

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 WOLFE — 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 other 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.

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.

LONDON,

No. 57, Paddington-Street,
11th of the Month called

April, 1794.

Richard Brothers.

A
REVEALED KNOWLEDGE
OF
SOME THINGS
THAT WILL SPEEDILY BE
FULFILLED IN THE WORLD.

COMMUNICATED TO A
NUMBER OF CHRISTIANS,
Brought together at AVIGNON, By the Power of
THE SPIRIT of GOD, from all Nations:

NOW PUBLISHED
By his Divine COMMAND for the good of all Men.

By JOHN WRIGHT,
His SERVANT, and one of the BRETHREN.

LONDON:
PRINTED IN THE YEAR OF CHRIST.
1794.

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A
TRUE NARRATIVE AND JOURNAL
OF
JOHN WRIGHT, CARPENTER,

Who was ordered by the operation of the
HOLY SPIRIT OF GOD,
First from LEEDS in Yorkshire, to LONDON, and from thence
to AVIGNON, in FRANCE.

IN the month of April, so called, 1788, at which
time I lived in Leeds, Yorkshire, the HOLY SPI-
RIT told me, I must go to London, without mention-
ing the reason, or saying any thing more to me. I ac-
cordingly set off, and as I thought, to find out a set of
people that belong to the *New Jerusalem Church*, to which
Salmon and *Mather* belonged, who came to Leeds as
Preachers, who cried it up for some great and wonder-
ful light, such as never appeared before, and of which
Baron Swedenburg was the forerunner, as *John the*
Baptist was of CHRIST.

It was in the month of July, 1788, before I could
effect this Journey, having a large family, and nothing
to support them with, but what I laboured for. It was
with great difficulty that I could procure money to
bear my expences to London, but having an opportunity
of working over hours in summer, I saved a little
every week. I carried with me a few tools, in order
to work as soon as possible when I arrived in London,

which I did in a few days with a person named Job Hoare, Tottenham-Court-Road, that I had formerly known, until the remainder of my tools came.

As soon as I perceived it to be the LORD's will that I should not stop many weeks after my tools came, I left my said master, and went to work with another, named Nash, in Tottenham-Court-Road, at which place a young man named Bicknell came also to work, who one day as we were conversing together about religion, asked me if I had ever heard of the new religious sect, who called themselves the new *Jerusalem Church*. I told him I had heard of it, and asked him where it was; he said it was in *Great Eastcheap*. The Sunday following, so called, I went to the place, where I saw nothing but old forms of worship established by man's will, and not according to the will of GOD, although called by that blessed name of *New Jerusalem*, in which these old forms have neither part nor lot. I saw no one there, except the preacher, whom I knew; he had been a preacher among *John Wesley's* people.

During the time of service, the HOLY SPIRIT bid me speak to a man who was sitting at some little distance from me; I staid until the service was over, and then I spoke to him, when I found him to be a converted Jew, whose name was *Samuel*. He at first contended very warmly for this *New Jerusalem Church*, so called, but I told him by the HOLY SPIRIT, that when the new *Jerusalem Church* was established, it would be established by the Spirit and power of *Elias*, and that all the ministers thereof would be sent forth with the mighty power of GOD, in signs and wonders, and miraculous works, as were the *Apostles* in the day of *Pentecost*.

After we had a little more conversation about his own people returning to their own land, which I told him

him I believed would soon come to pass; he said, I will tell you of a man that is just like yourself, whose name is *William Bryan*; he lives at No. 51, *Upper Mary-le-Bone-Street*.

I went on a week day and found him at home, so very busy at his work, that he could not leave it; but said, I might come at any time when I found my mind free. My answer was, *that is it*. By these words we each of us knew, that the other was acquainted with what it is to be *spiritually bound*, and *spiritually free*.

The *Apostle Paul* experienced the same thing when he said, "I am bound in the Spirit to *Jerusalem*, not knowing what shall befall me there."

The next Sunday, so called, I felt my mind free to go again, but when I came within about one hundred yards of the house, I was directed by the HOLY SPIRIT to stand still, and it would not suffer me to go any further for the space of half an hour, and then it told me to go on. When I came there, I knocked at the door, and *Brother Bryan* opened it. I immediately asked him what had been the matter, and told him how I had been prevented from coming sooner. He then informed me that a circumstance had happened in his family, which would have prevented my seeing him, if the LORD had not retarded my coming, that the affair was but just settled, and if I had come sooner my presence would have been very disagreeable.

We had a very satisfactory meeting together, for our experience operated with each other, as face answers face in a glass.

Amongst other things he told me of the society of *Avignon*. This was towards the latter end of *October*, so called, in the same year 1788.

During our acquaintance in *London*, some of the *New Jerusalem people* before mentioned, asked *Brother Bryan*

Bryan and his wife, and a person that lived in his house whose name was *Noble*, to go and drink tea with them. *Mrs. Bryan* and *Mr. Noble* told my Brother *Bryan* that he ought to have had me with him, he then said, if he had need of me, the HOLY SPIRIT would inform me thereof, and I should accordingly come, and so it really happened, for as I was sitting at home, the HOLY SPIRIT said unto me, Thou must go to *Bryan's*, so I went directly, when I came there, they were coming out of the door. I immediately asked Brother *Bryan* what he wanted with me, *Mrs. Bryan* and *Mr. Noble* began to smile, then my Brother *Bryan* related to me the circumstance before mentioned. On the 15th day of January, so called, 1789, as I was at work in the shop, the power of the HOLY SPIRIT came upon me in such a manner as to deprive me of my usual natural strength and prevent me going on with my work. As I stood still the SPIRIT said to me, Thou must go to *Avignon*, but go immediately to *Bryan*, this was rather an unseasonable hour to leave work, but well knowing the voice, I hesitated not, but went.

When I came there, I asked him, if he knew any thing about going to *Avignon*, he said *yes*, and that he must go soon, for the power of the Spirit had been so great upon him, that he had been obliged to lie down upon the floor. I then went away, and came again the next day, when he told me that he believed he must go that night, I told him I thought he would not go without me, he replied he should, I took no further notice of it, and went away knowing that the LORD had joined us together in the journey.

Before this, my wife and children were come to *London*, and at this time she was nursing brother *Bryan's* wife, who was lying in; we then acquainted them with our intended journey, and immediately prepared to set

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Although being commanded to go this journey, I had no money to go with, having a wife and four children, and had no other subsistence than what I daily laboured for. Brother *Bryan* having no money by him, went to several places where he had money owing, but all in vain, being unable to procure any. He then went to a friend's house where having sat some time, his friend said to him, *William*, " I have " had it in my mind to ask if thou was not in want of " money some times, *Bryan* answered, that was the reason he came there then, and said, if he would lend him some, he would do him a kindness; his friend then lent him four guineas, one of which he gave to his wife, and when he came away, he said to his friend, I have often carried a burthen for thee, but now thou must carry one for me.

A young man with whom I was in intimate friendship bought me several things for my Journey, and also gave me a guinea, which I gave to my wife. He also encouraged us to go our Journey, and behaved very kindly to my wife after I was gone, for which the LORD will not forget him.

My companion *Bryan* came that night and asked if I was ready and said he was commanded to go that night, and if the wind was fair, he should go over directly to *Calais*, and not wait for me, which was a circumstance that I did not expect, for the LORD had hid it from me, and I was gone out, neither did I see him when I came home.

Having provided things necessary for my journey as well as I was able, I went home, where I found my wife ready to take her leave of me, and also to prevent my going to my companion *Bryan's* house, for his wife was so very angry and offended with me, that she could not bear the sight of me. I then took leave

of

of my wife, who encouraged me to go, and gave me half a guinea that my companion left for my journey to *Dover*. I immediately went to bed but slept very little, I arose at three o'clock in the morning, my wife's son, being at home, got up also and prepared my breakfast, he eat some with me, and we gave the poor watchman some, for it was a very cold morning. As I was sitting at breakfast, the HOLY SPIRIT said, thou must go and see *Betty Bryan*, for she has forgot all she had against thee, and wants very much to see thee.

I then turned to my children, who were all fast asleep, and kissed them, and interceded with the great and merciful GOD relating to him their situation, in which for his sake they were going to be left without any outward dependence, and at that time some of them were lying on a bed of *shavings* that I used to bring from my shop, at the same Time imploring him that he would be pleased to bless them, and if one Friend failed, another might be raised up, as I did not know whether I ever should see them any more; for altho our first Journey was to *Avignon*, We did not know it would end there. I took leave of my wife's son who was very good to her as far as his power lay. I then went to see my companion's wife, who was awake listening to hear me knock at the door, she sent my wife down to let me in, saying, that it was me that knocked, but my wife could hardly believe her, when I got up stairs as soon as my companion's wife saw me, she burst into a flood of tears, saying, she was glad I was come; she then ordered my wife to give me a glass of something to keep the cold out of my stomach, saluted me in the fear and love of GOD, in which she desired to be remembered to her husband, so we parted and I went to the coach at *Charing-Cross*, which was in a very little time ready.

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When we had got about twenty miles from *London* it began to rain, and it continued both to rain and snow all the way to *Dover*, so that I was wet through by the time I had got half way. In this situation such reasonings as these attacked me, if the LORD had sent me, he would certainly have caused it to be fair weather, and besides I did not know but what my companion was gone forward without me, and I should have no money to go over to *France* with, therefore I had better go back: as I knew I had been very subject to catch cold, and as I had then upon me a very bad cough, I thought this would be productive of very bad consequences.

But the Testimony of God's power in my heart being far greater than all these, I continued my Journey, leaving all those things to myself.

When I arrived at *Dover* about eight o'clock that evening, I found brother *Bryan* there ready to receive me, having been stopped by a contrary wind, we then eat our supper and went to bed. The next morning the wind being fair, my companion spoke to a French captain, who said he would take us for five shillings each. I wanted my companion to go to the harbour for fear the captain would not come and let us know, but he said he would certainly come, but he did not, and when we went down the French ship had sailed, and the English captain would not take us under half a guinea each, we went on board and landed at *Calais* after a very quick passage of two hours and a half. The officers took some small notice of our bundles, and then we went to the Inn where we got some bread and cheese, a bottle of wine, and our money changed. We enquired the names of bread, wine, and sleeping, in the language of the country, and which way we were to go, and then immediately set off on our journey.

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mercy of the LORD my GOD in not only preserving me from catching cold, but also in totally taking away my cough, so that I felt it no more until after I had returned to ENGLAND above a year, although I had been every winter afflicted in the night with it, inasmuch that they that knew me wondered how I used to stand my work. But thanks be to his HOLY NAME he prepared my back to bear its burthen, for even at the worst of times, I have felt myself as fresh in the morning, and as able to do my work, as if I had had my proper night's rest.

We travelled all that day as far as *Boulogne*, where we slept. When we went into the public-house, the people perceiving us to be foreigners, asked of what nation, they were made to understand that we were English, so they desired an Englishman, that was dining up stairs, to come down and speak to us, when he came, he said in a very angry tone, *What do you want?* We told him we wanted only something to eat and drink, and a bed, he said no more but left us. The people of the house behaved with a great deal of kindness to us, as did all the natives of the country in general, which was contrary to what we expected.

After we had walked a day or two my feet began to fail me and blister, but there was no stopping, for my mind was bound in the SPIRIT to travel on, and although I have had a very weak body, and walked three or four days together with blisters on my feet as large as half-a-crown, yet I was not inclined to stopping, only at nights.

We carried our burthen by turns when we were both in good Health, but when otherwise, he that was most able, carried all, so the burthen generally fell on my companion, as I was very often found to be the weakest man and he most cheerfully complied.

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When we came within about two days journey of *Paris*, and having just passed a city, it being night, we called at a public house to see if we could have a bed, but they told us we could not. We came away, and stood on the road, not knowing whether to go back into the city or not, when an elderly man, that looked like a traveller, and spoke broken Dutch, made us understand there was a public house a little farther on, at which he intended to stop, and that we might go with him, which we did.

He behaved very kindly to us indeed, and went with us within about twelve or fourteen miles of *Paris*, when we lost him in a very extraordinary manner; for it appeared to us, as if he went into a quarry. We waited a long time for him, but neither seeing or hearing any thing of him, we judged by that he was gone some bye way, and would meet us again, but he did not.

As we were sitting by a spring of water, where we had been drinking, there came by a cart that was going to *Paris*, the driver of which we asked if he would carry us; he said he would, stating what he would have for it, which was as we understood, more than we had by us. My companion then shewed him all we had, except a few sous, which was a piece of foreign silver, which was given him for a keep sake, for which he took us, and my companion parted with it, though the last, very freely.

When we were arrived at the house where we were to go to in *Paris*, we found that a letter had reached there before us, stating what bad men we must be, and me in particular, desiring also my companion's acquaintance, to whose house we went, to send me back. He met us as soon as we went into the yard, and told us what a letter he had received, by which I perceived

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he had conceived some small degree of prejudice against me; however, he ordered his servant to make a fire in a separate room, to prepare water and every thing necessary for washing and cleaning ourselves; then took our linen and stockings that were dirty to wash and mend. As soon as we had cleaned ourselves, we were desired to go down to supper, but I told my companion *Bryan* that I must not go down to supper, the *Spirit* not permitting, because the man did not receive me with kindness, with which my companion was satisfied. So he went down to supper, but the same *Holy Spirit*, which would not permit me to go down, would not permit him to eat, until he had brought up my supper first, which he faithfully communicated to the man, and then brought up my supper, but this was unexpected by me, for the Lord had concealed it from me.

The next day the man was fully satisfied of our journey, and behaved with the greatest civility and kindness to us both, so did all the family. We stayed there three days, and then informed him we must pass forward on our journey. He then asked us if we had any money; my companion told him we had only a few sous, I do not know the number exactly, it was very few. He then asked us how we meant to go, having no money; we told him that was no concern, for He that sent us, would provide for us. He then gave my companion five Louis d'Ors, and provided a knapsack to carry our linen and stockings in. He also asked us what we should do for an interpreter. My companion *Bryan* told him, if we had need of one, there would be one there. He then said, that it would be best for us to go by water in the boat to *Auxerre*, and then ordered some victuals and wine to be put into a basket, and also went with us a little way in the boat. We took our leave of his family, and went on board. When we had got

up the river a little way, the boat stopped to take in some passengers, amongst whom was one that had been an officer in the French army, and taken prisoner by the English, so that he could speak a little English, to whose care our *Paris* friend recommended us, but he had not long been on board before we were well satisfied that he was a loose trifling man.

When we were come within about a day and a half's walk of *Auxerre*, many of the passengers left the boat, and walked over land, of which we were acquainted, and I was made sensible by the HOLY SPIRIT, that we had better stop in the boat; and if the person to whose care we had been recommended would go out, to take no notice. I mentioned this to my companion *Bryan*, who was of the same mind; but through the hurry and bustle of the people getting out of the boat, and I not sitting still, I lost sight of my *Inward guide*, and got out of the boat with the other people, and went with our *external guide* to an inn with several others, where we had some supper, it being late at night we went to bed. The next day we travelled on foot within a few miles of *Auxerre*, where we slept all night, and our guide, with several others, ordered a grand supper, far superior to our situation. Here the LORD made me smart for my folly in not following my *internal Guide*, which He in his infinite mercy and love gave to me, not only as a *Guide*, but as a supporter and comforter through all all my troubles, and who, also when I did amiss, became my *reprover*.

This grand supper, which was sweet to others, proved bitter to me. The next morning we set off for *Auxerre*, and arrived there early in the day: when we had dined, our *Guide* wanted to stop there all day and night, but I told my companion *Bryan* that we must not stay with him, for we must go on and not be stopped

on our journey, unto which he agreed; so we being determined to go on, our *Guide* went with us, but much against his will: he went with us as far as *Armay le duc*.

After we had walked four or five leagues from this place, nothing would serve him but a Post-chaise to travel in. When we were come within about a league of the place, I was bound in the SPIRIT of the LORD to leave him, and the direction given to me was, not to say any thing about it, but when I arrived at the place, not to stop at the Inn, but to go strait forwards by which my companion *Bryan* would see that it was the will of GOD: and would settle with him and go with me, although it was almost dark, which all came to pass.

As soon as we had left him we were like men that had been heavily laden, and had now lost our burden. We walked about three leagues that night, although in the dark, with very great comfort and satisfaction of mind, and we were always best when we were alone, both in *spiritual* and *temporal* things.

The next day we came to a place where we dined, about six leagues from *Challons*, and as either one or both of us wanted shoes, we got them there. Whilst we were sitting at dinner, I was inwardly loosed from the very strong binding that I always had, of going forward, and it was said to me by the *spirit* that we might stop there all night, at the same time assigning no reason for it. I mentioned this to my companion, who was willing to stay; but on enquiring when the boats went from *Challons* to *Lyons*, I found that no one could give us a positive account. A *reasoner* then started up, and said, you had better make sure; to which I gave way, and so we went to *Challons* that night. We had not gone above a mile before it began to rain, and

snow

snow very heavily, the wind beating very strong in our faces; so it continued until we got into the town.

The great and ever blessed GOD in his infinite mercy to my *soul*, in order to make me take better care, caused me to severely smart for this inattention, by taking away the support of his HOLY SPIRIT, which he abundantly bestowed upon us both, leaving me alone to myself, to feel and bear the fatigues of a weary body, and at the same time reproaching me with my folly, and not suffering me to feel any degree of *gratitude* or *repentance*, but the dreadful effects of a hard heart. Neither was my companion suffered to speak any thing of comfort to me, whilst he enjoyed all the *blessings* I have before mentioned.

When we got into the town it was with difficulty we could procure a lodging, and when we had, the people would hardly let us have any fire to warm ourselves and dry our cloaths, although we scarcely had a dry thread upon us.

It was some time in the night before I felt any thing of the LORD's kindness, when I very sensibly felt the HOLY SPIRIT removing the hardness from my heart, and restoring to my *soul* all its former *blessings* , for which I was very thankful, and my *soul* humbled in the dust.

We got up in the morning and went to the water-side, where we found the boat did not go until the next day, which was the first after the hard frost, by which the river had been frozen up. We went down to the water-side again the next morning, where we unexpectedly met our *external Guide*, who told us he was in distress, and had been obliged to pawn some of his things. He asked my companion *Bryan* if he would lend him a *Louis d'Or*, which is about twenty shillings English money; my companion consulted me, as we

were

were one, the LORD having united us together, so we let him have it as it was a time of need; he promised to give it us again when we got to Lyons; then we went together in the boat to Lyons. I do not recollect that any thing in particular happened to us during our passage.

When we arrived at Lyons, our Guide took us to an Inn, where he said he should get some money for us; but after waiting two days we were none the better, so then we pursued our journey.

One morning, when we got about half way to Avignon, as we were walking along, it being the 14th day of February so called, I had a particular knowledge given me of the very near approach of the death of one of my children, whose name was *John*, which caused me to burst out into a flood of tears, neither could I help it, for it appeared to me as if it could not be avoided. We soon after stopped to get some breakfast; I tried to eat but could not, neither could I conceal my weeping, although I tried very much whilst we were in the house. After we had left the house about half an hour, the HOLY SPIRIT favoured me with a further degree of knowledge that he was not yet dead. I then said to the LORD, if his life can be spared according to thy *divine will*, I should be glad, if not, thy will be done, so I gave him freely up, and then my mind began to be calm and serene. I soon after had for answer his life should be spared. My companion was not eager in asking what was the matter, for he being acquainted with the dictates of the HOLY SPIRIT knew when the proper time and seasons were, when to speak and when to hold his tongue. Besides he had known me break out into floods of tears before then; once when I thought my wife and children were likely

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to be in want. But thanks be to Him who knoweth all things, and who hath all men's hearts in his own hands, and who answered my prayer, for he did not suffer them to want, for as one friend failed, another was raised up, whose names I would here insert if I thought they would not be offended.

Soon after this we overtook a waggon that was going to Avignon, in which there was a Swiss soldier, when he saw us, he invited us to ride, giving us to understand that we might ride for a trifle, so we consented, and rode within a few leagues of Avignon, where we slept that night.

Next morning we sat off before the waggon, and the soldier told us, that he would go a cross-country-road with us, which was a great deal nearer, and that we should meet the waggon again before we got into the city. But however, by some means he missed his way, and the waggon got into the city before us, but he went with us until we came within sight of the city, although it was a great deal out of his way: he behaved with a great deal of civility, so then we parted, and my companion Bryan put his hand into his pocket, and offered him what money came first to his hand, which the man objected taking, intimating, that what he had done was merely out of pure friendship, but we insisted upon his accepting it, and then we parted.

We then went down a hill which took us to the river that went to Avignon, where we washed some of our linen, and sat down under the bushes until it was dry, when it was, we put it on, and went into the city. As soon as we had got a little way within the gates we saw the wagonner with whom we came, and he went with us to the house where we paid him for carrying us: we now found we had the same sum of money remaining as when we got to Paris.

We were received at the door by one of the brethren, and a person who could speak English; he had arrived there a day or two before from another part of the world. They then took us up into a room where we washed and shaved ourselves, after that we were taken across the street to another house, and then into a large room where there was a table spread nearly the whole length, when we got in, one of the brethren told the man that could speak English to tell us, that that table was provided by the LORD, and when we wanted any thing to eat or drink we must come there, where we should find a servant ready to wait upon us. They also provided every thing of wearing apparel, and every thing else we stood in need of, and some money to give to any poor person we thought proper, saying they had orders from the LORD so to do. A few days after I sent a letter to my wife, and therein mentioned the circumstance relative to my child *John*, as before mentioned, desiring to know what had been the matter with him, she sent me word that *John* was the best in health of all the children. When I shewed the letter that my wife had sent, to my companion *Bryan*, he said I had been deceived in the operation, I replied if I had been deceived in that, I had likewise been deceived in all the others. But when we returned to *England*, we enquired again, and then my wife told me, that on the same day I had had the *Revelation*, *John* met with an accident that had very nearly cost him his life. The reason that my wife gave me for not sending me word, was, that she was afraid it would have given me a great deal of uneasiness.

After we had been there two or three weeks, our *Paris* friend unexpectedly came to *Avignon*, who was admitted into the society before us, in order that he might

might be our interpreter, and he translated all our questions and answers that came from the WORD of the LORD. After we were admitted into the society, many extraordinary things were communicated unto us, an account of several of which are published in this book.

We met every evening at seven o'clock to commemorate the death of our LORD and SAVIOUR JESUS CHRIST, by eating bread and drinking wine. Very often when we have been sitting together, the furniture in the room has been shook, as though it was all coming to pieces, and upon enquiring what was the cause, we were told that it announced the presence of angels, and when these were not heard the brethren were always afraid that something was amiss, and so enquired at the word of the LORD.

I must here take notice of a particular circumstance that happened whilst we were there; one day all the Brethren received an order from the HOLY WORD to go unto a small mountain a little distance from the city on a religious duty, and being ordered, until the appointed time, to keep the society secret, we every one looked to see if any one saw us, and we could see no one; but after we had done, we saw within about sixty yards of the place a man as we thought sitting under a tree, the sight of whom, rather surprised the brethren, he was apparently eating bread, the brethren asked him who he was, he said a traveller that had come out of ITALY to see his relations at *Avignon* who were all poor, so he was going back. The brethren gave him some money and left him, but one of the brethren having some thoughts, that he was something more than MAN, enquired at the word of the LORD, and the answer was, that it was the ARCH-ANGEL RAPHAEL.

When we had stayed six months, I enquired at the word of the LORD, if I might return to my family, as also did my Brother *Bryan*, the answers are in the *Relations* in this Book, which were yes. We were well supplied with money so that we had no need to walk all the way, and we had a very handsome sum left when we landed in *England*, which was in the month called *September*. There happened nothing particular in our journey home. When we arrived there I found my family as well as could be expected, and in a few days I went to work again at my business which I have continued ever since.

The 15th. day of the month called *April* the *Spirit* said, thou must go on the *North Road*, and thou must go to morrow, and it saying no more, I thought it was to go into *Yorkshire*. I obeyed, and went on my Journey, without saying any thing to any one, and having my eye fixed on the guidance of the *Spirit*, who went before me. When I came to *Barnet* I wanted some refreshment, and I had a desire to go into several Houses, but the *Spirit* was not willing until I came to the last House but one, where I got something to refresh myself, and having sat a little while, I went out expecting to go forward, but when I had got into the high-road, the *Spirit* said stand still, so I stood still for the space of ten minutes, not knowing which way I should go next, during which time, a man on foot came by me, as soon as he had passed me, the *Spirit* said, join thyself with that man, so I followed the man, who turning himself round and seeing me coming, stopped and asked me how far I was going the *North Road*, I said for any thing I knew, I was going as far as *Yorkshire*. The man was very glad, and I walked with him two days, and slept with him one night. He told me that he had come out of *Scotland* by Sea, in order

order to Trade, and that he had intended to have gone back the same way, but the impress breaking out, he was afraid, and so was returning by land. He also told me, that he travelled all over *Scotland* selling his merchandize.

To this man I communicated my journey to *France*, and what we met with there, and of the fall of the faith of *Mabomet* in the *Holy-Land*, the conversion of the *Jews* to the *Christian faith*, their return to their own Land, all which the man believed without any hesitation.

As we were walking the second day in the afternoon, the *Spirit* said that my wife had got into a reasoning state, and that she would not be satisfied without my return, but saying no more, I went on until we came to a town on the other side of *Alconbury-Hill* where we went into a Public-House to get some refreshment, whilst we were sitting there, the *Spirit* said that I had spoke what was necessary to the man, I must now return for my wife's sake, whom the LORD at this time bore with, and that I must go into *Yorkshire* another time, when in reality she would want me more at home, which certainly was the case, for I was in *Yorkshire* when she was delivered of her last child, which happened on the 30th. day of the month called *July*, in the same year.

So then I parted with the man, who was very sorry, and wondered that I should meet with him in such a manner, go with him so far, and then so suddenly return back.

On the 10th of the month called *August* 1791, as I was going along *Parkstreet* to my work before five o'clock in the morning to Mr. *Fisbers* in *Green Street*, I saw a man coming on the other side of the street, without a hat, shoes, stockings, or neckcloth, his shirt

shirt collar open, and a book in his hand reading, with a great coat wrapped loose round him: the *Spirit* bid me stand and look at the man, so I did, and as soon as he had passed me, the *Spirit* said, join thyself to him, but an evil reasoner said, thou cannot, without losing a quarter of a days work, I immediately felt a cloud of darkness come over my mind, so I went after him, but was obliged to run, the cloud being then taken away. Thanks be to the ever blessed LORD GOD whose tender mercy is ever over all his works, and in particular them that fear him, and began to speak such things as the *Holy Spirit* gave me, which I soon felt the man received, and who afterwards told me that he at that time was reading a supposed famous writer, whose name was *Locke*, and that what I had said to him was exactly in opposition to what he was then reading, and that it was so clear that his ideas and understanding were changed to things of greater importance. I communicated to him our journey to *Avignon*, and the same things I had told the other man, who afterwards himself travelled to IRELAND and spoke of these things to many people there. His name is JOHN BARROW, is a jeweller, and works for a jeweller in *Crown Street, Oxford-Road*.

On the 14th day of the month called July, 1791, was the first time I ever saw or heard of RICHARD BROTHERS, which was by the divine Providence of GOD, for which I sincerely thank him, and is as followeth,

The foreman's son of the shop where I work was saying, that he had been reading a book of a Prophet that was then in *London*, I immediately asked him if he knew where he lived, he said, if I desired he would bring me a direction, I thanked him and told

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him I should be glad of it, and he was as good as his word, for he brought me the second book of the Prophecies in which the direction was. I read a page or two and I was well satisfied, for the language was sufficient for any one who has any spiritual discernment. I went at night to see him, and as soon as he had spoke two or three words, I said, I have seen many, but never saw any, that I was so well satisfied with before, and the testimony of the HOLY SPIRIT was to me, *this is him*, of whom MOSES and the *Prophets*, and *John* in the *Revelations* spoke of as the true representative of JESUS CHRIST, the son of DAVID the KING of the JEWS, the rod that comes out of the stem of JESSE. A rod signifies something to scourge or smite with, this is the *Lion* of the tribe of JUDAH, which many people think to mean CHRIST, but the testimony of the *Prophets* concerning CHRIST, *is*, that he was led as a sheep to the slaughter, and as a lamb that is dumb, so he opened not his mouth, which any one that will lay aside his acquired wisdom, knowledge, and prejudice, can never make the LION, and the ROD agree with the prophecy, the life, dispensation, and whole character of our LORD JESUS CHRIST upon EARTH.

The brethren at *Avignon*, told us, that the prophecy of *Christopher Love* was true, and that such a person therein described would most certainly arise in *England*.

Copy of a Letter received from
RICHARD BROTHERS.

IN obedience to the sacred command of the LORD GOD, whose servant and prophet I am, I inform you that I am instructed by Revelation from him, to desire you to publish for the benefit of all nations the revealed knowledge communicated to the Society at Avignon, of which you and William Bryan, his servants, were members—Of what he has designed shall be speedily fulfilled on earth: and likewise I am shewn and instructed to point out to you, the parts of the written book which the LORD my GOD orders to be published, and those which he orders to be suppressed.

RICHARD BROTHERS.

London, 16th of the Month
 called July, 1794.

To John Wright.

*R. Brothers—
 Sure if he be not a
 Second Muggleton*

REMARKABLE PROPHECIES.

Revealed to the SPIRITUAL SOCIETY at AVIGNON,
 Relative to the PRESENT TIMES, and approaching
 LATTER DAYS,

Faithfully copied from the Journals of the said Society in the
 Year 1789,

And are now PUBLISHED By Divine command through
JOHN WRIGHT.

A MEMBER thereof and brought from thence by Him.

THE People of the *Adriatick* who celebrate with so much pomp, the feast of the *Ascension*, will not solemnize in that year; they will be employed in doing penance, they will experience terrible disasters both on land, and at sea, the SON of GOD is coming to punish them.

ROME will be the Theatre of great events, the sound of the drum will be heard on the mount *Marius*, Troops will come down from that mountain, and will march beyond *Parma*; and the *Capital* of the world will experience great calamities.

You will soon see the pride of the *Mabonetan* in the field; several sovereigns will unite to lay it low. It is then, that the GREAT LIGHT will appear. These perfidious enemies of the Name of GOD will keep themselves up for a Time in their obstinacy, and in the mean Time, will grow up him who will destroy them. Before the end of *this year*, they will begin to shew their *fierceness*, and you will hear of extraordinary things and memorable feats. You will hear that the world is filled with trouble and dissension. *Father, son, re-*
 D *lations*

lations, friends, all will be in motion; and it is in that year that all will have its beginning.

Remember, that the face of the world will be changed, and you shall see it restored to its first state. The *ibrones* shall be overturned, the *asib* shall be furrowed, and change its aspect. Those who shall be alive at that time will envy the fate of the dead.

In a proper time you will see erected to the true GOD and his relations, a magnificent TEMPLE, at the price of many efforts, great trouble and much sweating.

THE WORLD will very soon be filled with trouble. Every where people will experience misfortunes. I announce it you before hand, and I am going to explain it to you. The shepherd will forsake his flock, the sheep will be dispersed. He will oppress another land, and the nations will rise up in arms.

Very soon you will learn the sovereigns have put the SULTAN to flight.

You will learn very soon that a part of the world is in confusion, that the *chiefs* of nations are armed one against another. The earth will be overflowed with blood, you will hear of the deaths of several sovereigns. They give themselves up to luxury, they live in pleasures, but at last one of them will fall and make an unhappy end.

At the ninth year, the children shall be solemnly offered to the mother of GOD at GENATZANS, at that time you will already have made the barbarians feel the blows that you are to give them. Yes, at that age so very tender united to you too, and to others: CHARLES will take up for the first time his arms, the glory of his name shall spread every where.

The ways are preparing, the revolutions are coming on; we shall cause to tremble from the pride of the

MAHOMETANS,

MAHOMETANS, we shall throw the people into consternation, very soon the SULTAN will be seen in the field.

The death of the KING of PRUSSIA will be known; the PONTIFF will lose his power, and a Republick will undergo great disasters.

All the events of this century have been foreseen; and no century has been distinguished by so many prodigies; but the ensuing century will be filled with still much greater.

The fire is kindled, the moment is come, the MAHOMETAN is going to fall. ASIA and AFRICA are staggering; fear pursues them, and they have a glimpse of the fate that awaits them.

Two powers will unite to ruin ASIA. The TURKS will imagine themselves supported by two powers, who will turn against them. The KING of POLAND will act against the interest of his nation, which will give great dissatisfaction. The CROWN will become vacant: the *Poles* will be sometime uncertain in the choice of another; but the nation will make it unanimously fall on him whom HEAVEN has appointed.

During that interval the usurped empire will fall, and will make the enterprize easy for the new KING. The cross of JESUS CHRIST shall be set up, and triumph in those vast countries where it has been so long despised. The PALESTINE will become again the most fortunate country on the earth; it shall be the centre of that faith, of which it was the cradle; and from thence faith will spread itself all over the earth — all the people will embrace it. The world will become again what it was in the beginning. The

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enlightened JEWS will embrace the *Catholic faith*. All people will acknowledge one GOD — the only true GOD. They will be guided by one only PASTOR, and governed by one sole master.

Three powers are in danger of losing their estates. The S C E R D O C Y will be humbled; EUROPE! EUROPE! ITALY! ITALY! will most certainly experience a scene of calamity, if thou dost not return to thy GOD with sentiments of a true repentance; thou hast not preserved a spark of real true faith.

The *second Zion* has contributed the most to misguide the spirits of men. She has introduced new GEN-TILES still more monstrous than those who have reigned upon the earth. She only wants the statues of the gods to resemble the ancient times. Yea, they have been replaced by these carnal divinities, to which they render a sacrilegious adoration, and lavish an incense to them which they refuse to GOD: it is on this they build their pride.

That deplorable time, in which the living will envy the state of the dead, is at hand; and for some years will be seen the accomplishment of the prophecies of JEREMIAH, which is believed have already been accomplished. But it is in the present times that they will be entirely fulfilled, and you will see a general dispersion of the human species.

THE end of this century will be a series of calamities for the people; very few men are struck with the rapid decline of the present age. *All the nations* will be enlightened to see their dangerous errors. They will acknowledge how much they have been deceived by the masters who have instructed them, and they will be desolated at the thoughts of having lost so precious a treasure, for having believed such rascals. But

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at the marked time, how many errors will they not abjure? When our children every where, in the name of their GOD, shall make disappear their impious and their monstrous errors, and thou CRESCENT, who so much at this day applaudest thyself, the lustre with which thou shinest is very soon going to be eclipsed; thou didst tread under thy feet the name of thy GOD, to submit thyself to the laws that were imposed on thee by a monster spewed out of HELL. Thy unjust conquests have long enough spun out the time of thy empire, and thy power from one pole to another, is far enough extended. Thou dost not suspect that thy ruin is so near, and thou dost not know him who is growing up to operate it.

The *superb Eagles* will also lower their flight, and they will be punished for their obstinacy, in not having acknowledged the true path of faith, but above all the audacious Greeks.

Very soon, very soon the incarnate WORD of the GOD of the universe will be acknowledged, and he will receive that honour, of which, in this inhuman age, he was robbed of, By whom? By those very people who had the Light in the greatest abundance. They have at this time enlisted themselves to second the efforts of his enemies. They have declared a horrible war against the Christian name, as well as against the name of GOD and of the SAINTS.

The sun, the moon, and the stars, will fill the earth with troubles. The end of this age will be a long series of calamities, which will extend to all the nations in every place. The face of Religion will be changed, ostentation will be suppressed, and temporal authority will pass over into other hands.

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The time of the wonders of GOD is approaching every day. HE will strike the earth, and the darkness of the night will bring on desolation, and its shadow Death.

The serpent of the abyss will not much longer possess the corrupted generations of the earth, when there will be nothing else but vengeance for the incredulous and the impious. All will be miracles. Very soon the ETERNAL will come to walk over the darknesses of the earth, to dissipate them by his prodigies and power.

Here is the time in which GOD will break the law made by the children of the earth. Here is the time wherein he will reprove the science of men, and here is the time of his Justice which is that of his prodigies.

This is the time that we must believe all those who announce the new reign of the LORD, for his Spirit is with them.

In the day of vengeance, when GOD will have cursed the impious, he will place the fire of his anger at the four corners of the earth, and the winds of the heavens will blow to burn up its inhabitants. Terror, Death, and woe to him who in the time of his mercy by his mistrust shall be against his GOD.

At the time of the times, GOD will come to give the stroke of Death to his enemy, who has fixed his throne on the highest mountain of the earth. In the time of the times he will precipitate his dominion into the abyss. Behold, the day is coming in which will precede that of the new reign. GOD will announce it by terror, and he will mark it by prodigies.

The AGES have not now long to linger for the accomplishment of the promises of the ETERNAL, and they

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they will not carry to other generations his justice. The ETERNAL calls the time and the times, which walk in the shadows and days of darkness without light and without strength, to come and change the face of the world, and commence his new reign; this is the time of the new heavens and the new earth.

The time is at hand when the ETERNAL will come to separate the children of his righteousness, and to bruise under his feet those distorted vessels who are void of his love, and who are still drawing at the source of iniquity.

The signs announce the word, they are on high, they are below, and when the abyss shall conceive her signs, the children of the earth will eat the flesh of their arms for not having known how to distinguish them. Death will demolish the mountains of the WORLD. The ETERNAL will enter at the time of his vengeance. Life will remain for the children of his city. In that time the reeds will become cedars; the wicked will fall not to rise again, and death will destroy both their roots and their branches. The time approaches and is hastening on, in which the rock of the age is ready to be broken.

The time of the times arrives at the time, the day of the days arrives at the day which is to produce the moment. Woe! to the blind of the world.

This is the time says the ETERNAL, wherein I will confound the law of the members in the rottenness of their flesh, for that law has governed the affections of mine, and Death shall have no more empire over their Spirit, nor over their heart.

When the time shall arrive, it is then that God will be great, it is then that the nations will overthrow their Idols, it is then that ISRAEL will be born again, and that even the children of JUDAH shall acknowledge

ledge at last, that HE was the GOD of all ages, and that HE is the GOD of every people.

The time is short, the time approaches, the Bow is bent. Very soon the *Angl* will come down, and the *earth*, the bowels of which will open to swallow up the heart of the dead.

Here is the time wherein GOD will walk over the nations of the earth, after which will come that time, wherein GOD will enter into the *valley* of combats, and in the time of his vengeance he will come to desolate the *earth* to make his NAME adored. The time of his new reign is at hand, when the harvest of the ungrateful sons shall be cast into the gulphs kindled by his vengeance.

HEAVEN is already going to permit *hell* to ransack the earth, already with more speed than the *lightning* itself, that cruel vermin is going to overrun the universe. Their *hatred* and their *fury*, *discord* and *rage* are going to advance the dreadful moment in which *death* is going to punish the guilty, to begin their torments afresh. But be ye afraid of nothing, their *rage* is without *power*, against them whom HEAVEN has chosen.

The light from above will dazzle the eyes of all mankind, the *impious* will tremble, the *proud* will bend his head, the *just* will raise his up, and in adoring the supreme wisdom will acknowledge that the HEAVENS declare war to the obstinate *only*, to bring them back, and to fix at last for ever on the *earth*, happiness and peace.

For the immortal glory of the GOD of the universe will come very soon to lay low the mountains and fill the valleys, to make a sure path for those whom he has chosen.

Desirous of being to themselves, and seeking only themselves, they will keep in pay infringing my law.

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an unfaithful nation to which they will very soon prostitute themselves, the succour of these people will cost them very dear, for *that nation* comes to kindle the fire of my anger, which will devour them. As unstable wolves they watch for their prey without blushing. Their chiefs more ardent still in going astray lead them themselves astray. Let us push on, let us push on say they in their intoxication. Both the people and their chiefs. Let us drink plentifully of the cup of delights, that we may plunge into it again to-morrow, and for ever. But in fine flying from *abyss* to *abyss* they shall at last know the arm which punishes them, for having dared, instead of imploring his aid, to have recourse to his enemy.

The ETERNAL has spoken. I shall simplify all things for the happiness of my elect. The moment is at hand when the confusion of languages shall no more be an obstacle to the knowledge of the TRUTH.

Against that nation, says thy GOD, I will assemble the people of the earth, to be revenged of their iniquity. My justice exacts it, as also my love to comfort them, so does my goodness which calls them, and my clemency in fine, in order to pardon them.

I come from all parts gathering my elect. Woe! to those who make any opposition, who want to constrain and persecute them. Their black projects will become useless. I will give the empire to my elect, and their virtue shall repulse the injuries, the malice, and the pride of all my enemies. Then, then I will send my Spirit which shall be spread all over the earth, to judge righteousness and dissipate iniquity.

When the Impious and his *Superb Eagle*, in his fury shall return upon his heels, will dare to declare war to the GOD of Heaven, every thing will immediately give way to his pride. He will dare to make victims

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for himself among the saints whom Heaven has chosen. He will dare to profane their asylums, to appropriate for himself the gifts of the ETERNAL by the blacked of crimes; and by his success strengthening his pride he will believe himself master of the world. Then then HEAVEN will stop him, a feeble child will subdue his valour, and his fall will testify, that in the sight of the ETERNAL, there is no other power but the power of his arm.

Very soon, very soon the arm of the ETERNAL will go, and punish as far even as those countries, the ungrateful people who were deaf to his voice. The earth then, parched in its bowels will no more yield them its fruits. Death will reap the head the most dear. And those in fine which he will have spared far from these borders which saw their birth, will go to other nations to finish their unhappy life in pain, shame and remorse.

Oh! BABYLON in varication thou surpassest the ancient BABYLON, and thy malice calls at the throne of thy GOD for his vengeance, and his vengeance cometh. For this is what the ETERNAL hath said, if thou wast seven times stronger, if thou wast seven times more in number, I will level thy towers, I will break down thy walls, and thy people shall forsake thee. Besides the true GOD, thou didst place in thy temple, the infamous idol of BAAL, and didst exact from the earth an horrible worship to that infernal monster. But the ETERNAL has marked his tomb within thy own walls, and in their ruins stifling with him thy pride, and thy effeminacy shall see the end of thy prophecies.

The inhabitants of that rebellious country will experience the fate of SODOM and GOMORRAH. The

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ETERNAL has sworn that many of their cities set on fire by rains of burning sulphur will be consumed by the flames. Other cities buried in the abyss will be covered with the highest rocks, others again swallowed up by the waters will disappear in an instant, and many in fine ransacked by the sword, will become the prey of the enemy, who will share among them the remains of the EMPIRE. O! Sodom, impious chief, bend thy audacious head, think on thy crimes, and lament thy fate, He who threatens thee is already on the threshold of thy door, thou wilt not be able to avoid him. Then thou wilt cringe, and those by whom thou didst reign will sacrifice thee to satisfy justice. The veil of thy death will come and cover thy eyes, and joy will cloath those that should wear mourning for thee.

They gave themselves up to injustice, they commit iniquity, they break the law, by changing its essence, and their pride dares to punish the just, of whom the pure heart offers up to the ETERNAL his zeal and his homage, which he refuses to their impiety. But the ETERNAL will drive out of his temple those unworthy mortals, who with an unruly audacity dare to seat themselves at his side. Then shall my elect be in their stead, to re-establish in the HOLY PLACE, the true worship, respect, prayer, and love.

What have they done to merit the preference that my heart had given them? Do they instruct them of my WORD? Do they think of my gifts? Tell them all, the ETERNAL hath sworn to remember your works at the day of the day which he has prepared for you. Harken then to the voice of wisdom which called you, and you refused to hear.—Fly the deceitful baits of the enemy; love, love, see, pray, for the moment approaches that is to enlighten you; and if your hearts not very faithful to my voice remain until that moment

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going astray, I will destroy your hopes, I will annul your happiness, and the calamities which are going to cover the earth, will come upon you as a torrent overflowing the fields, and drags away with it all that was sown.

Now is the time, says the ETERNAL, in which many nations listening at last to wisdom, will seek my face. I will unite them, they shall become my people, and I will dwell with them.

The nation which I render eminent amongst the nations, thou shalt see it a prey to injustice, to fury, and to rebellion. To give herself up to her caprices, she hath disdained my paths, and her pride puts her confidence only in the strength of her own arm. But the ETERNAL, to wash away his injury, will very soon cause the blood to flow of the proud, the impostor, and the impious, without expiating the blood of his elect.

The GOD of Heaven is already upon the earth in every place, seeking his elect. Her whom pride has seduced, whom a mad hope intoxicated, very soon a prey to the most dreadful reverse, will acknowledge that the sole power of the GOD of Heaven rules this universe, and that he looks in anger on those, whose hearts in receiving his gifts, dares to forget the hand that bestows them, to give themselves up to injustice, and to hearken to nothing but their own ambition.

Reveal to him the terrible vengeance with which the eternal is coming to strike the ungrateful: Terror, affliction, and slaughter, are already preparing: the moment which is to sweep off from the earth the guilty, to deliver them up to the most dreadful torments.

Woe! then to the soul of the superb, who will have fixed his hope in his own strength, his power bowed to the level of the earth will be trodden down under foot; and the ETERNAL, from the midst of his people, will roset out for ever his remembrance. The

The enemy of mortals, jealous of their homage, still employs delusions to seduce them; but when their hearts submissive to wisdom sincerely seek the truth, HEAVEN will not any more permit the fabricator of lies on their confidence.

Very soon I will strike the house of the impious, and I will shake it, to its very foundations. I will curse his scepter and his Empire, and I will confound those who submitted to them, and his malignant joy which seduced innocence, I will change to tears of grief, and overwhelm him with my fury to unveil the blackness of his soul.

Very soon, witness of my vengeance he will see fall before him, SHE, who was seduced by hell and my enemies, I will break her bow, and I will blunt their arrows, and those who believed her, shall find in her flame the punishment of their rashness.

The roads are filled with tumult and confusion. Hell less confident in its fury carries in every place its vigilance, to ravage, destroy, and overturn, if it was able, the projects of the clemency of the GOD who deigned to chuse YOU to put an end to its delusions, and to drive away its unworthy imps.

Very soon sayeth the ETERNAL. I will refuse to the earth the moisture of Heaven, and the earth by being barren in its bowels shall refuse its harvest and fruits to the proud, who in their delirium believe that they are only due to the work of their own hands. His voice will then have an easier access to their hearts; as terror will then finish, what his zeal to conquer the obstacle may have already attempted, to subdue his own to the happy yoke of the GOD that calls him.

A burning wind is spreading over the earth, and wouldst thou leave to its ravages those whom thou canst save? Call to all those that surround thee? Call

Call also all those whom thou canst. Speak to their hearts by thy example; announce a GOD who seeks to pardon. Tell them of the dreadful vengeance which his love is compelled to exercise? Then all those, whose untractable hearts shall refuse to hearken unto thee, thy GOD will employ his prodigies to convince them, or to remove them.

All those, who in times of trouble and of vengeance do keep themselves far from me; my heart saith the ETERNAL, my heart will abandon them: They shall be the sport of the cruel enemy who seeks to seduce them, to make them perish.

The time is come, in which the ETERNAL, armed with his vengeance descends from Heaven to punish the wicked, to all the calamities which come out of the earth will be joined the prodigies from above. Consternation will be spread with fear, the Heart of the great will be frozen with terror, even the very elect will have great difficulty to defend their own hearts from the common law.

May the Reign of Christ arrive; may in every place his name be adored, it is the wish of HEAVEN, let it, also be yours and you shall be heard; But that one should desire to hasten the fall of the unhappy victims, whom a GOD can no longer save, is a desire which heaven disapproves, for if CHRIST could expect repentance from the most wicked, and the most obstinate, he would suspend all rights of his justice, and would die again, to be able to save them.

Elect of HEAVEN, I announce to you, that you will see not far from you, both *Hunger*, and *Thirst*, *Fire* and *Flame*, to follow, and devour the enemies of CHRIST, just as dry straw which a violent wind carries into the fire.

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The day of the ETERNAL is spreading on the earth. Already, Already, the prodigies of HEAVEN announce to mortals, his *presence*, and his *Glory*. Woe, to him who doth not see them, woe! to him who refuses to believe them, *very soon, very soon*, it will be too late.

DEATH will lower the proud dust, which dares to raise itself against the ETERNAL, and submission which distinguishes the just will set him up above danger.

Of the impious who pursues me, I am going to give away the throne to the stranger, who seeks to usurp it; and I will divide of that ferocious people, the pride and the power. Those whom my hand shall leave on their borders will not dare to spill the blood of the unhappy victims with which they nourish themselves. For my House then shall be put under the care of my Soldiers, with ardour they will surround it, to honour and defend it until that moment in which my elect, shall of crimes, and of hell have finished the defeat, and shall have restored peace to the entire world.

HEARKEN, HEARKEN nations of the earth; GOD is witness of what I say unto you, from the height of the HEAVENS he is coming in his power to humble the high minded *Mad Man*, who thought he could, to subdue the earth, abuse his sacred name; his arm will tumble down the loftiness that raises him, and his folly very soon will run down like a torrent into the bottom of the abyss, and the universe then will forget him.

Happy he, whose enlightened zeal seeketh in his heart, to spread the *glory* of his GOD, who cometh to shew it, even to the wicked, to confound them, to bring them back, or to destroy them. Speak, thy GOD orders it, SPEAK to all those who are willing

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to hearken unto thee. The time is hastening on, make thou haste, Hasten thou, for the eternal in his just anger will blot out of the number of the elect, the senseless who refuse to believe, and the wicked who fear him no more.

The ANGEL of the ETERNAL who stands before the face of the LAMB is sent to sound the trumpet upon the mountains of BABYLON; to advertise the nations, that the GOD of heaven will soon arise at the gates of the earth to change the face of the world, to manifest his power and his GLORY. After having bruised death, the dreadful wind of the breath of his power will come to blow upon the nations to take away and to destroy the iniquities of the earth.

The time is very near, in which GOD will assemble the elect of his new reign under the immoveable ark of his love. Woe! to the senseless, woe! to the incredulous, and the impious, for in the day of ransacking, of anger and of fire, GOD will send death to desolate the earth, and he will drown their life in the cup of his fury.

The time approaches, the time is advancing, woe! to the senseless man who shall be surprised in his coming, for the revolted child shall die, and die again for ever, and death shall everlastingly fill his tomb.

When GOD will come to strike with the fire of his anger, he will hold the nations in the shadow of death. The heavens will for a long time be overcast with darkness to augment the blindness of the blind of the world, and a long continuance of light without darkness and without night shall see the earth renewed, for he will restore to the earth her beauty.

The Eternal has lifted up his ENSIGN against the children of the earth, the winds of the HEAVENS will blow to sweep away iniquity from the earth, and

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he who will be separated from the union at the Time of times, shall be separated from LIFE. This is the time, this is the day in which he will tread the wild grapes under the wounds of his feet, the mountains of the world shall cause no more shadow, for the sun is in the meridian.

Already the measure is filled, already the times are accomplished, and the reign of the WORD is at hand. Terror will precede to enlighten the blind, who go astray, to humble the obstinate high minded men, and to punish the impious.

Here is, here is, the bridegroom; watch, pray without ceasing. Woe! to those who are asleep, but happy those who watch.

Now the ETERNAL approaches, the SON of man armed with his power is seated at his right hand.

The ETERNAL is coming on the earth to fix thereon righteousness and peace, Heaviness, troubles, and fear are to precede, already pride and audacity are spreading, already impiety is terrified, and death reaping their criminal titles, is for ever going to commence their torments. Let them then fear, let them amend, let them pray, and the ETERNAL, full of clemency, forgetting their rebellion, and their temerity, will give them a share in the triumph which his love prepares for his elect, and which he offers to all mankind.

My voice, says the WORD, is the voice of my Father, his power is mine and all that he operates, the SON operates, the SON loves the FATHER, and the FATHER has nothing hid from the SON, and for the days of his power he is preparing such great prodigies, that your understandings would not be able to comprehend them, but your friends will be in raptures, Woe! to him then who wants to find a doubt in that which he does not understand, and who incessantly sifting the

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WORD

WORD exacts of the ETERNAL to justify it to him, in order that he may believe it.

CHRIS T has said they have desolated my CHURCH, the ungrateful have trodden it under their feet, without choice to every corner they have dared to give up my inheritance, and they have sported with my name. I have raised myself up in just anger against those strangers, who ruled my people, arrogating to themselves the right of judging them.

In fine I call from the four corners of the world fury and death. Fury shall revenge me of the injury, and death shall make it cease; and *thou*, O ISRAEL, uncultivated but fertile earth, thy Master approaches, and with his own hands thou shalt be cultivated. The seed shall very soon bring forth fruit, thy ruins shall be repaired, and thy glory shall be that of the universe.

I have called to myself men less rebellious, and whom my choice has distinguished. It is by them, O Israel, that thy deserted cities shall be peopled with better inhabitants. The hills, the fields, the vallies, all covered over with corn, vines, and fruits, shall resound with songs of joy, innocence, and happiness.

Before that time they shall enter into the list against my enemies. The terrified earth shall tremble before them, and their virtue shall break the barrier with which the wicked will endeavour to oppose them. Before that time will be the time that will pass on in rest for you, whilst it will be for all others a scene of disorder, of blindness, of trouble, and of fury.

A Collection

A Collection of many
WONDERFUL MORAL SENTENCES,
QUOTATIONS, QUESTIONS, and PROPHECIES,

SELECTED FROM THE SPIRITUAL SOCIETY,
Who were ordered from all Parts of the world to meet,

By Divine Command,

AT AVIGNON, IN FRANCE,

And now published by JOHN WRIGHT,

One of the Brethren of the said SOCIETY, for the Benefit and
Instruction of all Mankind.

IN the month of May, 1789, at Lyons in France, where it generally is as hot as the hottest day in summer in England, there was Snow four inches deep.

In the month of June, 1789, we received a letter from the *Union* at ROME, which informed us that the weather was as cold then, as it is in England in the month of January; and the ARCH-ANGEL RA-
PHAEL asked the brethren and sisters if the cold made them uneasy, and said, have a little patience, and the weather will be warm enough.

The 17th of June, 1789, received a letter from the *Union* at Rome, in which they informed us of a sister that is a daughter of a Türk, whom Brother Brimmeré baptized at Silefia in the Dominions of the King of Prussia, between ten and fifteen years ago; after having lived sometime in the enjoyment of the *Christian* f. 15, was taken all of a sudden by her father, and carried to

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Alexan

Alexandria in Egypt, which is in the dominions of the TURK, where she lived with her father in much sorrow and trouble. After her father was dead, she was ordered by the Archangel Raphael to dress herself in a soldier's dress, and fly into the Christian country, which she did, and got aboard a Spanish ship, and from this date has been between two and three months at sea.

Concerning the knowledge of spirits and the spiritual world, as it was opened to me one day, as I was set in my room at Arignon, in the month of June, 1785, and I was moved to write as followeth.

Now this World of Earth and Air in which we live, is both the spiritual and natural world, as man is both spiritual and natural, or *internal* and *external*; now when the *natural* or *external* is put off, or the *internal* and *external* is separated one from the other, by the death of the *external*, which is made corruption by the fall, and must turn to dust, the *internal* still exists in the same world, and is not purged from every spot of impurity, so that it can ascend immediately into heaven, it still remains there until it is, only it is invisible, and cannot be seen by natural or external eyes, but if our internal eyes were opened, then we could see them whilst we live in these bodies; so then if any of our friends' die, they may still be in the room with us, who are lamenting and weeping over them. Yes, it is most certainly true, and if our spiritual eyes were opened, we should see them no doubt.

But although we see them not yet, they often speak to us, as also other spirits of different orders, both angels, men, and devils; for we are continually surrounded with spirits, good and bad, and they are almost continually in conversation with men, for this is the place of war and of trial for man; and as he gives him-

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self up to the divine and heavenly influence of spirits, so he becomes a recipient of it, or them; for the divine spirits are many, but their influence one, and God reveals the knowledge of himself to them, and his will concerning them, and they become more and more acquainted with the spirits that speak, and if they continue to give attention to their different operations, greater degrees of knowledge and discernment are given to them, so that they can clearly discern betwixt spirit and spirit when they speak, and thereby may know how to walk according to the will of GOD in things that no outward law or letter can divide or determine, and the loss of the knowledge and attention to this divine influence, and how to discern betwixt the good and bad, who both speak in man, has been the mischief in all ages. For ever since man had a command given him, these have been at war together to gain the consent of his will, and it has been so in all ages to all men, whether they had an outward law given them or not, for if we have an outward law given, what better are we, if we have not this discernment—although it is very certain beyond all doubt, that the divine influence always testified to the truth and soundness of the law of GOD in all ages, and always gives the true meaning of it; but the devil and his agents also make use of the sayings of the man of GOD, and the meaning that they give of them in all them that yield to it, they overturn the counsel and will of GOD, and blow into their hearts and understandings errors that the divine influence has the greatest difficulty to rectify above all others, especially in these latter days. But he cannot do this so easily to them that have this discernment, for they by giving themselves up, and attending to their different operations, have (as the Apostle St. Paul has spoken.)

by

by reason of use, their senses exercised to discern both good and evil, as may be seen in the last verse of the 9th chapter of the Hebrews, and if we read three or four verses before that, we may see that the Apostle agrees with what is here given, for it was not because the Apostle had not declared the will of GOD to them that they were in the state of babes, but because they had not attended to the two different influences that spoke in them, upon what the Apostle had testified to them, one in confirmation of what he said, and the other in opposition to what he said, and no doubt both spoke scripture. But the Apostle speaks of some that had come to this discernment, for they may be known by the different effect they have upon our minds, for the operation of GOD balances the mind, and brings all the inward powers into quietness, and in that quietness the voice of GOD can only be heard to speak, and it is only then, that we are able, by the light of GOD shining in our Hearts and Spirits, who are at that time in a state of watchfulness, Peace, and tranquility which is Kingdom of Heaven within us.

To discern the spirits of darkness when they are transformed into Angels of light; therefore whosoever is not in this state cannot know any thing right, neither is he under the divine influence, or operation of GOD, so that he can make use of him as an instrument in his Hand.

Although we may speak things ever so like the truth, yea, and even things that have been spoken from GOD; for instance, if the LORD reveals any thing to me, and to any other, and at the same time moves us to speak to the people, it will be profitable to us as many as it pleases the divine Spirit that operates in the man that speaks, conveys the words into the hearts of as many as is at that time in a proper state to receive,

and

and then gives the true understanding of them, and what GOD means by the words spoken: but if we at any other time, speak the same words or any other, we not being under the same influence, and not being moved by the same to speak them, we had better hold our tongue and be silent; for as it is clear to all men of true understanding in spiritual things, there are but two influences that rule all mankind, one from Heaven, and the other from Hell; therefore if we do not speak from Heaven! we must speak from Hell, and if we do not know how to discern betwixt them, how shall we know how to speak at all aright; so then without doubt, for them that will speak of the things of GOD, it is necessary first of all to have this knowledge, and discernment, that they may not only know the different influences, but that they may know by the light and voice of GOD speaking in them, when it is a time to speak, and what to speak, when it is a time to pray and what words to use in prayer, and when it is a time to sing and what words to use in singing, and when it is a time to say nothing at all, that all things may be done by Order of the SPIRIT of GOD, and not of DEVILS, or MEN.

As the trumpet that gives distinctions in its sounds, so that the people may receive true edification, and their portion of meat in due season according to the will of GOD, for the ALMIGHTY hath his times and seasons for all things in the manifestations of his will to mankind; but if we do not know the times and seasons when they come, we are only fit to hear and not to speak, and no man can know the times and seasons without having the knowledge as before, for these things are only given by the HOLY SPIRIT at the instant of time that we have need of them, for the devil is continually working in the minds of the people

in opposition to the *Almighty*, and it is only the wisdom of the *divine spirit* that proceedeth from the FATHER and the SON that can overturn the *wisdom of bell*, therefore it is not of study or premeditation, or any other thing that man can do, but of and from the *free gift* of GOD, that the glory might be of GOD, (and not of men) unto whom belongs all *glory, honour, praise, thanksgiving, and blessing*, not only for the free gift of his ONLY SON, who died for our salvation, and shed his blood, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, but also for the gift of the HOLY SPIRIT, the only true *operator of that work* in mankind, and by whom he will restore all things unto himself.

Unto whom with the FATHER, and the SON, be all *honour and glory and blessings* in the heavens, and the earth for ever and ever by all the creation of GOD, AMEN, AMEN, and AMEN.

Sentences. Moral Maxims. and Spiritual Instructions, extracted out of Answers from HEAVEN.

579. Woe to him who dares to cover a lye with the *sacred name* of the ETERNAL.

Too much *confidence* blinds us, and *pride* leads us astray, and precipitates us into the abyss, because then truth flies from us.

One ray of light is not the entire light.

A wise man is silent when he ought to be so.

It is to the simple of heart, that the ETERNAL will grant the *wisdom of the spirit*.

The night was before the day, the day is before the night.

The

The child of *Sabaotb*, is no more the child of *man*. When GOD commands, *he* who consulteth does not obey.

He will be wise in the sight of his God whose zeal for him burns his heart.

The *splendour* of the Eternal *brightens*, gives life to those that believe, and *death* to the impious.

He who believeth in GOD shall be blessed, the hand of *man* shall not destroy his happiness, for the work of flesh cannot prevail against a breath of the ETERNAL.

With GOD the feeble become strong, because by his power he strengthens the arms of every age.

The first treasure is wisdom, but the pride of man will not believe it.

He who walketh *alone*, easily goes astray.

There is but one GOD, and all belongs to him.

Confidence must be the delight of the *soul*, because it is the source of happiness.

Leave the *spirit of man*, and *man* far from thee.

To *doubt*, is that believing? and to *tremble*, is that to hope?

Let thy GOD assure thee, it is *confidence* that he answers, and *faith* that he blesses.

GOD is great in his mysteries, as he is magnificent in his gifts.

He who follows his father is wise, but happy is he who follows his GOD, who believes in *him*, who blesses *him*, and who doth not abuse his gifts.

Preserve thyself from thyself, that the serpent of lies, may not stifle before thee the *Eagle* of truth and of light.

He who thinks himself wise, lies to himself, he deceives himself, goeth astray and knoweth nothing.

G

It.

It is in GOD that resides understanding, and the science of men is but vanity.

It is in vain for the spirit of man to attempt to quize his heart.

Time belongs to GOD for it remains for him, while it passes and glides rapidly away from the children of men.

A GOD, who cherishes his children, has a right to their confidence, and their love.

Shall man tremble when GOD supports him.

Walk in uprightness, walk in simplicity, then thou shalt advance in science, and walk in wisdom.

The word is but one for him who will comprehend, and there would be no more mystery for man but for the vanity of his heart, and the folly of his spirit.

The repentance of the wise is in his works, that of the fool in his tears.

The seal of the ETERNAL is for all men, but for him who receives it, he carries with him his reprobation or his glory.

Time has its measure its measure is wisdom, and wisdom belongs to GOD.

The ETERNAL alone is master of the extension of time.

GOD alone gives wisdom, GOD alone can preserve it,

He who thinks he can walk alone in the ways of wisdom drags himself in the mire of falsehood, and falls into the abyss in leaning on the pride of his heart.

Keep justice in thy heart, and thou shalt have the wisdom of the spirit.

The path of Glory, is the love of GOD; that of wisdom is simplicity.

He who distrusts himself, fears, and he that fears, mistrusts.

The child of man, thinks of man; the child of GOD

thinks

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thinks of GOD; he must forget every thing else.

Confidence leads to perfection and love. To watch is wisdom; to pray is love, that alone is wisdom.

Happy he who knows his nothingness, for GOD smiles at the humility of his heart.

He who has confidence in his GOD, will no more be stopped in his course than the Son of Righteousness, for he will, have regulated his works by his wisdom, and stayed his heart on his love.

Woe! to the wise who falls asleep, for the tempter watches the moment of his slumber.

Confidence is the precept, love is the soul of life; the spirit of man is folly, that of the wise wisdom, that of the WORD is truth, and death shall not be able to attain it.

He who only has the eyes of flesh and blood, takes the road to perdition; but he who sees with the eyes of confidence and love, follows the road of righteousness, and walks strait to the light to attain the truth.

Confidence is wisdom, and love is truth.

Confidence is the principal of life.

The life of the soul is wisdom, and the heart of the soul is love.

The voice is the organ of power, the sign of the will and the breath of the WORD.

Woe! to him who thinks himself clothed with light, for he will pass from the darkness of the world to that of the abyss.

The Spirit of GOD resides where the eye of man cannot reach.

The WORD is Truth; he who thinks himself awake, will find himself asleep. He who thinks himself clothed with Light will find himself in darkness; he who thinks himself to stand upright will find himself in the

Grave

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Grave; if he has not the fear and love of GOD in his Heart.

Woe! to the ungrateful children who murmur against their Father.

Woe! to the senseless man who remains behind.

Woe! to the senseless man who sustains himself with Pride, on the stagnated waters of his Folly; for he does not know that the torrent which overflows, may, sooner or later, carry away the edifice.

He who does not sow in the field of the promises of the ETERNAL, will not there reap of his gifts.

The will of GOD is his Word, the Word of GOD is his powerful virtue, and his powerful virtue is the Light of the World.

Death watches, and night establishes itself on the dawn of day.

The hand that cultivates an exotic plant, seldom gathers the fruit, but in the latter season.

He who believes in SABAOTH, does not fear the malice of men, for it is without effect before him.

Terror begins the revolt, and corrupts simplicity.

Fear leads our spirit astray; by laying a weight upon our days it overturns wisdom, it intimidates nature, and the painful seeds of uneasiness and anguish take part in our hearts.

To be just, become simple; to become a new man, become a child; the paths of obedience are those of simplicity.

The senseless man who thinks of his glory, can he think of the glory of his GOD?

The compass of wisdom is above the level of the world.

Follow the bent, follow the desires to be the child of promise, and leave corruption to run into the sepulchre of the old man.

The

The word teaches wisdom, and wisdom teaches things.

He who gives all, wills all.

The VOICE is the WORD, and the WORD is holy, and will produce its fruit.

He who expects all from the ETERNAL is only attentive to his glory.

The supporting troubles drives away pain.

The tempter watches the spirit to surprise it.

Death which ascends and descends, is separated from nature by the secret of his mysteries.

He who runs after glory runs away from happiness.

Confidence chases fear, for fear brings trouble with it, and troubles in their return bring disgust.

The simple man is the just man, for he is the son of obedience, and the angel of darkness can have no power over his heart.

The time of man follows his desire, it passes with his appetite.

He who comes when I call him, says the ETERNAL, does not look behind him, and the angel of death shall not attain any more unto him.

The WORD is the light of the world, it dries up those who shut themselves up from it, and gives light to those who spread it.

The WORD is the precept, and the precept is truth; GOD varies his ways to hide himself from the world, to confound the senseless man who puts his pride in the balance when he is going to weigh his heart.

It is certain that the ETERNAL is just, and that the heart of man is ungrateful.

Woe! to the senseless man who shall be overtaken in his cunning, for the revolted child shall die, and die always, and death for ever shall fill up his tomb.

Man

Man has nothing more to say when he speaks in the name of his GOD.

He who calls the dead to come out of their graves in the way of wisdom; and GOD will be his recompence.

Bless thy GOD, humble thyself, for he who humbleth himself shall be glorified, and remember that he who is to follow must not walk first.

Anxiety drives away wisdom.

Remember that in seeking thine own glory, GOD himself wills to be glorified.

Bless thy GOD, direct every thing for his glory, humble thyself before him, abase thyself that he may raise thee up.

Keep the name of thy GOD in thy breast, and simplicity in thy heart.

Be content with the favours of thy GOD, receive from him what he grants thee, and do thou be careful not to strive for any thing more.

Mistrust only thyself; watch without ceasing; be always pure.

Succour the just who suffers, ease his distress; in so doing the ETERNAL will be glorified, and thou shalt have justified thy GOD, who wills to be blessed in his works; if thou wiltest to be blessed in thine.

Tread under thy feet the *prudence of men*.

Live for GOD, live for thyself, be more to him to be more to thyself.

Meditate on his promises, collect his oracles, for the time of his wonders approaches every day.

Wisdom augments for the children whom GOD chooses for himself.

Let thy zeal augment thy confidence, and let thy confidence banish for ever fear from thy heart.

Give thyself entirely to GOD, for the ETERNAL

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rests his gifts on the covenant of the fidelity of thy love and of thy heart.

Heaven explains itself sufficiently when it inspires.

If reason contradicts thee, do not thou contradict reason, that you may not be a stumbling block, and a scandal to your brethren.

Watch to remove the *temple*, and thou shalt destroy his delusions, and not take the wild fig-tree for the tree of life.

Although time seems to stop in the sight of men, the everlasting will of GOD is always going on.

Do not follow says the ETERNAL him who destroys the wisdom of the wise.

Am not I him who destroys the strong by the feeble? Am not I him who created ALL out of nothing?

Wilt thou never hear my WORD with the ears of thy soul; And wilt thou never overturn the idol of mistrust that is in thy heart?

I AM the GOD of those that will rely upon me.

May the hearts of my children become my temple, for I will confound those who have made it a sepulchre.

When I call, and when I choose, death, vengeance, and desolation to all those who do not hear, and who remain buried in their rottenness and stench of iniquity.

DEATH shall strike the elect that go astray, and shall bruise those who fall asleep; and the impious, death shall kill again, and again.

THE LORD has placed the key of his treasure under the cup of bitterness.

The ark of GOD conveys death to those who make use of false keys.

Who is that man, says the LORD, that will not abandon his heart to me, when I have promised to guide it?

The particulars of the mysteries of GOD are the flambaux of his children.

It is CHRIST that drives away and dissipates the smoke of darkness. He is the *light* of the WORLD, and the work of life shall live for him only.

I AM thy GOD, my THRONE is above the world with him who preserves thee. What need hast thou to defend thyself?

The WORD is the seed of *life*, as the lightning is of *death*. The fool who will not believe it, the more will he be covered with the mountain of pride.

I AM ONE, and all that in me is, is one.

I am GOD in my *love*, as I AM GOD in my *vengeance*.

Remember all of you, that it is only to labour, that reward is granted. Unite your spirits in thought, and your hearts in one and the same will.

Opinion is a source of discord when thereby we seek to shine, the heart is sound, the soul is agitated. *Hell* watches, and the *enemy* against men, may obtain a victory.

Attach no importance to your advice feeble mortals; what signifies to your *fate* your very feeble ideas?

Woe! to him who seeks to doubt of what he does not understand, and who continually *fighting* the WORD, wants to excite that to believe it, the ETERNAL should justify it to him.

Give thy *heart* to GOD, who calls thee, to thy heart submit thy spirit, and thy spirit will have no more doubts.

Remember, and remember well that the WORD is but one for him who desires to comprehend; and there would be no more mysteries for man, but for the vanity of his heart, and the folly of his understanding.

He who knows how to preserve the seal of the mysteries shall be blessed.

When

When GOD has shewed thee his ways, thou hast only one road to pursue.

I have sown the good things in troubles, do not go by without gathering them up.

If I have broken thy heart, I know how to cure it; but do not exercise thyself to fight against me, and never cast me away from thy breast, for it is I that AM thy Father, and that am thy GOD, jealous of obedience, as well as a GOD of power.

HEAVEN covers the strong with an invisible shield, that preserves them from death; they are clothed with valour, and the ETERNAL ascertains their paths to conduct them to the day of his power: but those who place their confidence in their own virtue without perceiving it, are exposed to dangers, and often perish.

At the Time of the times, at the Day of the days those who will be separated from the *Union*, will be separated from life.

2, 1, 9. To obtain for all those who suffer a speedy relief, is a work of life.

From whom hath the GOD of *life* taken away the means in giving him the precept?

Fly! saith the LORD, the danger that can reach the *soul*; he who knows how to conquer in his heart, has nothing to fear from what surrounds him.

Innocence and simplicity transform man into an angel of light.

Love begets confidence, and confidence heaps prodigies on prodigies.

Simplicity seeks no bye paths, and knows how to escape them.

Watch always, love thy GOD, it is no more permitted to thee to have slaves in thy heart.

H

Confidence

Confidence is the merit of the heart which it loses when it listens to the doubts of the understanding.

The moment continues a moment for him who has confidence; it is an age to those whose impatience wants to anticipate the will of heaven.

Wisdom dwells in him who believes and submits himself to the orders of the MOST HIGH; he shall receive an hundred fold in his faith and in his sacrifices.

Is it in the tumult of the world that the voice of the MOST HIGH can enter into the heart?

Nothing is useless to him who knows how to love.

The proud man obstinate in his science wants to know every thing, and he dares of the MOST HIGH, to sift the depth to discover the mystery of it.

The just with confidence runs over the ground in simplicity without sifting the road.

Confidence is wisdom, and an union is virtue.

Opinion is a source of discord, when by it we seek to have the mystery.

It is in innocence and simplicity that *Wisdom* dwelleth, it is by the heart that wisdom can establish its dwelling in the understanding; every other road leadeth astray.

Obedience, love, and simplicity, are the three keys to open on earth, the eyes to see the true light.

Do not forget to obtain ALL, thou must give ALL, and be no more thyself.

The will, being well or ill regulated, causes to every man either *happiness* or *misery*, and the ETERNAL never gave existence to any *beings*, but to make them happy.

HEAVEN in its patience leaves to himself the obstinate man who will not hear, and still more so, *him* who refuses to see,

Happy

Happy he who believes, happy he who prays, for the ETERNAL is in his heart, and his heart is in the midst of life.

There is no true happiness but when we are united to the Author of Life.

Woe! to those who find their happiness in their foresight, the true science resides in simplicity.

The *Spirit* which seeks to domineer corrupts the innocency of the heart.

The spirit is easily seduced, the flesh is weak and may fail.

Do not attach any importance to your opinions; of what avail to your fate are your very weak ideas.

Evil is always evil, even at the side of the good; but the good near to the evil must dread its uncleanness.

When the MOST HIGH commands, Woe! woe! to him that does not obey.

The ETERNAL discovers to the simple heart that which it hides from eyes darkened by the pride of human prudence.

Happy he whose enlightened zeal seeketh in his heart to spread the *glory* of his GOD.

Docility is the road which leads to science.

With love and simplicity man has nothing to fear from the snares of hell.

Forget all, O our friends, except heaven and yourselves, to obey *only* what heaven prescribes to you.

At AVIGNON.

QUESTIONS, with their ANSWERS, relative to 1,4,7, and 1,2,3*, as received from the HOLY WORD at AVIGNON.

Question 14th, April, 1788, relative to 1,4,7.

H 2

H. W.

* Each member of the society had his name distinguished by a particular number.

H. W. 1,4,7. Begs thou will tell him if the dislike he feels to join exteriorly with any, in their forms of worship, is from HEAVEN or not?

Answer. Come, come, saith the ETERNAL WORD, O! all you whom I call, come to me into the retreat, and you shall there find the calm and the rest, which my love reserves for the elect, who hearken unto me.

Tell him, well beloved Son, *Yea.* The voice which drew thee from the tumults and contentions which dividethy own country on the borders where thou dwellest, will in silence dispose thy spirit for the truth; and wisdom will enter into thy heart, and its virtue penetrate thy soul, to spread it to the eyes of the universe, when the WORD surrounded with glory before long shall come dissipating error to tread under feet vice and falsehood.

Fly, pray, believe and believe again him who speaketh unto THEE. Hearken, understand, it was I that inspired thee when thou madest thy question, it is I who answered thee, and it is by me that thou mayest know what thou wast, and what thou oughtest to be.

Question, February 9th, 1789.

H. W. We supplicate thee to give us thy orders about the two Englishmen B. and W. who arrived here on Thursday the 19th instant.

Answer. O! thou who walkest, before them to shew them the way, SON of the VOICE, tell them that very soon the instruction will grow in their souls, they will believe it, and love it. Then, SON of the voice, I shall let thee know what HEAVEN ordains about their fate.

Question. 12th April, 1789.

H. W. The three knocks which 1,4,7. heard in the night, was it any thing supernatural.

Answer

Answer to 2,1,9. Ask no more questions if thou hast none to make of more importance.

Question. March the 18th, 1789 by 2,1,9.

H. W. Let me know the moment in which, B. and W. should be consecrated.

Answer. Son of the VOICE: Fidelity and happiness will in the first instance be the fruit of their union, the second will fill them with love and zeal: the moment hastens that is to call them near to us and to you.

Question, 14th April, 1789.

H. W. If it please thee 1,4,7 would be glad to know if the offering which he made on the mountain was acceptable to the LORD his GOD.

Answer. If wisdom hath called thee, if wisdom has been thy guide, my SON, why dost thou stop? Leave to thy GOD the care of thy conduct; forget, forget thyself in approaching to him, and his light will enlighten thy soul, and thy spirit shall no more make the law. Believe, believe my SON, that docility is the way which leadeth to knowledge, that with love and simplicity, of the snares of hell thou shalt have nothing to fear, and that HEAVEN cannot lead thee astray, for it is Heaven which has marked to thee thy route.

Question, July 8th, 1789.

H. W. 1,4,7 Prays to know if it is the will of Heaven that he should cause his wife to come with DUCHE to be consecrated.

Answer. Heaven sees thy motive, my SON, and approves thy zeal, but, but in order that it may take place,
***** do not think of it, thy hope is vain.

QUES-

QUESTIONS relative to 1.2.3.

Question. 16th April, 1789.

1.2.3. Prays the H. W. to let him know if the ETERNAL has accepted of his incense.

Answer. RAPHAEL is the *spirit* which thy heart followed my SON, when thou camest into these countries to seek for science and rest, but thy *spirit* which confuses thy idea is not the *spirit* of RAPHAEL. *Mistrust*, SON that art called, the father of lies. Submits thy *spirit* to my voice; believe, believe my son, and thy GOD forgives thee, and then thy *incense* is accepted, and thy return will cover thee with glory.

Question 1.2.3. Prays the H. W. to tell him if the Lord approved of his leaving the society of CARR.

Answer. Hearken and understand, SON, that art called, it is my voice that instructs thee, and it is thy GOD that speaks unto thee. I see in captivity my sons, and my daughters, whom my care had brought up to load with joy and happiness, and my heart is afflicted at it. They have forgotten my justice and in my turn I have forgotten them. O, thou my SON, Thou whom my day enlightens, carry to their eyes the *light* which shines for thee. Make them to love the laws of my wisdom, speak to their hearts, I shall be with thee, and those indocile children who in going out of the way have removed themselves far from me, thou shalt see them, SON of wisdom, at thy voice come out of the grave, and at thy voice regain a new life.

August

August 11th 1789, for the

B. 12. April 1756

of 123.

C. 4. mar.

April 1

If the ardour which animates thee gives at last to thy heart over thy spirit the victory and the empire, if thy desire renounces to discover, before the time the secret of the mysteries, which *simple reason* is not able to conceive, nothing can, my SON, convey an obstacle to that happiness which awaits THEE.

Walk without fear, and chase from thy soul the deceiving *spirit* who wants to lead thee astray. Believe, believe, my SON every thing that I reveal to our elect in the name of the ETERNAL, and the ETERNAL, will make thee of his glory the forerunning instrument in the places, where *bis clemency wants to pardon those of thy nation*, whom the enemy seduces by his *prestiges*.

H. W. 1.2.3. prays thee to let him know if it be the will of HEAVEN that he should return to his family.

Answer. Labour is, my SON, the way to happiness; and prayer is that of thy glory. Fly, my SON to thy destination, thy family, thy GOD and his people wait for thee. Hearken, understand SON preferred, already the trumpet of war calls you all to the combats. Happy those whom hell will not be able to surprise any more far from their posts and without having foreseen it.

Question. August 21st, 1789.

1.4.7. Prays the H. W. to inform him if it is the will of HEAVEN for him also to return with 1.2.3.

Answer. Yes. Thou can't, SON called, hearken yet what I have to say unto thee, Thy fate is in thy hands.

hands. It will be great if thou makest haste to offer to thy GOD, who chuseth thee my SON, the vain efforts of a useless knowledge, when it is only necessary to obey. Forget, forget thy knowledge, it fatigues thy *sprits*, it hurts thy heart, and retards from thy *soul* the influence of HEAVEN. Renounce in fine, to search into the sublime mysteries of thy GOD. Believe, believe, and the ETERNAL will bless thy return, and thy simplicity will confound the knowledge, the pride and the prepossession of the senseless man, who believeth in his *own* wisdom, much more than in the wisdom of *his* GOD.

London,
No. 17 Dorset-Street,
1st of the month,
called August, 1794.

JOHN WRIGHT.

TESTIMONY
OF THE
SPIRIT OF TRUTH,

CONCERNING

RICHARD BROTHERS,

The Man appointed of GOD to govern the HEBREWS, the EIJAH promised by the LORD, in these last Days, to come and restore all Things; dignified with the Title of HIS KING, who will be exalted to the Throne of DAVID, in MOUNT ZION, in JERUSALEM.

IN AN

ADDRESS

TO THE

PEOPLE OF ISRAEL, &c.

TO THE

GENTILES CALLED CHRISTIANS,

AND ALL OTHER

GENTILES.

WITH

Some Account of the Manner of the LORD's gracious Dealing with his Servant

WILLIAM BRYAN,

One of the Brethren of the Attention Society, and by Revelation from GOD declared to be a Jew of the Tribe of JUDAH.

LONDON:

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