

THE SPIRITUALISTIC

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OR,  
JOURNAL OF THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND DESCRIBE THE PRINCIPLES AND DOCTRINES OF THE GREAT ORGANIZATION.



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### A DIALOGUE BETWEEN A SPIRITUALIST AND A CHURCH OF ENGLAND CLERGYMAN; OR, WHO ARE THE INFIDELS, AND WHO ARE THE BELIEVERS IN CHRIST AND HIS WORKS?

The subjects of our present Article are the result of a conversation held between a well known Spiritualist and a Clergyman of high standing of the Church of England persuasion, which took place only a short time ago, at the house of the medium, Mr. J. G. H. Brown, Great Alfred Street, Nottm. This clergyman had been for a length of time, in communication with Mr. Brown, though he never divulged his profession, until on visiting Nottingham, he paid a visit to Mr. Brown for the purpose of making inquiries into the doctrines and principles, as set forth in Mr. Brown's works, which declares, that the Scriptures are corrupt, and that the Clergy are aware of their corruption, and that they preach doctrines which their own conscience condemns, and which they know to be delusive, but they propagate the delusion on purpose to keep the people in ignorance, so that they may willingly contribute from their hard earnings to support the Clergy in luxury and idleness, under pain or penalty of imprisonment in this world and everlasting torment in the world to come.

No sooner had the rev. gentleman introduced himself to Mr. Brown than he began to ask Mr. Brown how he knew that the scriptures were corrupt, and that the Clergy were hypocrites, and whether Mr. B. could prove his assertions, and their conversation was as follows:—

**Clergyman.**—"You say that the scriptures are corrupt, and the Clergy know of this corruption and are hypocrites—knowingly setting forth delusion and mystery as the pure word of God, are you prepared to give proofs of the truth of such assertions?"

**Mr. B.**—"We are prepared to prove all our assertions, and further, that the Clergy and their followers generally are not only hypocrites, but are also Infidels of the deepest die."

**Clergyman.**—"How do you prove the Clergy or their followers to be Infidels—you cannot do this till you have proved the Scriptures corrupt?"

**Mr. B.**—"English Ecclesiastical History and Bagster's Comprehensive Bible prove that the Scriptures are corrupt, and divine revelation declares that there is not an original copy of the writings of the prophets or apostles now in existence and church history proves that there is no copy traceable further back than the early part of the fourth century, and shews the many translations which the present English Scriptures have passed through."

**Clergyman.**—"I am not aware that there is any material difference to be found in the ancient manuscripts of the Bible, and at any rate that; circumstance if true would not make all the Clergymen hypocrites or infidels? and you have not yet shown how you can prove them such."

**Mr. B.**—"I pronounce them hypocrites, because they act contrary to what they profess, and because they tell the people that the bible is all

the pure word of God, and necessary to be observed to insure salvation, when they well know it is contradictory, immoral, and absurd; and they themselves live in open defiance of the very things they teach the people are necessary to be believed."

**Clergyman.**—"We do not profess to be all perfect, for we all are liable to err; but surely we cannot all be hypocrites, and as for being infidels—I deny the assertion."

**Mr. B.**—"Do you believe in the New Testament, or in the words of Christ as there written, or in the purported words of the apostles?"

**Clergyman.**—"I believe in the Scriptures as a whole, and in the Lord Jesus Christ, and all his works and without this belief none can be saved."

**Mr. B.**—"Then if you believe in Christ, and all his works and words, how can you ignore and repudiate divine revelation when the very books you profess to believe in are founded upon it?"

**Clergyman.**—"I believe that divine revelation ceased with the advent of Christ, and that it is no further necessary, and is not now in existence."

**Mr. B.**—"Then you believe that God must have changed, or that the people are not as much in need of divine revelation now as in the days of old?"

**Clergyman.**—"The Bible tells us that God's purposes are fixed, and that he is the same yesterday, to-day, and for ever, but that in the days of Saul and others diviners or magicians were put to death, that it has never since existed."

**Mr. B.**—"Then what were the works of Christ and the gifts which he bestowed upon his faithful ministers and followers?"

**Clergyman.**—"The gifts were many, and the power of Christ and his apostles great, but this miraculous power, and their gifts became extinct with the apostles, and have no longer been heard of."

**Mr. B.**—"Is there any passage of Scripture which proves that the gifts which Christ bestowed upon the ministers of his Church, should ever be taken from that Church, or its faithful ministers, or followers? and did not these gifts consist of miracles, discerning of spirits, prophecy, and healing the sick, with other gifts?"

**Clergyman.**—"I don't know of any passage of Scripture which speaks of these gifts being withheld, but it evident that they are nowhere to be found, either in the Church, or amongst its ministers."

**Mr. B.**—"This shows that the Clergy and followers of all denominations of religion are both hypocrites and infidels, for they profess to be the faithful followers and believers in Christ and his works, and yet they deny and ignore the very doctrines, principles, and precepts, which he set forth, and which the New Testament teaches, for St. Paul, whom they profess to believe, says that the gifts of the spirit are diversified, to one is the performance of miracles, to another the healing of the sick, to another the discerning of spirits, and to another the gift of prophecy, and Paul said he would rather that they all prophesied. And now sir, if you or any other Clergyman, or religionist, of any denomination who profess as you do to be the faithful followers and believers in Christ and his works deny or ignore the existence of prophecy,

or ridicule those who profess to believe it, and possess it, you are hypocrites of the deepest and blackest character, and all you can say to the contrary cannot confute or prove false these assertions."

At these words the worthy clergyman said he could stay no longer, "but before I go," he said, "I must be candid with you, and tell you who I am, and that I have corresponded with you for years, and that I believe in the truth and justice of your arguments, and of your writings, and in the doctrines you have set forth, and though my position compels me to preach and teach differently, my conscience secretly condemns me for so doing."

Mr. B. then told him that as he had made that confession, he must also make another confession, which was that he must admit that he was acting the part of a gross hypocrite, by standing before a congregation of people, teaching them things which he knew to be delusive.

To this he humbly acknowledged, but said he was so situated that he could not help himself, and wishing ourselves and our cause success, he left a handsome contribution to the Spiritual Dispensary and to the cause, but told me that what he had said, he had said in confidence, and hoped that I should not bring his name into question; but I told him that for me to keep what he had said secret, I should be acting the hypocrite equally with him; but as my intention was not to do any one an injury, one individual name of his class would be but of little consequence. Thus, by his confession, we have proved that professed religionists are the greatest infidels.

**Editorial Correspondence**

**NOTICE.**—All letters intended for insertion in this journal, must be forwarded to the Editor by the Thursday morning's post immediately following the last date of issue, and no later: and unless this notice be observed, no letters can be inserted in the next succeeding issue.

**THE BIBLE AND ITS CORRUPTIONS, TESTED BY MODERN DIVINE REVELATION.**

(Introduction Continued.)

The present version of the Protestant Bible is by no means considered perfect, even by those who are its chief advocates. And I will here introduce a few extracts copied from a weekly periodical a short time since, when another revision of the Bible was much talked of, in order to shew that although much stress is laid upon its purity, and it is considered by the masses as the pure word of God, without error or corruption, yet, that the influence of one, overruling the better judgment of others, may of itself have caused a deviation from the truth, still greater than that already existing.

"The Bible has been often revised; for our present translation is but a revision of the old Bishops Bible, and it was the very first instruction given by King James to the translators, if translators they may be called, that the Bishop's Bible was to be followed, and altered as little as the original would permit; and even then they were not required to make a new translation, but according to another article of the instructions, they were to use Tyndal's, Coverdale's, Matthews', Whitchurch's, and the Geneva Bibles, when they agreed better with the original. Coverdale's was a revision of Tyndal's, and Matthews' in great part a re-print of it. Whitchurch was only a printer and publisher, living "at the sign of the Sunne." In his days printers were

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making a trade of Bible printing, and various editions, besides new, or corrected translations of parts of the Bible, were appearing in rapid succession, issuing either from the "Signe of the Sunne," or the sign of the "Bell," or some other sign or symbol in the trade; and the country began to be inundated with various Bibles; and though Tyndal's, the first, had been printed abroad, and smuggled into England by the Dutch, and burnt by royal authority at the suggestion of the Popish bishops, and the author hunted like a fox, and at last caught and strangled and burnt by Charles V. and the Popish clergy at Augsburg; yet his translation was ever in demand, and went through numerous editions, and at last became the root out of which all the others ramified. The Geneva Bible was the work of some poor exiled bishops and divines, who fled for personal security to that little city of refuge for heretics in those days. Coverdale himself was one of them, and John Knox is said to have been another.

The Bishop's Bible, or Archbishop Parker's the immediate precursor of the present, was also a revision, and the work of fourteen learned men, most of them Bishops; whence the name. The other Bibles had originated with private individuals, or were printed on speculation, with or without royal permission. This new translation was accomplished by something like authority. The Protestant Bishops were dragged into it at last. The Popish Bishops had burnt Tyndal's in the Popish part of Henry the Eighth's reign. Coverdale's appeared in the very first year of the reformation in England, and was appointed to be read in churches; but it was only a revival of Tyndal's. But the name of Coverdale's Bible, or Tyndal's Bible, was evidently offensive to a priesthood, all pretty well conversant with the original or the Latin Bible; and some of their own favourite words had been changed into English, which they did not like. Thus the word "Church" was translated into congregation, which they objected to, and called it a corruption; and it was one of the special injunctions of the King, when the present Bible was concocted, to preserve this and similar ecclesiastical words from being vulgarised. They therefore took the first step to reform the preceding popular translations in Queen Elizabeth's reign, but it was chiefly to alter, or what they might call amend, that they took the trouble; for their Bible was only a revision after all, and varied as little as possible from Coverdale's, according to the Archbishop Parker's own words.

But with all their care they did not please, for no sooner had the new King come from Scotland to succeed Queen Bess under whom the Bishop's Bible was concocted, than several of the Bishops and Deans petitioned his Majesty for a conference at Hampton Court, respecting the abuses and corruptions which had been discovered in the Bishop's Bible, and at this conference a motion was made by Dr. Reynolds for a new translation of the Bible, because as he said, those which were allowed in the reigns of Henry the Eighth and Edward the Sixth were corrupt, and not answerable to the truth of the original. It seems that these older Bibles were still in circulation, along with the Bishop's Bible; so that the Doctor was apparently only adding to the confusion. The King also, who prided himself in his learning, said he had never seen a Bible well translated in English, though he thought the Geneva Bible the worst, and therefore wished that some special pains should be taken in this matter, for one uniform translation, and this to be done by the best learned in both universities. Accordingly fifty-four were appointed, and those who were poor were promised promotion, but provided in the mean while with chambers and commons as one or other of the colleges. To defray expenses, the Bishops, Deans, and Chapters were requested to raise a thousand marks on purpose. This it does not appear that they ever did; and the Universities gave the translators a cold reception; and at last, after three years labour, when six of the number were employed, to meet in London, and revise the whole of what had been done, the company of Stationers generously agreed to give them weekly wages for their trouble; for before, that is during all the three years, they had nothing!

After this princely work was done, which seems to have cost the King nothing, either in money or labour, and the Bishops not a farthing, and the Universities only bed and board to a few poor Curates or Rectors. Dr. Smith, afterwards Bishop of Gloucester, was appointed to write that pompous preface—"To the Most High and Mighty Prince James, King of Great Britain, France, and Ireland," prefixed to all our Bibles to this day—a Prince compared to 'the Sun in his strength,' but now reduced by the testimony of literature and history, to bear the more humble title of the Royal Twardler; so dangerous is it to take a title, or erect a statue to yourself, or have it given or erected for you in your lifetime. The company of Stationers are not mentioned, perhaps, because they only made friends to themselves of the mammon of unrighteousness.

However the King contributed the power, which was the great moving cause, and the work was executed in a much more authoritative style than ever; and it had the advantage of being a Bible, not for England only, but for the United Kingdoms of England, Scotland, and Ireland.

But neither did this translation give satisfaction. There was great outcry against it. Even Dr. Gell, the Archbishop's Chaplain said it was "wrested and partial," and only adapted for one sect; but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by reasons of State. Therefore, long after its publication Dr. Gell wrote an essay towards the amendment of it; but the troubles of the Nation during the

civil wars that succeeded the Reign of James, soon rendered any attempt of the kind impossible, and the restoration of Charles the Second was unfavourable to any attempt to lay hands on one of the most memorable works of his Grandfather's Reign. In 1632, the Long Parliament, a little before Cromwell dispersed it, had permitted a bill to be brought in for another translation; but rather showed a will than a power on the part of certain parties in the Nation to accomplish it.

For many years however the Bibles were very badly printed, and typographical errors were very numerous, and the patentees for printing them cheated the King or his advisers, by shewing specimens of good paper when applying for permission to print, and afterwards printing on bad paper for the public. Thus new laws of restriction were rendered necessary, till at last we have accomplished the arduous task of having at least one book printed correctly. No mean task this to accomplish, for all who have any experience of printing know this, that errors of the press will creep in despite of the most scrupulous care and attention. And had it not been for the special privilege extended to Bible printers, and severe laws accompanying them, it is very probable that incorrect editions would have been so very numerous that not one edition could have been trusted without reference to the original.

It is evident from this short and rapid view of the history of the English Bible since the time of William Tyndal, that there has been a continued series of attempts to improve the book. Moreover, the book, as it now stands is not the work of any one man, or even of one age. Nor can we number or name all the men who have contributed to its completion. Tyndal did not translate all his own Bible himself—he was assisted by others, so that the learning of a vast number of men, and those too of different principles, has been employed on it. Nevertheless, we are sure of this, that King James inspired the last body of translators, and he was a wise man, and an especial advocate of the divine right of Kings, and even of their inspiration.

The above notes may assist your readers in arriving at a means of judging to what an extent the translations, revisions and amendments of the Protestant Bible have been carried, and by whom, and also what means were used for the above purposes. And now would it not be imagined that after so much care had been bestowed on it, and such pains taken, and such a vast amount of learning brought to bear upon the subject that the book would be as perfect as man could make it? yet it appears that notwithstanding all that had been done it was deemed corrupt by some, and required correction, and which in time was done, as the following note from Bagster's Comprehensive Bible will shew, and it also shews how little confidence after all can be placed in anything that depends upon the judgment of man in such matters as these, when he is destitute of the assistance of direct revelation, and serves to illustrate the truth of Solomon's proverb, "Where there is no vision the people perish," that is, they perish for lack of the truth. And now let us see what Bagster says with regard to the correctness of the Bible up to this present 1863. At page 76 of his introduction he says, "This venerable translation, which has been universally admired for its general fidelity, perspicuity and elegance, was corrected and many parallel texts added, by Dr. Scattergood in 1683; by Bishops Tenison and Lloyd in 1711, and afterwards by Dr. Paris, at Cambridge. But the latest and most complete revision is that made by Dr. Blagney in 1769, under the direction of the Vice-Chancellor and Delegates of the University of Oxford; in which the errors found in former editions were corrected, and the text reformed to an unexampled standard of purity; the punctuation thoroughly revised; the words printed in italics were examined, and corrected by the Hebrew and Greek originals; the proper names, to the etymology of which illusions are made in the text, translated and entered in the margin; some material errors in the chronology rectified; the marginal references, re-examined, corrected, and thirty-four thousand, four hundred and ninety-five new references inserted in the margin. From this edition, thus revised, corrected, and improved, which from its accuracy has been considered the standard edition to which subsequent impressions should be made conformable, is the present copy of the sacred Scriptures printed." And yet, although Bagster and others speak so highly of this last revision, it is known to be corrupt and consequently defective, and another translation or revision has been talked of, and on this point we fully agree with them, we believe it to be defective, but to a much greater extent than the churchmen do, and certainly we do not coincide with Bagster's opinion of it as expressed above; it being in many parts sadly deficient of those qualities with which he has invested it, for we believe that such a mass of unintelligible, contradictory, mysterious, obscene, and fabulous matter, intermixed with the most sublime truths, and the most exalted sentiments, were never before found contained in any book. Well may the translators have failed to make their work complete, it is something beyond the power of human beings unaided by revelation to perform, notwithstanding all their efforts skill and learning. Time and the wilful machinations of man, has combined to throw around the holy truths contained in this sacred volume, such an accumulation of error and superstitious ignorance, that it successfully defies the efforts of the present generation to remove without that help which comes in the form of direct revelation, and which alone is possessed by the Great Organization; which being under divine government, is directed in its course by immediate revelation, and, to whose Members the present state of the Scriptures offer no obstacle to its complete interpretation.

And to show your readers the way to enable them-

selves and others to unravel the mysteries, reject the obscurities, explain the contradictions, account for the fables, and to exhibit in all its brightness and glory the sublime truths and exalted sentiments contained in this most holy book, is the aim of my humble efforts, and I trust in the help and guidance of heaven to enable me to complete the task I have undertaken.

CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be continued.)

THE SEVEN DAYS OF THE WEEK.

(Continued.)

To the Editor of the Spiritualistic Free Press.

The number three, is an uncompounded number, a holy number, a number of perfection, a most powerful number, for the heavens, the earth, and all that in them is, are governed by God the Father, the Son, and the Holy Spirit. And on the third day, God said, let dry land appear and bring forth fruit, &c. Hence it is that this number condescendeth to the ceremonies of God and religion, that by the solemnity of which prayers and sacrifices are thrice repeated; for corporal and spiritual things consist of three things, viz. beginning, middle, and end. By three, as Trisimegiastus saith, the world is perfected, harmony, necessity, and order, i. e., concurrences of causes (which many call fate), and the execution of them to the fruit, or increase, or a due distribution of the increase. The whole measure of time is concluded in three, viz. past, present, and to come. All magnitude is contained in three, line, superficies, and body, every body consists of three intervals, length, breadth, and thickness; harmony contains three consents in time—diapason, hemiologia, diatesseron. Here three kinds of souls—vegetative, sensitive, and intellectual. And as such saith the prophet of old, God orders the world by number, weight, and measure; there are three powers of intellectual creatures—memory, mind, and will. There are three quarters—celestial signs, viz., fixed, moveable, and common; as also of houses center, succeeding, and falling; and three Lords of each trislicity. Three theological virtues—faith, hope, and charity. And on the third day Christ rose from the grave, which was foretold by the ancient prophets, and confirmed by modern divine revelation, "Scriptural Magazine," pp. 181, rev.—"Behold! let mankind know that I, Gabriel, the angel of the God of power, might, majesty, and dominion, am commanded to declare that Christ was a spirit sent from God upon Mary, the mother of him, whom after he was conceived in the flesh, and came forth to the world wearing the form of mortality, in the image of God, and suffering all the trammels and tribulations of mortal life. But the spirit of immortality which was unquenchable and never dying, still existed, so that Christ for the fulfilment of the words of God by his ancient prophets, on the third day from the death of the body again received animation by the living spirit which abideth in him, and rose triumphantly from the dead, not as other men whose bones and flesh return to the earth from whence it came, and who rise only in the spirit. Christ being ordained to this end, that he should rule over the nations of the earth in the body though immortal, yet wearing the form of mortality, rose in glorious triumph in the flesh and body, which suffered death for the ransom of all men, and therefore though immortal is no longer a spirit, but a Saviour, a Redeemer, and an everlasting King, created in the spirit before time was, and existed in the flesh for the purpose already described, and that spirit and body is united and immortal. And I am commanded to declare that the time is at hand when that flesh, that body, that spirit, and that Christ, whom the world crucified shall descend to the earth amidst great power and glory, when the unbelievers shall behold in terror the prints in the hands and feet, from the wounds of those who pierced him; and the righteous shall behold with gladness of heart the glorious countenance and array of their Saviour and King, when the world shall know the errors under which they have for ages slumbered."

"On the fourth day, God said let there be lights in the firmament of the heaven to divide the day from the night and let them be for signs, and for seasons, and for days, and for years." And in the fourth thousand year of the world, the Lord gave His son Jesus Christ as a propitiatory for our sins. The Pythagoricians call the number four Tetractis, and prefer it before all the virtues of numbers, because it is the foundation and root of all other numbers; whence also all foundations, as well in artificial things, as natural and divine, are four square, as shewn hereafter; and it signifies solidity, which also is demonstrated by a four square; for the No. 4, is the first four square plain, which consists of two proportions, whereas the first is one to two, the latter 2 to 4; and it proceeds by a double procession and proportion, viz., of one to two, and two to two, beginning with a unity, and ending with a quaternary: therefore a four square is ascribed to God the Father; the Son, and Holy Spirit proceeding from both. And in Saint John's vision, Rev. vi. is described four horses, viz., white, red, black, and pale horses. And the angel Gabriel has been permitted to give a beautiful interpretation of the same, in the Scriptural Magazine page 196. Rev.—"Behold! let the people of the earth know, &c., that the white horse, and happy and joyful personage thereon, showed the peaceful, happy, and unpolluted state of the first generations of the earth; while the red horse and its emblazoned rider, denoted the wars and tumults which have since existed upon the earth; the black horse shews the devastation and death by famine, pestilence, and warfare, which visits the earth even to this day, and shall continue to the end; while the pale horse shows the tranquility of the world, as it will exist

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under the reign of that Christ, whom the world crucified under the directions of heaven, &c., while the saints under the altar, who were crying aloud for God's judgment, are symbolical of his oppressed creatures, whose groans, and cries for help and succour to their earthly rulers, have been uttered in vain, until they have reached the ears of that God who will avenge their wrongs, and cleanse them from their iniquities, by clearing the earth of their destroyers and oppressors, and so clothe them with glorious and spotless armour of righteousness, and fit them for an existence under that reign, under which all mankind shall dwell in harmony and rest, so be not deceived, the time is at hand! There are four elements under heaven, viz., fire, air, water, and earth, according to these there are four triplicities in heaven; there are four first qualities under heaven, viz., cold, heat, dryness, and moisture; from these are the four humours, blood, phlegm, choler, melancholy; also the year is divided into four parts, also the wind is divided into eastern, western, northern, and southern, there are also four rivers in Paradise, the No. 4 makes up all knowledge; No. 4 doth also contain the whole of mathematics, in four terms, viz., point, line, surface, and profundity, it comprehends all nature in four terms, viz., substance, quality, quantity, and motion; also metaphysics is comprehended in four bounds, viz., being, essence, virtue, and action; moral philosophy is comprehended with four virtues, viz., prudence, justice, fortitude, and temperance. It hath also the power of justice; hence a four-fold law, of providence, from God; fatal, from the soul of the world; of nature, from heaven; of prudence, from man. There are also four gospels, received from four evangelists throughout the whole church. The Hebrews received the chiefest name of God written with four letters. Also the Egyptians, Arabians, Persians, Mahometans, Grecians, Tuscans, and Latins, write the name of God with four letters, viz., thus—The, Alla, Sire, Orsi, Abdi, Esar, Deus; also the prophet Ezekiel, saw four beasts by the river Chobar, and four cherubims in four wheels. Also in Daniel, four great beasts did ascend from the sea; and four winds did fight. And in Revelations, four beasts were full of eyes; and four angels, to whom was given power to hurt the earth, and the sea did stand upon four corners of the earth, holding the four winds, that they should not blow upon the earth, nor upon the sea, nor upon any tree.

The reader will find the prophecies of Saint John's Revelations, beautifully explained by the angel Gabriel in the Scriptural Magazine page 199. —Behold! I am commanded to declare that this vision was really seen by John, and that figuratively displayed the events of the last great day, and the sealing of the tribes signified those who shall escape the tribulations, and be saved from God's wrath which shall fall upon the earth; and that their numbers will be greatly multiplied, as shewn by those adorned in white before the throne, &c.

Yours respectfully,  
J. B.,

Manchester.

**AN APPEAL TO THE FRIENDS OF TRUTH, AND TO INVESTIGATE THE WORKS OF MR. J. G. H. BROWN, AND SEE WHETHER THEY ARE CONTRADICTORY, OR WHETHER THE REVELATIONS THEY CONTAIN ARE NOT IN ACCORDANCE WITH THE PURE GOSPEL OF CHRIST, AND WITH BIBLE REVELATIONS GENERALLY.**

A Mr. T. BEARD, of New Horwick, Whaley Bridge, near Stockport, Cheshire, visited me on the 18th of July last, and in presence of several persons, read to me several objections to what he called contradictions in my works, and when I attempted to explain and show to him that they were not contradictions he declared that all I said would not convince him, or alter his opinion, that what he pointed out were not contradictions, and seeing that anything I could say would not be believed, understood, or satisfy his sceptical mind. I told him that it was useless to argue with him, and that I should answer no further questions as my replies were not believed, at this he appeared very much excited and shed tears, because I told him that his objects were not to seek truth, but argue for the sake of argument, contradiction, and quibble, he having made up his mind not to be convinced by reason or argument before he came. This took place in the presence of several persons, most of whom expressed their disgust at his conduct and said there was no reason or common sense to be found in him. A few said that I had a right to try to convince him, but I from his own assertion, saw that trying would be of no use. When he left some of our friends persuaded him to write out his objections and what he called contradictions, and forward them to be inserted, and replied to in this paper; but I could not see

the utility in replying to a man who told me candidly that all I said, he would not believe, and imputed imposition, fraud, and falsehood, to my charge, by saying the angels would never reveal such matter, and if this was the case I must have invented them. Therefore under such circumstances I thought it not worth my while to take any further notice of him, than by putting a notice, giving my reasons for not doing so, as specified in No. 16 of the Free Press. Through this notice another of our members wrote to him, telling him he could answer his objections, and shew up the works in a different light, and wrote to me also on the subject, and telling me that Mr. Beard had threatened to publish his objections and my reply in some local paper, and I told our member that threats would not drive me into submission, but that if he published, the so called contradictions in any other paper, he still possesses the works, and should be able to confute his assertions, and that his publishing his ideas would have the effect of drawing public attention to our cause, and exposing his own ignorance and narrow comprehension, in setting forth contradictions where there are none, and this I would gladly have done, had he or any other person published his objections and so called contradictions, because we have the works; so has hundreds of others, and we can defy him or any other person to point out a single clash or contradiction in any revelation contained in the works, though my comments may be at variance with the Revelation, since I am nothing more than mortal, and liable to err, and the comments differing from the revelation is one great proof that the revelations are divine, if I had made the revelations from my own mind I could have framed the matter to have suited and confirmed them, but in many places they differ. Therefore as another member of the Circle has undertaken to answer Mr. Beard's objections, and to shew that what he calls contradictions, are in reality confirmations of truths in revelation, and as we expect Mr. Beard's letter and a reply to it by a member of the Circle, will appear in our next, we shall defer further remarks on the subject, merely stating that should it not appear through the member of the Circle mentioned, as I still retain Mr. Beard's letter of objections and what he calls contradictions, I will insert it with the necessary explanation and answers to his quibble in No. 20 of this Journal, if it is not answered in No. 19, and shall comment on the falsehood and abuse which is contained in a letter sent by him through a friend at Belper, which has been forwarded to me, and in which he denies the assertion made before several witnesses, calls me a liar, and imputes every specie of baseness to my name, clinging with the utmost tenacity in the belief of a devil, although he himself professes Mormonism, and quotes revelations from Mormon works, and says that the spirits I commune with and through whom the doctrines of the Great Organization are revealed, and even the great angel Gabriel himself, are all devils who transformed themselves into angels of light, on purpose to deceive me and the people, and allure them from the present denominations of religion, to doctrines of devils and blasphemy. Therefore with such a man clinging to such a belief, with the divine truths before him, which neither him nor no other man can confute or prove false, I care not to have any further personal dealings, but to use all my exertion to persuade him to read with an earnest desire to arrive at truth, and lay aside his sceptical notions.—  
EDITOR.

**FURTHER IMPORTANT PROPHETIC WARNINGS, AS REVEALED TO THE NOTTINGHAM SPIRITUAL CIRCLE THROUGH THEIR MEDIUM Mr. J. G. H. BROWN, GREAT ALFRED STREET, NOTTINGHAM, AT THEIR MEETING HELD AT THE ABOVE ADDRESS, ON THE 30th OF SEPTEMBER, 1860.**

Having given notice in a former number of this Journal that a succession of revelations as prophetic warnings, addressed to the people of this

and the other nations of the earth, we shall in conformity with such notice, in our present number give the revelation as revealed on the 30th September, being of great importance and interest, and is as follows.

**REVELATION, Sept. 30th, 1860.**

Lo and Behold! as great and marvellous events are even now passing, and will continue to pass successively, until successive Nations are overwhelmed with calamitous disasters, such as wars, conflagrations, and destruction of life and property, both by land and sea, until trade and commerce shall stand, as it were slumbering on the brink of a volcanic explosion—which explosions will scatter the produce of earthly skill, wisdom, oppression, and anarchy, into the dark abyss of oblivion, never again to annoy, oppress, or inconvenience the people whom the Lord hath decreed shall be plucked out from all tribulation; and while these things are passing in other Nations, and this Nation stands aloof, boasting of its self-exalted power, wisdom, and skill. Behold! thus saith the Lord, that when peace and apparent prosperity, and affluence appears to crown the enterprising, avaricious, and worldly minded with success, then shall these shores be beset by foreign foes bent on pillage, rapine, murder, and destruction, and unvalled villages, fenced towns, and cities, woods, hills, plains, and valleys shall resound with the din of war, pestilence, and famine, with cold, and exhaustion, shall destroy those whom the fire and sword hath not consumed. Therefore, behold! O ye who boast of your power, wisdom, skill and energy, mark what the Lord saith, I have seen thine oppression, I have witnessed the sufferings of my helpless people, and I have sent warnings amongst thee, whereby thou mightst have learned my will, refrained from thine evil acts and have been saved, but thou hast treated my warnings with scorn, saith the Lord God, because I have been slow to pour wrath upon mine enemies, and the oppressors of my people, and thou hast treated my chosen instruments with contempt, and have ridiculed the existence of communications with the mortal world, and the world of immortality, and have trampled all things appertaining to divine wisdom under thy feet; and now behold! O ye people of self-ruled, self-taught, and misguided England, for these things shall the calamities foretold immediately fall upon this Nation. Therefore, watch the progress of events, be prepared, for rest assured that the sign which shall precede these terrible events is on the eve of passing, and though other Nations must first suffer the preliminary scourge, even so shall this Nation suffer every calamity foretold. And from the first manifestation of prophetic calamities in this Nation, (they shall never cease,) but for a pause until all evils therein are overthrown, the foes driven from its shores, and the law of universal love, liberty, freedom and religious harmony is established upon its shores. Now therefore publish these things abroad, and other warnings will successively follow, thus, the Lord God hath spoken, and I Gabriel, His angel and messenger of divine grace and wisdom, have so been commanded to declare His words.

The above revelation is so plain, and explicit in itself, and so important, that any further remarks or comments thereon are unnecessary, any further than that on seeing the great importance of the subjects it contains, and the great calamities it predicts, we earnestly desire and exhort our fellow creatures, in the name and fear of God, and in love and charity towards them, that they will not scoff at, or ridicule the sacred assertions given as warnings to them in the above remarkable prophecy, and with these words we draw the attention of our readers and friends to the following revelation, as revealed on Sunday, at our Circle meeting, Oct. 7th, 1860, addressed chiefly to the Members of the Circle, and the Enrolled Members of the Community, who through want of faith and negligence amongst them, with neglect of duty are invoking rebukes, warnings and interrogations from heaven, showing that the faithful will shortly be publicly recognised by the people from the unfaithful, and commending its perusal to the careful study of all who desire to participate in the blessings which shall follow the pre-

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"Behold! and mark what the Lord God here commandeth the members of the Circle, and the members of the Community, who are wont to shelter themselves 'neath the banners of his chosen people, to observe; and hath commanded me, his messenger of peace and woes, to declare it unto you, therefore the Lord hath said that ye of the Circle, and they of the Community, in each and every locality, must no longer lay aside their duties, and look and watch for the signs, calamities, or invasion, but to be faithful. They must remember and observe the solemn pledges they have made, and to remember also that the great events are passing, and the Great Organization is yet a mere speck as it were upon the surface of the universe, and to remember also that all persons who have enrolled themselves, have solemnly vowed to unite their energies and exertions to seek and solicit true friends, and believers in divine revelation, and to warn them of the coming tribulations, and that they should assist by small weekly contributions in sending persons forth to make the decrees of Heaven known, and to exhort the people to turn from their several delusions as practised and propagated under religious pretensions, so that the glory of God might be made known amongst the people, and the Great Organization established in every direction or quarter of the kingdom, and now behold, where are the efforts thou and the members generally have made, and of what do they consist, the warnings neither on books or slips have as yet reached one fourth of the population, and yet all are aware that heaven hath declared that the people should be warned, and the members pledged themselves to exert all their efforts in warning them, and yet the people generally are in ignorance of the existence of the great cause, or its objects and results. Therefore, the Lord God hath here commanded me to declare, that though the direst calamities shall fall upon this and every other nation of the earth, yet in his justice and mercy he also declared that the people, even though they should scoff, jeer, and ridicule, they should first be warned. And again I am commanded to declare that the neglectful, faithless, and disobedient who have pledged themselves to use all their energy and exertion, to promote and spread the glorious and joyful intelligences, and to establish the Great Organization as ordained to this great end, that they who are thus pledged and shall continue faithless, negligent, disobedient, or anxious for signs and devastation, from the present period henceforward, that such persons are those who shall suffer in the earliest stages of tribulation, for they have heard the warnings, and the divine call of mercy, and have accepted the promised rewards for obedience, and have professed faith to have resignation to the divine will of heaven, but their professions are cloaked with hypocrisy, and should they continue in their disobedience; and negligence, they shall assuredly perish in the calamities they are so anxiously waiting for to destroy others. Let this revelation, and the commands therein as given from a God of justice and mercy, through his holy angel to the people be made public, and impressed upon the minds of all by the faithful, for the days are not far distant when full realizations of all which God hath declared shall be experienced; both by the faithful, and unfaithful. Thus saith the Lord of hosts."

We sincerely hope that no misunderstanding or misconstruction, may be put upon the language contained in the above important revelation, for nothing is required by the cause from its Members, beyond their capabilities and positions, and conscience will tell every Member whether they are faithful to their pledges, or whether they are unfaithful, and God seeth and knoweth the secrets of all hearts, and knoweth the capabilities of all, and will justly reward accordingly, would, that we were all more faithful and obedient, than we are. But to those who are faithful, and duly act in accordance with their capabilities, the above revelation does not apply, but only to the unfaithful, whom we sincerely hope will take warning while there is yet time, and be faithful to their pledges, and re-

member that they are not serving or obeying man by doing so, but they are by obedience serving a just and merciful God. Therefore we, in charity and good will to all, with love and friendship subscribe ourselves,

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sciences of such applicants must ever sting them with remorse. We shall give no further explanation, as to how, or from whom the prescriptions are obtained.

Mr. J. W. Holloway, near Matlock.—I received your letter, and beg to state that it is one of the most unintelligible, most ridiculous, abusive, and false that was ever written by a professor of religion, but I have handed it over to Mr. Camm, that he may reply to it if he thinks well, but whether he thinks it worth his while or not, I cannot say, as it contains nothing but assertions without proofs, or attempts to prove them, and suppositions on the most vague foundations, with scandal on the name of a man in the most taming, and jeering language, accusing him of every species of dishonest, and fraudulent falsehoods, which however I have no doubt he will reply, in a manner that will make you ashamed of yourself.

Mr. J. B. Manchester.—Although you are a believer, and a fearless advocate of the truths of divine revelation, yet your letters on the seven days of the week, appear to clash with the sentiments set forth in revelation, you there assure the readers that God performs such and such works on such days, according as the Bible history describes them, when divine revelation condemns the whole of the Bible history of creation, as fabulous, being without fact or principle for its foundation, and is therefore absurd, contradictory, and ridiculous, and though we agree with some portions of your letters, we cannot sanction that portion which is contrary to, and which, contradicts divine revelation. Therefore, we hope you will make some definite, and instructive allusions to the subjects named in your letter.

Mr. T. B. Whaley bridge.—Must not understand that it is his threat, or abusive letter, which has caused me to insert the remarks, in another part of this Journal, but if Mr. G. do not answer his letter, I shall feel justified in doing so myself, not in a direct manner to Mr. B., but to the public generally, shewing the causes of such explanations, and why, and through whom they are given, proving at the same time, that instead of contradictions, the subjects referred to are confirmations of each other, and that it is the narrow minded, and prejudiced sceptic, who wishes to brand them as contradictions, which instead of shewing their learning, shews their ignorance, and lack of comprehension.

J. T., Welford Road, Leicester.—Christ's kingdom cannot be established, during the present evil system, but when he comes the great Millennium Era will be established, and he will reign supreme over all nations. You must not select the one line, as you have done, but read the verses as they are printed, and you will find that the words you refer to, are applicable only to the time of the Millennium.

Advertisements.

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THE WARNING MESSAGE FROM THE WORLD OF SPIRITS, in 13 Nos. unbound for 2s. 7d.; or neatly bound in cloth, 3s.; the numbers post free, 2s. 11d.; the volume post paid, 3s. 6d.

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Printed and Published for the Nottingham Spiritual Circle by S. E. HACKETT, Maypole Yard, Nottingham, and can be had only from the Repository for Spiritual Works from Mr. J. G. H. BROWN, Great Alfred Street, Nottingham, where all communications for the Editor must be addressed.

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JOURNA

WHICH WILL CONTAIN

No. 19, Vol. 1.

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[No letters or communications will be inserted unless the proper name and address of the author be transmitted with it for insertion].

A Querist, Leicester.—The very circumstance of your applying for a prescription for a man who was already dead, is sufficient in itself to show up yourself, and the persons connected with you in their true colours, and to prove that their objects are not truth, but test for the sake of gratifying idle curiosity, no matter who may be injured by it, but ever since Mr. Leavesley's affair at Leicester, I have been so instructed as to enable me to defy and set at nought the machinations of sceptical enemies, whose only desire is test, and controversy, therefore, when any person from Leicester has applied to me for a prescription, without applying through the corresponding secretary, and knowing that enemies in Leicester are numerous, through Mr. Leavesley, but yet having a desire to do good to my fellow creatures, without doing myself or the cause any injury, for such persons who are strangers, and of whom from instructions I am dubious, I do not ask for a prescription for such person, but send a prescription in his name for the disease described, and not for the individual, and then if the application be genuine, I have done my duty, and if the application be an attempt at fraud upon me, no harm can result to any, and the cause is not injured thereby, while the con-

sciences of such applicants must ever sting them with remorse. We shall give no further explanation, as to how, or from whom the prescriptions are obtained.

Mr. J. W., Holloway, near Matlock.—I received your letter, and beg to state that it is one of the most unintelligible, most ridiculous, evasive, and false that was ever written by a professor of religion, but I have handed it over to Mr. Camm, that he may reply to it if he thinks well, but whether he thinks it worth his while or not, I cannot say, as it contains nothing but assertions without proofs, or attempts to prove them, and suppositions on the most vague foundations, with scandal on the name of a man in the most taunting, and jeering language, accusing him of every species of dishonest, and fraudulent falsehoods, in which however I have no doubt he will reply, in a manner that will make you ashamed of yourself.

Mr. J. B., Manchester.—Although you are a believer, and a fearless advocate of the truths of divine revelation, yet your letters on the seven days of the week, appear to clash with the sentiments set forth in revelation, you there assure the readers that God performs such and such works on such days, according as the Bible history describes them, when divine revelation condemns the whole of the Bible history of creation as fabulous, being without fact or principle for its foundation, and is therefore absurd, contradictory, and ridiculous, and though we agree with some portions of your letters, we cannot sanction that portion which is contrary to, and which, contradicts divine revelation. Therefore, we hope you will make some definite, and instructive illusions to the subjects named in your letter.

Mr. T. B., Whaley bridge.—Must not understand that it is his threat, or abusive letter, which has caused me to insert the remarks, in another part of this Journal, but if Mr. G. do not answer his letter, I shall feel justified in doing so myself, not in a direct manner to Mr. B., but to the public generally, shewing the causes of such explanations, and why, and through whom they are given, proving at the same time, that instead of contradictions, the subjects referred to are confirmations of each other, and that it is the narrow minded, and prejudiced sceptic, who wishes to brand them as contradictions, which instead of shewing their learning, shews their ignorance, and lack of comprehension.

J. T., Welford Road, Leicester.—Christ's kingdom cannot be established, during the present evil system, but when he comes the great Millennium Era will be established, and he will reign supreme over all nations. You must not select the one line, as you have done, but read the verses as they are printed, and you will find that the words you refer to, are applicable only to the time of the Millennium.

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19-  
JOURNAL  
WHICH WILL  
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THE AGE WE LIVE IN  
LIGHTENMENT  
THE WITTY SEPTIC  
AND SEPTIC,  
SHRINK FROM  
THEIR DEEDS,  
LOVE DARKNESS  
We have already passed  
the dispensation, and  
into the last forty years  
and if we carefully exam-  
ine which has passed since  
upon the earth, in the  
masses of the people  
days of the apostles?  
they boasted of in eve-  
the happiness of the  
since the days of the  
ation and selfishness, with  
into and corrupted the  
ple been any further  
easiness? No.  
Have they been enli-  
Have they been enli-  
Have they been enli-  
ples of charity? No.  
Have they been enli-  
and love to their neigh-  
Have they been en-  
might avoid crime and  
the answer is again—  
And if these questi-  
ple of every age, from  
the present, the same  
Then why has every  
people for the light in-  
and why should we in-  
our enlightenment, we  
facts to prove that in-  
sent, the people have  
ledge conducive to  
and less refined; and  
after age has rolled on  
the nineteenth century  
bested of than it has  
We would now ask  
lightened; for, no man  
or with whomsoever  
your conversation al-  
the things which they  
with do not understand  
and say, it is such  
such ideas in this  
century; and so, no  
belief, or principle un-  
stood, or should be  
parties around you,  
ignorant, or a delude  
fied with being deceiv-  
others. But we are  
in this age, say the  
sed upon or deceived  
tual gifts, they are  
discerning of spirits,  
from; if you profes-