be dishonourable, and amount to a crime of equal magnitude as embracing the evil I complain of.

Profane swearing, or any other description of idle oaths, as a passport to receive those wages the law, reason, and equity, does not allow the detention of, under any pretence, in the most uncivilized countries, is forcing a man privately by the most cruel of all tortures, to the commission of iniquity, without being able to advance even a plausible reason in its defence: for I observe, it is not for the prevention of fraud to the revenue, or to prevent that kind of emolument in future, which it goes back to discover, neither is it to prohibit an officer from wandering abroad, when liable to be called for at home, but for a purpose which may be guessed at—delicacy will not allow me to mention.

At any rate, as men of more liberal and independent characters now fill the departments of State, than at the period which gave birth to this curious order, the intention it was introduced for is now done away, consequently a continuance of it is entirely unnecessary: notwithstanding the remote period of its formation, those who advised it, were in some degree sensible that a public oath could not be imposed on any part of the community beyond the walls of the council chamber, unless specifically introduced and authorised by act of Parliament, or so great a people would never attempt to conceal the imbecility of

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a measure, and fritter away their own power, by retiring behind the specious form of 'this deponent voluntarily makes oath,' when an absolute order was in force to carry it into execution, or stop the payment of wages until it was obeyed.

If I am to be precluded from all use of my property, because I do not implicitly swear to error and contradiction, under the vain idea of compulsion being an ample shield against the disgrace of swearing improperly, and that the enormity would revert on those who imposed it, such language is beneath any man that had understanding to perceive, though not fortitude to oppose it; clothed with the benign hand of Providence with health and strength, necessity shall never compel me to look for it by any way dishonorable to myself or repugnant to the nicest laws of equity.

If it is true virtue animates the hero, and emulation is meritorious in the youth, if vice is ugly, and falsehood a deformity; as a senator, and a man of sense, the good of the navy, the benefit of your country, call on you to attempt the extirpation of a custom dishonorable to God, and reproachable to man.

I am, Sir with great respect,
Your very humble servant,

R. BROTHERS.

No. 5, Beaufort-Buildings, Strand.

"*Westminster, To Wit.*" This deponent, *A. B.* Lieu-
"tenant in his Majesty's na-
"vy, *voluntarily maketh oath,*
"That he hath not received
"the benefit of any public

"employment, either at se
"or on shore, between th
"1st of July, 1789, and th
"31st of December, 1790.
(Signed) "A. B."

Sworn this day of
17 before
O. P. Justice.

Admiralty Office, July 10, 1790.

SIR.

IN return to your three letters, dated 25th o May, 29th June, and the 8th instant*, on the sub ject of the oath required to be taken for the pay ment of your half-pay, and requesting for the rea sons mentioned in your said letters, to be relieve therefrom, I am commanded, by my Lords Com missioners of the Admiralty, to acquaint you th the order of council for establishing half-pay r quires the oath to be taken, and that their Lor ships are not authorised to dispense with your n taking it.

I am, Sir,
Your very humble Servant.

PHILIP STEPHENS.

* 21st of April, 4th of May, omitted to acknowledge

M.

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The following Paper, comes from a gentleman well known for his strenuous support of Mr. Brothers's Principles, and who is particularly mentioned by the Prophet in his Books in the warmest Terms of Gratitude and Esteem.

THE Prophecies and revealed knowledge communicated to the world by Richard Brothers, having generally attracted public notice, I think it my duty to state some of them as they have been already fulfilled, and let the world judge of them according to their own knowledge and belief. The truth of them ought to be carefully examined. That such a man will come there can be no doubt of and is expressly mentioned, Jerem. xxviii. 9. "The Prophet which prophesieth of PEACE, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

Richard Brothers prophesieth of universal peace, that shortly will be restored to all kingdoms upon earth.

Book II. page 103. Richard Brothers says, "Are you William Pitt, to whom I wrote in May and June, 1792, informing you of the consequences of this war to your country, when the war was not intended, and of the death of Louis the 16th, which was impossible to

The war ensued. On the 21st of Jan. 1793, the king of France was beheaded. This prophecy has been fulfilled.

prevent, it was recorded and could not be avoided

p. 93. By the same example, if the French army was to be defeated, even again & again, it should recover and conquer likewise.

p. 124. At the time of my writing to the king of England, relative to the king of Prussia, I informed him, as I was commanded, of the certain failure of the combined armies of Prussia and Austria.

Page 98. The king of Prussia will acknowledge the French republic, and also make peace with it.

99. Russia will also quarrel with the Poles, and devour great numbers of them; Warsaw will be set on fire, and the government entirely changed.

The above has been too fully and too fatally fulfilled surely for any one to deny. Prussia was not able to con-

On the 1st Oct. 1792, the Duke of Brunswick retreated, after he had been expected at Paris in two or three days, but ever since the allied armies have retreated, and been beaten beyond any example in the annals of history; and few will now, I believe, assert that they can ever repenetrate France, and restore monarchy.

It is reported he has already made peace; if he has not, in all probability he soon will.

In the Leyden Gazette, Dec. 26, 1794, it says, in the accounts from Warsaw, "That the attack began at five o'clock in the morning, at nine the enemy was in possession of the place —Five thousand Poles were slain in the assault, the remaining 5000 were taken priso-

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quer the Poles, but Ruſſia, the deſtined power, ſoon conquered them.

ners or diſperſed. After this was over, and every thing appeared to be quiet, ten hours after all reſiſtance had ceaſed, about nine o'clock at night, they ſet fire to the town, and began to butcher the inhabitants. The ſick and wounded periſhed in the flames;—the reſt, old men, women & children, periſhed by the ſword. Nine thouſand perſons, of every age and of both ſexes, are computed to have fallen in the maſſacre, and the whole of the ſuburb, except a few ſcattering houſes, was reduced to aſhes."

100. The Spaniſh monarchy will ceaſe by this war, and the Stadtholderſhip of Holland will be cut off cloſe to the ground, according to the viſions of God to me in 1792, and which I communicated at that time, by his ſacred commands, to the King and Queen of England.

Holland is entirely conquered, & the Stadtholder is now in this country.

On the 27th of June 1792, I wrote to the French ambaſſador, then in London, by command of the Lord God, acquainting him with the future loſs of the French iſlands, and likewiſe the fall of the Engliſh.

The French iſlands have been conquered by the Engliſh, according to the former part of this prophecy. The latter part remains to be fulfilled.

Page 154. After this I was in a viſion in the month of January 1792, and was carried away by the Spirit of God to Sweden, &c. The King of Sweden is delivered over for death, and that is the very man that will ſhoot him.

The king of Sweden was ſhot at a maſquerade, March 10, and died March 29, 1792.

155. And when you write hereafter of other things in this country you will be called an impoſtor, a fool, and a liar.

Richard Brothers was taken up by government March 4, 1795; that he has been reckoned an impoſtor by many, the world itſelf muſt allow.

When I ſee this it will make me angry; I'll then begin to kill the people, and I ſhall ſurely deſtroy this city.

Page 180. Oct. 26, 1794, the Lord God commands me to ſay to you, William Bryan, that you are appointed

Mr. Halhed publiſhed his teſtimony January 29, 1795.

Mr. Bryan publiſhed his teſtimony Feb. 10,

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and will be commanded by him, to testify publicly to the world who I now am, and what my future designation is. The Lord God will influence and command numbers of his people, both men and women, to give the same public testimonies.

1795; wherein he acknowledges that he was compelled by the Spirit to write, being against his natural will. Several others have published and are publishing their testimonies. Many also have given their testimonies by letter. John Wright published his testimony Aug. 1, 1794.

192. Oct. 26, 1704. He informed the English government, Judges, &c. that the prisoners now in confinement and on trial for their lives, &c. are innocent.

The prisoners were all tried and acquitted.

These things having been already fulfilled, ought to be a caution to every body how they deny Revelation and Prophecy, and it behoves every person to examine into the revealed prophecies very carefully and judge impartially. Acts v. 39. "But if these things be of God, ye cannot overthrow them."

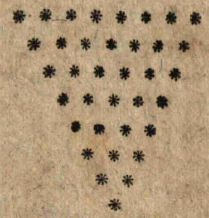
Richard Brothers stands in the Court Calender as a naval officer, Jan. 3, 1783. Surely then his character and behaviour during his continuance in the navy are very easily to be enquired by those that doubt his sanity. Because he quotes Scripture and believes in God, is too ridiculous, who would think, for any person to set him down

either as an impostor or madman. If he has not wrote those letters to government, as he asserts, then he is a false prophet, and the *onus probandi* lays with the ministers, &c. If those letters are established, I think his prophecies coming true, absolutely prove him a true prophet. I have taken every step to detect him in imposition or madness, but cannot in either.

CANDIDUS.

March 26, 1795.

FINIS.



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Any ſpelling-book, we are ſenſible may be uſed to advantage in the hands of a teacher, who is himſelf a good judge of pronunciation; but it is the peculiar excellence of this, that wherever it is adopted, the teacher, however deficient at preſent in that neceſsary accomplishment, cannot remain ſo.

It may be obſerved, indeed, that in ſome inſtances, the author, confiding in his own ſenſe of propriety, has ventured to depart from that pronunciation which has been generally received. How far the public will approve of theſe deviations from former practice, we do not undertake to determine. However, they are but few, and in themſelves not very conſiderable. In all events, we can ſafely recommend this little book as a performance of ſpecial merit. SAMUEL MAGAW, Vice-Provoſt of the Univerſity of Pennſylvania.

JOHN ANDREWS, Principal of the Academy of the Epiſcopal Church in Philadelphia.

New-York, July 4, 1788.

THE Committee of the Philological Society, appointed to examine the Firſt Part of Mr. Webſter's Grammatical Inſtitute of the English Language, beg leave to report to the Society, That we approve of the plan and execution of the work, and recommend it to the uſe of ſchools in the United States, as an accurate well digeſted ſyſtem of principles and rules, calculated to deſtroy the various falſe dialects in pronunciation in the ſeveral ſtates, an object very deſirable in a federal republic.

In Society. Reſolved, That the Society do accept of the foregoing report. JOSIAH O. HOFFMAN, Pres't.

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For ſale at Webſter's Bookſtore,

The *Signs* of the Times:

Or the Overthrow of the Papal Tyranny in France, the Prelude to the Deſtruction of Popery and Deſpotiſm; But of PEACE to Mankind. By J. Bicheno.

"Ye can diſcern the face of the sky; but can ye not diſcern the SIGNS of the TIMES?"

"I have told you before it come to paſs, that when it come to paſs ye might believe."

"Babylon the Great is fallen, is fallen!"

Extracts from the above Work.

Hiſtory no where informs us of any events ſo extraordinary as the late revolution in France. If viewed on all ſides, with its attending circumſtances, by an attentive and unprejudiced eye, it muſt excite the greateſt aſtonishment; and thoſe who have been uſed to unite in their minds the providence of God with human occurrences (whether they approve of this great change of things or not) cannot help enquiring, "Is this from "man, or is it from God? Is it one of thoſe commotions "produced by the conflicting paſſions of men, that riſe "and ſink & are forgotten; or, is it one of thoſe events "which mark the great æras of time, and from which "originate new orders of things?" If the latter, it is undoubtedly the theme of prophecy.

A ſerious application to the ſtudy of the prophecies, and an attentive obſervation of the Signs of the Times, have produced in my mind the ſtrongeſt perſuation, that the utter downfal of the Papacy, the final overthrow of Deſpotiſm, the reſtoration of the Jews, and the renovation of all things, are near at hand.

"Blow ye the trumpet in Zion, and ſound an alarm "in my holy mountain: Let all the inhabitants of the "land tremble: For the day of the Lord cometh, for it "is nigh at hand!" Joel 2.

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