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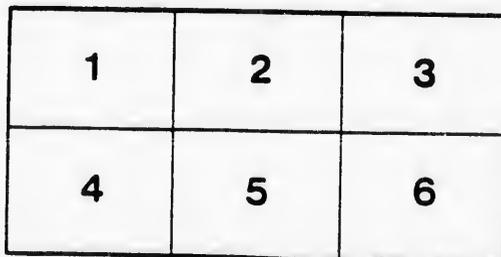
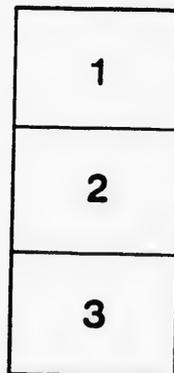
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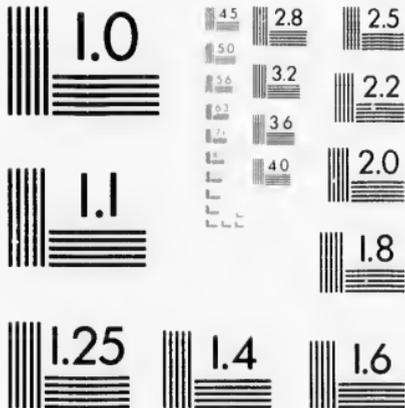
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A
CALCULATION
ON THE COMMENCEMENT OF
THE MILLENNIUM,
&c. &c. &c.

—
THE SECOND EDITION.
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[PRICE ONE SHILLING.]



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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'S PROPHECIES
THAT HAVE BEEN ALREADY FULFILLED.

"EYES HAVE YE AND SEE NOT."

LONDON:

PRINTED FOR B. CROSBY, NO. 4, STATIONERS COURT, LUDGATE STREET.

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THE
MILLENNIUM.

THOUGH there has been no age of the Church in which the Millennium was not admitted by individual 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 Millenarians held the following tenets :

1st. That the city of Jerusalem should be rebuilt, and that the land of Judea should

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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 that 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 faints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were founded upon several passages of Scripture, which the Millennarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress

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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 his hand. And he laid hold on the dragon, that old servant, 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, and 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." Rev. 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 wholly spiritual, and they represent them as not to commence till after the conflagration of the present earth. But that this 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 deceive 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."

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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 in 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

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lution of the Almighty, is by no means apparent at first sight, or to a cursory observer. Something more is certainly necessary to develop 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 prophetic type of its duration: taking (according to St. Peter, 2d 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 yoke of labour and tribulation, (metaphorically signified by the labours 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 expressly said, that the Saints should enter into the *rest of God*, and *e converso*

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verso of the wicked, it is said, “ unto whom I swear in my wrath that *they should not enter into my rest.*”

Now, if we suppose the 5913 years, above-mentioned 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 labour, 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 12 months to comprehend 1260 such days, and these 1260 days to form exactly 3 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 endeavours to explain any prophetical chronology, and may very fairly call those *Divine years*, by which,

which, as Mr. Brothers expresses, it “ *God fulfil his recorded judgments.*” Now admitting the common solar year to consist of 365 days 5 hours 48 minutes $54 \frac{3}{4}$ 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 $23 \frac{1}{4}$ 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.

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years. So that the Millennium will bear the same analogical proportion to the previous duration of the world as that very previous duration itself holds 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,

INTITLED,
"SOUND ARGUMENT, DICTATED BY
COMMON SENSE."

I HAVE endeavoured 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
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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, *ταπεινὸν εἶδος ὡσεὶ περιστερῆς*: 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 Dr. 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 *bonâ 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 that 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 prophecies and mission of Mr. Brothers, and my increasing 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 INTITULED,

“ *THE AGE OF CREDULITY.* ”

THE anonymous Author of a pamphlet, intituled, “ *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,

Id.

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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. "*Woe 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 bataille* of all my doughty opponents has been Daniel's vision, as explained by certain former clear-sighted expositors, to mean four successive monarchies; viz. the Babylonian, Mede-Perfian, Grecian, and Roman.—I have been 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

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Daniel saw this vision after Nebuchadnezer *was dead*, as 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,
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“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 chose 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 splendour, or even existence of *monarchies*: His beasts are meer personages, and his fourth the Emperor of Germany; substitute for, and standing avowedly and ostentatiously

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ously in the place of the ancient emperors of Rome. Eidsras 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 expanded unto his brother Daniel, and therefore it was now explained to him. Eidsras 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 indulgences

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indulgences of popes, are not in this predicament.

Of Mr. Brothers's *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 were no other predisposing cause for this defeat, an attempt to raise the siege of Luxembourg, now seriously invested, would suffice

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fulfice 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,

tion, 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 imputation of falsehood on Mr. Brothers, he has convicted himself of “ *presumption, —ignorance—artifice—and falsehood;*” and here I leave him.

NATHANIEL BRASSEY HALLED.

Pall Mall,
March 25, 1795.

LETTER,

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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 a considerable time after the half-pay was advertised, that a very just application, tho' I believe unprecedented, should

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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; and as an indemnification for imposing an improper oath, I am obliged by the same rule to leave my signature duly attested
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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 practise, the sacred

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facred 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 of his name) when a clause was offered for a certain bill late in the last session, 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 honourable 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

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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 deigning 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 practically 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,

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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.

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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 authorized by act of Parliament, or so great a people would never attempt to conceal the imbecillity of 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

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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, tho' not fortitude to oppoſe; clothed with the benign hand of providence with health and ſtrength, neceſſity ſhall never compel me to look for it by any way diſhonourable 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 diſhonourable to God, and reproachable to man.

I am, Sir, with great reſpect,

Your very humble ſervant,

R. BROTHERS.

*No. 5, Beaufort-Buildings,
Strand*

Wefminſter,

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commanded, by my Lords Commissioners of the Admiralty, to acquaint you that the order of council for establishing half-pay requires that oath be taken, and that their Lordships are not authorised to dispense with your not taking it.

I am, Sir,

Your very humble Servant,

PHILIP STEPHENS,

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*The following Paper comes from a Gentle-
man well known for his strenuous sup-
port of Mr. Brothers' 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 pub-
lic 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 exam-
ined. That such a man will come there
can be no doubt of, and is expressly menti-
oned, Jerem. xxviii. 9. "The Prophet which
prophesieth of PEACE; when the word of
the prophet shall come to pass, then shall

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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 21. Richard Brother's 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, *p.* 13, when the war was not intended, and of the death of Louis the 16th, which was impossible to prevent, it was recorded and could not be avoided.

The war ensued. On the 21st of January, 1793, the king of France was beheaded. This prophecy has been fulfilled.

p. 13. By the same example, if the French army was to be defeated, even again and again, it should recover and conquer likewise.

p. 41. 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.

On the 1st October, 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 re-penetrate France, and restore monarchy.

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Page 17. The king of Prussia will acknowledge the French republic, and also make peace with it.

It is reported he has already made peace; if he has not, in all probability he soon will.

18. Russia will also quarrel with the Poles, and devour great numbers of them; Warsaw will be set on fire, and the government entirely changed.

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 prisoners 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, and children, fell 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 scattered houses, was reduced to ashes.

19. The Spanish monarchy will cease by this war, and the Stadtholder ship of Holland will

Holland is entirely conquered, and the Stadtholder is now in this country.

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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.

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 lots of the French islands, and likewise the fall of the English.

Page 70. 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.

71. And when you write hereafter of other things in this country you will be called an impostor, a fool, and a liar.

When I see this it will make me angry; I'll then begin to kill the people, and I shall surely destroy this city.

The French islands have been conquered by the English, according to the former part of this prophecy. The latter part remains to be fulfilled.

The King of Sweden was shot at a masquerade, March 10, and died March 29, 1792.

Richard Brothers was taken up by government March 4, 1795; that he has been reckoned an impostor by many the world itself must allow.

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Page 92. Oct. 26, 1794, the Lord God commands me to say to you, William Bryan, that you 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 testimonies.

Mr. Halded published his testimony Jan. 29, 1795.

Mr. Bryan published his testimony Feb. 10, 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.

102. Oct. 26, 1794. 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

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Richard Brothers stands in the Court Caster 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, one would think, for any person to set him down either as an impostor or a 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.

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