gate and prove all hich is good, is out

itlock .- Your letter tlock.—rour letter, but if it had not, space with it, as it rd. and erroneous not analysis. It does not answer a single definite abuse, evasiveness, appositions, without fact forward to con. or Mr. Camm's ole story, supposing er, thus endeavour. er, thus ond allure a the lecture, by as that the scriptures void of contradic. or, and yet acknow. ces in the different your rigmarole of on to Mr. Camp will reply to you we shall not feel with it, but if you all do so with your n to reply to it, to Therefore, as you judiced against all cling to falsehood prove, we shall ce with you as

and your party to sleep, and for ful from the una good one. A il, requires no test rould they suppose to gratify their of test; they are ptions for the cure ames of persons, gratify ignorance, We should have would not admit vours, intelligent rselves, therefore you that in future s, or it will worm gry wolf woulds

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We are glad to Cause, and that order for what was given in lled to abide by urnal; but the nother call of revelation, and s and return to fully welcomed o are anxiously friendship and

Spiritual Circle by and can be had only Mr. J. G. H. B rows

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THE STUDIESTIC PLUE PLUSS.

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JOURNAL OF THE



## PRESS:

### GREAT ORGANIZATION.

or different on stand! NEWSPAPER ISSUED FORTNIGHTLY,

THICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND DESCRIBE THE PRINCIPLES AND DOCTRINES OF THE SGREAT ORGANIZATION

No. 21, Vol. La Jent no in

SATURDAY, DECEMBER 1, 1860.

WHAT IS THE FOUNDATION OF OUR NATIONAL LAWS? - OR ARE THE SAID LAWS OBSERVED BY THOSE WHO FRAME THEM, OR BY THOSE WHO NOW SUPPORT THEM ?

We, the people of England, have in all ages beer led to understand that the statute laws by which we are governed, are based on truth, justice, and humanity, founded upon scripture and Christianity; and as the scriptures are made the basis of our laws, and Christianity is set forth as the only means upon which they can or should be conducted and administered, let us first stamine the scriptures, and see whether the laws stamme the scriptures, and see whether the laws therein laid down are carried out in the present administration of the law, either in this or the past ages: after this let us examine the conduct and intentions of those in power, and of they who framed the laws on our national statute book, and we shall see that although they profess to believe, we shall see that although they profess to believe, and publicly assert that the scriptures are the pure word of God, and have framed the national laws upon them, and tell the people that they must all be observed to escape eternal torment and to insure salvation, yet with these public assertions ringing upon the ears of the people, these very persons who profess to believe the bible as all God's word, and who have framed the laws upon it oneally danger or set at property the laws upon it, openly deny or set at naught the very laws they themselves have framed, and the principles which the bible teach, though they tell the people that all the laws and doctrines must be observed to insure salvation. But if we watch the conduct of those in power, and who are supporters of the bible, and the laws founded toon it, we shall find that scarcely a single principle, doctrine, or law is kept, observed, or obeyed by them. Do they not openly break the ten commandments? Do they not preach charity and forgiveness, but administer neither? Do they not preach forgiveness of trespasses, and yet punish with the utmost severity of the law all, persons who may be found out of the bounds of a public footway, or in any of the grounds adjoining them? And do they not preach and teach that active that it is a straight in the churches, the servants of this is taught in the churches, the servants of those in power, and who teach this doctrine se the pure word of God, are slaving in their mansions or otherwise, while their cattle are compelled to draw them to the church gates, their servants attending upon them, and waiting till the formal ceremonies in the churches are over, after which they conduct these worthy rulers and teachers back to their stately mansions. Are not these facts which none can deny or confute, and do not they prove the hypocrisy, deception, and fraud of they who profess to believe the scriptures, and declare them to be the pure word of God, and tell the people that they must be observed to insure salvation, and with this glaring hypocrisy

they have framed the law for inflicting capital

punishment, because the said scriptures teach it,

-by stating that whosoever shall kill a man, blood for blood, eye for eye, limb for limb, is required by God: and thus, for murder, the said murderer is dragged to the scaffold, and his life taken in cool blood by an hired assassin, which the rulers sanction, pay, and permit to escape scot free, although such an assassin must be considered by every honest candid mind as the very worst of murderers, because he receives a law-sanctioned remuneration for the commission of cold-blooded murder on the persons of those who never injured them, or whom they never knew. Well, this law-sanctioned murder is inflicted through the teachings of scripture, which our rulers and teachers tell us is all the pure word of God; and they readily avail themselves of that atrocious law. And sacrifice the lives of what is called murderers by the payment of assassins, who are ever ready to do the dirty work of those in power. But then, though they assert that the bible is all the pure word of God, and they inflict capital punishment by its directions, there are other passages which must be the pure word of God also, as they are contained in the said bible; and if the taking of life for murder, as described in the bible, be just and right in the sight of God, how is it that rebellious and disobedient sons of our rulers and teachers are not dragged forth and put to death, either by being stoned or hanged; for the scripture teaches that a disobedient or a rebellious son shall be taken out from amongst a congregation, and stoned to death; and if the passage referring to a murderer being put to death is the pure word of God, and the passage which refers to the stoning to death of a disobedient son being in the same book, all of which is declared by our rulers and teachers to be the pure word of God, it would be as just to put a rebellious son to death as it would a murderer. But this is pussed over, and that law unrecognised by our rulers and teachers, or many executions would occur amongst the sons of our nobles and wealthy. Therefore, this law, although represented as the pure word of God, is studiously evaded and avoided by our pious rulers and teachers who declare to the people that the bible is all the pure word of God, and those who will not observe it, will incur eternal torment in hell fire and brimstone with the devil and his angels. And yet they who openly teach these professions, set at nought the things which the bible teach; and though, with all these facts before our eyes, the English laws, we are told, are Christian laws: that is, they are administered in true feelings of Christianity, having truth and justice for their guide. But let us contrast the administration of our present laws and those advocated, proclaimed, and propagated by Christ and his apostles. Christ advocated charity to all men, our present rulers advocate and encourage the plunder and oppression of each other. Christ's law advocated the principles of loving your enemies, the present system of our rulers and laws is to kill our enemies, or otherwise injure those who are obnoxious to us. Christ also sanctioned and bestowed the gifts of the spirit, and left them with his faithful followers: but our present systems, teachers, and rulers condemn them, and treat with scorn, contempt, and mistrust, these who either believe or propagate them. Christ also taught us to do unto others as we would they should do unto us, and to love our neighbours as ourselves, but how far these divine principles, as propagated by Christ, are carried out, may be seen by examining our present laws, and watching the conduct of those in power, and of those of our professed clerical and religious teachers. It is, their professions and their conduct which has opened the eyes of the people to the hypocrisy, craft and deception practised upon them by the men in power which has caused infidelity, scepti-cism, and atheism to exist amongst the deepthinking and penetrating minds of mankind, and who, because though the bible shows that God in all ages made known His will to man by revelation, yet those who profess to believe the bible. deny the existence of revelation, or that it is necessary, and that the bible condemns it; and hence, because there is no other means than revelation under heaven, by which man can know the will of God, and this being held from them through craft, they become infidels and despisers of hypocrisy, and are looked upon with contempt.

FURTHER STARTLING AND PROPHETIC REVELATIONS, AS REVEALED FOR A PUBLICATION TO THE NOTTINGHAM SPIRITUAL CIRCLE, THROUGH THEIR MEDIUM, MR. J. G. H. BROWN, GREAT ALFRED STREET, NOTTINGHAM, ON THE 22nd OF NOVEMBER, 1860.

The undergoing revelation is a continuation of those warnings and commands, as addressed to the rulers and people of this nation, and as each successive revelation appears more important and impressive, we have submitted them to the careful perusal of our readers, trusting that they may read and accept the timely warnings given unto them from a merciful God, through His angels, to the prophets, and thence to the people, and thus we insert the following land.

REVELATION, Nov. 22nd, 1860.

Behold! O ye kings, princes, rulers, authorities, and people of the earth, and ye of this nation and long-favoured isle, behold! and give hear to the warnings which I am hereunder about to declare. through my angel, to the prophets, and thence to the people. Did I not, through mine angel, declare to the prophets, and thence to the people of all nations, and in every age, that through oppression, disobedience, and self-will, that dire calamities should fall upon such nation and upon such people, as still retained and relied upon their ignorance, even from the earliest ages? and did not my warnings and words all come to pass, saith the Lord God?

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And now, behold! O ye self-willed and ignorant generations of this land, and listen to the divine warnings and commands which I, Gabriel, in the name of the Great God Almighty, an commanded to declare unto you through the chosen instruments of God, who seeth and knoweth, that notwithstanding His divine call of mercy made upon you, that there are thousands who will reject His gracious call, and for their disobedience and unbelief will perish during the coming tribulations; for they who shall live in the establishment of the millennium era, and witness the reign of Christ in His second advent, must be pure and holy, and all evils must be plucked out from amongst them, so that peace, harmony and love may reign unincumbered by vices; therefore, thus saith the Lord, ye who are desirous to be faithful, and of being saved, are from henceforth commanded to denounce oppression, and expose its precepts or principles, and to expose hypocrisy, and describe its perpetrators, and howeit is perpetrated, and to shrink from them, and further, to shrink from priestcraft, and expose its teachings, with the cause of craft, and to shrink from delusion and sectarian assemblages, creeds and precepts, and to shripk from the corrupt portions of what is now called scripture. and to cling to the truths as pointed out, and confirmed as such, by divine revelation. Therefore, Onye to whom the Lord thus speaketh, turn ye from thy present bigotry, unbelief, and ignorance, and observe and obey the above solemnzinjunctions given through the from the Throne of Grace, and thou wilt then, one and all, who will obey the heavenly mandates, be sheltered and protected even as with a coat of mail, throughout all tribulations, which are now near at hand; therefore, though the faithful may be laughed to scorn, and persecuted for truths sake, and for the obedience to My will, yet they shall escape uninjured, while the disobedient, unbelievers, and opposers of My word, shall perish on or before the last great day, saith the Lord God, while the righteous, faithful, and obedient shall, as the chosen people, live to see that Christ has come on earth again of the Christ has come on earth again of the Christ has chosen flock to reign to

But reign on earth in glory, a I don't through my angel. to most important warnings and commands, as yet addressed to the people of all classes, commanding them to shrink from their present vices, and to expose the perpetrators thereof; and few there are indeed who are not oppressors, hypocrites, and deceivers, and those whose worldly interests, influence them to cling to these evils, will have a task to shrink from them, and expose them, and yet the revelation says that faith and belief in these commands are the only means of salvation. The latter portion of the revelation will we have no doubt, be fulfilled, by the faithful being scoffed at and persecuted by the disobedient and opposers, but their opposition will not be heeded, as their reward will be as certain as it is promised, and as

And will not leave this world again,

the revelations here appear; while the rewards for the faithful and obedient holds forth a cheering hope, the results of which cannot be realized even by the most fertile imagination, since they will by the most fertile imagination, since they will be seen the second advent of Christ, and the establishment of His everlasting kingdom; while malice, poverty, crime and discontent will no longer be known, but peace, harmony, love, muity and affection, with universal charity, will evermore be experienced by the whole human race, under the merciful rule and reign of Christ, their Saviour, their Redeemer, and henceforth their everlasting King,

#### Editorial Correspondence

NOTICE .- All letters intended for insertion in this jour-OTICE,—All letters intended for insertion in this journal, must be forwarded to the Editor by the Thursd morning's post immediately following the last date 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.

(Continued from No. 20.)

To the Editor of the Spiritualistic Free Press

Sir, ... In support of our belief in the truths of modern vine revelation, as regards the account given of the divine revelation, as regards the account given of the creation, I will direct your attention to the very imperfect manner in which the order of creation is described, not only as concerns vegetation, and the sun, as previously commented upon, but, also concerning the creation of animals and man. It appears like two different accounts or traditions mixed up together in the same book. The first accounts represent God making or forming animals out of the ground, and then making man, make and female, and giving him. dominion over every fish of the sea, and earth, and over every creeping thing that creepeth upon the earth," and they were also directed to be fruitful, and the earth," and they were also directed to be fruitful, and to multiply and replenish the earth, and to subdue it. And also were given to man "every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yellding seed," to man it was given for meat. This account thus far may be taken as an abridged account of the creation, and the other account, beginning at the 4th verse of the 2nd chapter, may be considered a more particular account of the same thing considered a more particular account of the same thing; but the latter account does not agree with the former account, or the abridged history of the creation. In the second account, man, male, and alone is briefsted, and placed in a garden, and a help meet for him is promised him, but in the mean time animals are formed out of the ground, and brought to adam to be named, and which is good to have been dealer according to international transfer and the second of the second said to have been done according to instructions. In the first account the snimals were formed before Adam, and subsequently Eve was formed. The first account represents all herbs and trees, with their seeds and fruit, as given to man for his use, and makes no exception whatever. The second account makes an exception to two trees, which were placed in the garden, and which, although bearing tempting fruit, was not to be touched, yet was good for food, and even though all herbs were given even to cattle as well as to man, without any exception, in the first account, yet here in the second account man (male and female) is placed on the earth, and given dominion over every thing, and comeath, and comeath, and come are completed in the earth, and given dominion over every thing, and comeath, and come are completed in the earth, and given dominion over every thing, and come said to have been done according to instructions. earth, and given dominion over every thing, and com-manded to replenish or fill the earth with their offspring, In the second account they were both placed in a garden, as though that were the limits of their possessions, and bounds of their liberty; here they are said to have remanifed mutil they transgressed, when they were imme-diately expelled, and the very work they appear to have been created for in the first account, is made in the been created for in the first account, is made in the second to appear as a punishment for the offence of eating a few forbidden fruits, and man's labouring for his sustanance, is represented as a punishment for his dissolvence, whereas in the first account he is made lord of the earth, and directed to subdue it; that is, to make it subservient to his wants and requirements, and how could be do this without labour, and who are so blessed with health, and the subsymment of their faculties as those could be do this without motor, and who are so desset with health, and the enjoyment of their faculties, as those who labour, provided the labour is, of a healthy nature, and kept within due limits. There are many other points if the decount of the oreation, that might be brought forward to prove what has been before asserted,—that the account of the creation of the earth, with its productions. is very imperfectly described, and bears on the face of its evidence of its being the work of man, and of one who did not possess a very great amount of discrimination or sould judgment, and this is more fally apparent when the account treats of the manner of Eve's creation. It is said that man was formed out of the dust of the earth, or ground, and he is represented as being for a time alone, without a mate, and after he had named the armminds, file Lord God wald, "I 18 not good that man should be alone, I will make a help-meet for him."

should be mone; I will make a neip-meet for him.

I Now Adam being said to be made out of the dust of the ground, and requiring a help-meet for him, it would certainly be reasonable to suppose that this help would be made of the like materials, but we find that this is not the made, of dust, but to place her in a position nearly equal, but in a slight degree subservient to man, it was necessary it seems that she should be made out of one of Adam's ribs, and this is very clearly

described in the two following verses, Gen. ii., 21.22.

"And the Lord God caused a deep sleep to fall pipe Adam, and he slept: and he took one of his ribs, and close up the flesh instead thereof; and the rib which the led God had taken from Juan lunde he a woman, as brought her unto the "man." The account as here true of the creation of Eve out of one of Adam's ribs, a scarcely equalled for absurdity in the whole bits astrongly in shall be able to prove it contains a greating although I shall be able to prove it contains a greating ber. In the first place it tends to represent the Almurbor. In the first place it tends to represent the Almurbor. In the first place it tends to represent the Almurbor. In the first place it tends to represent the Almurbor. It is the maximal that it was necessary a knowledge of the consequence resulting frosh it, and the next it makes it apparent that it was necessary and on part of his former work to complete a later portion of it. It reads as though the creation of Eve was after thought, and that not any provision had been min for the contingency fof having another human being make, and it seems that the necessity for the creation of the second human form was not apparent, until it was discovered that Adam without a partner would be loosed. The idea of creating them both at once, male and femile to enable them to fill the earth with their offspring u directed in the abridged or first account, does not seen to have occurred in this account, and makes it resign another history altogether. And now God having such the discovery that Adam was louely, sets about makes, the discovery that Adam was louely, sets about makes, the discovery that Adam was louely, sets about makes. another history altogether. And now God having make discovery that Adam was lovely, sets about making, mate for him, and then, how was this said to be effected and being made out of dust, and apparently perheing created in the image of God, of materials proper blended, that it was desirable that his mate should be uperfect as himself, and to ensure this end, not trusted entirely to a mixture of earthy materials alone, God in. entirely to a mixture of earthy materials alone, God is, presented as having stolen a portion of his former perference, to enable him the better to make a similar body, mate with it. And now what was the use of a rib-body if God could make a perfect man, with all his bones as flesh, out of the dust of the earth, which of course usu, particles of material matter, why could He not have make Ree also out of the like substances. The taking a bod from Adau makes it appear something in the licity learning the bright by taking a piece from that which he are mine. from Adam makes it appear something in the libba leavening bread by taking a piece from that which habeen previously leavened, and by this means leavening much larger lump. If it was really necessary that Evi body should be composed of a portion of the body! Adam, so that he would be able to say "bone of my best and flesh of my flesh, a few drops of blood taken from him would surely have sufficed, as blood contains the materials of all that constitutes our material bodies, so would supercede the necessity of undoing a portion of God's former work, to enable him to effect the formatice of a subsequent portion. I feel justified in treating the God's former work, to enable him to effect the formatic of a subsequent portion. I feel justified in training the subject in this way in order to bring conviction to a minds of your readers, of the utter absundity of the account as it now stands, and of its being diametrical opposed to all that we know of nature's laws, in the operation. But the climax of the absundity of the whele account, reass on the fact of the first formed was, as chief work of God in the creation, being rendered impe-fect for life, to enable God to form the second hum being. That Adam, having been formed with twenty-bu-ribs, should be made to relinquist one, and be conse ribs, should be made to relinquish one, and be consu-with twenty-three, in order that his wife should be made out of one of them, and then from henceforth, instead being a perfect human being in the image of his heares Father, he remains deformed the remainder of his day Father, he remains deformed the remainder of his din with one side of his body weaker than the other, ai defective in look as well as in feeling. And this is not a that can be urged against this ridiculous story.

The Almighty God of Heaven, who always works a secondary means, is here made to appear as acting direct

and as though he executed with hands as a human being would do, thus bringing him down in this respect to it level of a man; and this phase of the matter, embods in this silly and pointless fable, destitute of all that ca make it useful or entertaining, is calculated to do immens mischief in bringing down the character of the most high God to the level of a human being, and as having the imperfections that are inherent in he

t in human nature. CHARLES GREGORI, West Cowes, Isle of Wight (To be continued.) 7

### To the Editor of the Spiritualistic Free Press.

"Sir—As much controversy and dispute has arised in this, and also in past ages or dispensations, in regard in that all important subject, the resurrection of the dea-th wish to lay before the readers of your journal a fer plain passages of the Old and New Testament, which I think, has a tendency to throw much light upon this be nighted subject. Let us then divest ourselves of all pre conceived notions, and take reason for our guide, then we shall be the more likely to arrive at something like truth. But if we are determined to hearken to nothing but the notions and ideas of our forefathers, who have wandered in the days of superstition and priestraft into the day adjys, of ignorance, such ignorance having gained for hold in the minds of men in the days of poperty by allow-ing others to think for them instead of thinking for them selves. Such appears to have been the case even as saily as the flays of Christ and his apostles, for we find this both Christ and his apostles had frequently to rebuke the people for not having that, knowledge which they again to have possessed. Let us examine the welfth chapt of St. Mark's gospel, where the Sadducees came to Christafter the Pharisees and herodians had failed to catch his in his words, in regard to paying tribute, they supposing themselves to possess greater intelligence than the restot the religious sects of that day, thought to ensuare him is mailtrap by bringing the subject of the resurrection in question, a subject which they treated with disdain, disbelieving in it altogether. By the above passage we call justly learn that the people entertained erroneous notions. both Christ and his apostles had frequently to rebuke the

respecting the resurrection, in that day respecting the resurrection, were looking for a few and the proton who did believe. That portion who did believe, as many have in this day; but a few as a many have in this day; but a few and it was plainly shewn to Most dead did rise, and not at a fature for it was plainly shewn to Most dead did rise, and not at a fature for it was plainly shewn to Most dead did rise, and not at a fature for it was plain from the hing; hence then it is plain from the hing; hence then it is plain from the Abraham, Isaac, and Jacob heare, which passage in itself, if the earthrow the present sectarian resurrection. Let us next come to a the Corinthians, where he has occa on the Corinthians, where he has occa which show sowest is not quickened, exce which show sowest is not quickened, exce which show sowest, thou sowest, not to but lear grain, it may chance of other grain, but God giveth it a bod him and to every seed its own bod passage before our eyes, many still that body which is sown to go to cor Paul tells us plainly may bear grain or of some other grain. So surrigh passage that no man with a comm in understanding it; for as that but amosphere, will again fall down an except when the second and minigle with amosphere, will again fall down and in understanding it; for as that be the rapours ascend and mingle with amosphere, will again fall down and prechance of wheat or some other grills are so the same chapter, we in that leads the same chapter, we intelligent his teach below to a beautiful to the same of th lat rerse of the same onspier, we set all sleep, but we shall all be chan bet winkling of an eye; yet not with a fibis scripture, many are looking different view, expecting a long sice instead of receiving this mighty chi instead of receiving this mighty che twinking of an eye, as specificated of the last trump. Dear fries sands for either you or I to quit the mortal must then put on immortality, the pass the saying that is written, "I aristory." But perhaps you will Christ was the first that rose from some could be resurrected before a there do you find this statement? The list of the Old and New Testar We are told that Christ is risen "We are told that Christ is risen traits of them that slept?" Yes, but that none underwent the change u but plainly shows that none enter realms of glory until Christ led ti realms of glory until Christ led it first ripe fruit, guile never being f was prepared to wing his way, and become purified; hence the pass to his disciples, "I go to prepar Methinks the psalmist had this and, "I saw the Lord always be when he said, "Lift up your hear ye lifted up ye everlasting doors, shall come in.: Let us next tu chap. xi. 20-27, where Christ aring, "I am the resurrection Lord, he that believeth in me, yet shall be live, and who soev yet shall he live, and whosoev in me shall never die."—Believ passage, with another of Paul' second epistle to the Corinthian

THE DARKNESS WHI

where it states, "For we know this tabernacle were dissolved, w

botmade with hands, eternal in t

much, I now hasten to a conrespassing upon your limited accom-surestly beg of your modern brained to have a general resu read the works published by the Circle, through their medium.

Circle, through their medium, they can learn the whole of this

oderu divine revelation.

Satton Forest side, Nov. 24, 1860.

To the Editor of the Spin

To the Editor of the span

Dear Sir.—We are told in the effections, that such a thick that it might be felt. Wheth whether it was felt physically but it clearly illustrates the case which now covers the earth, appears from the 60th chapter thou that gross darkness wow period where the general result the church, would take place poss darkness is now really the gross darkness is now really Foss darkness is now really a of men, from the throne to whole head is sick and the would for ever remain so, if were given. There never wa who could obtain a correct a will of God, except by spir heavens declare the glory of the county of the standard of the second was taught by divine refer now endeavouring to each are now endeavouring to est dirine light which gleam fre epited by the gross darkness and is felt by monarchs to the gross are now and pays poverty—by armies and navi —in prisons and unions—b

Gen. ii., 21-22 : sleep to fall [upon his ribs, and closed rib which the Lord rib which the Lord , a woman, and ount as here given of Adam's ribs, in the whole bible stains a great num. esent the Almighty
thing without a
ing from it, and in was necessary to blete a later portion ion of Eve was an ion had been made for the creation of arent, until it was e, male and female, their offspring, as tnt, does not seem makes it read a God having made aid to be effect apparently perfect mate should be s end, not trusting ls alone, God is re-his former perfect a similar body to use of a rib bone? all his bones and h of course mean He not have made The taking a bone om that which has means leavening a cessary that Eve's on of the body of bone of my bon blood taken from lood contains the loing a portion of feet the formation fied in treating the conviction to the absurdity of the eing diametrically tre's laws, in their formed man, and g rendered imper he second human e, and be contented should be made eforth, instead ge of his heavenly nder of his days in the other, and and this is not all always works by as acting directly

is à human being his respect to th matter, embodied ted to do imme of the most high and as having the ES GREGORY,

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te has arisen it ons, in regard to ir journal a fet stament, which I ur guide, then we o nothing but th o have wandered wing gained fool popery by allow for we find that

Mly to rebuke the which they aught twelfth chapter es came to Christ they supposing than the rest of o ensuare him in resurrection into with disdain, dis passage we can

respecting the resurrection, in that day. They, like the greent generation, were looking for a certain day when his mighty change would take place in the whole human see. That portion who did believe, had just the same jess as many have in this day; but Christ told them gissily that they did greatly err, not knowing the scripages of it was plainly shown to Moses at the bush, that see dead did rise, and not at a feture day, as they supgesed; for he was the God of Abraham, Isanc, and Jacob, and that he was not a God of the dead, but of eliving; hence then it is plain from the very passage, that Abraham, Isanc, and Jacob had undergone this shine, which passage in itself, if struthful, is sufficient goverthrow the present sectarian notions of a general gearterion. Let us next come to Paul's 15th chapter as the Corinthians, where he has occasion to chastics the good at Corinth, some for not believing in the resurrections at all, others for entertaining wrong notions. To those who disbelieved he says, "Thou fool, that which then sowest is not quickoned, except it die, and that which thou sowest, thou sowest, not that thy body shall be, but bear grain, it may chance of wheat or of some other grain, but God giveth it a body as it buth pleased him, and to every seed its own body." Yet with this gassage before our eyes, many still persist in taking up that body which is sown to go to corruption, which body Paul tells us plainly may bear grain by chance of wheat, or of some other grain. So straight and plain is this passage that no man with a common intellect need errin understanding it; for as that body "evaporates, and the vapours ascend and mingle with other vapours in the atmosphere, will again full down and partake of a body, perchance of wheat or some other grain. Again, in the titteres of the same chapter, we are told that we shall set all sleep, but we shall all be changed in with which is he winkling of an eye; yetnowithistanding the plaininess of this evapour is a tong the same chapter, we are told that we shall set all steep, but we shall all be changed in a moment, in the winking of an eye; yetnowithstanding the plainness of this scripture, many are looking forward with quite a different view, expecting a long sleep in the silent tomb, instead of receiving this mighty change in a moment, in the winking of an eye, as specified by Paul, at the sound of the last trump. Dear friends, when the trumper sends for either you or I to quit this mortal cold of clay, this mortal must then put on immortality, and when this wortal has put on immortality, then will be brought to pass the saying that is written; "Death is swallowed up in victory." But perhaps you will say this cainout be, for Christ was the first that rose from the dead, therefore notice could be resurrected before him. My dear friends where do you find this statement? I presume not between Circle was the first that rose from the dead, therefore notice could be resurrected before him. My dear friends where do you find this statement? I presume not between the lids of the Old and New Testament. Why say you, "We are told that Christ is risen, and become the first fraits of them that slept?" Yea, but this does not denote that none underwent the change until Christ rose again, but plainly shows that none entered into the everlasting realms of glory until Christ led the way, he being the first ripe fruit, guile never being found in his mouth; he was prepared to wing his way, and lead in those who had become purified; hence the passage where Christ says to his disciples, "I go to prepare a place for you, &c." Methinks the psalmist had this time in view when he said, "I saw the Lord always before me?" and again when he said, "I saw the Lord always before me?" and again when he said, "I saw the Lord always before me?" and again when he said, "I that up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of Glory shall come in: Let us next turn to St. John's Gospel, shap, xi, 26-27, where Christ corrected Martha by saying, "I am the resurrection and the life," saith the Lord, "he that believeth in me, though he were dead; yet; shall he live, and whosever liveth and believeth in me shall never die."—Believeth thou this? This passage, with another of Paul's, to be found in his seond episate to the Corinthians, of the chap, 1, 21(3),4/1v., where it states, "For we know if our earthly hones of this tabernacle were dissolved, we have a building of God-winsde with hands, eternal in the heavens." Having said to much, I now hasten to a conclusion, lest I should be tespassing upon your limited space, and in doing so I extends the passage of the conclusion of the should be exceeded. up much, I now hasten to a conclusion, lest I should be respassing upon your limited space, and in doing so I seriestly beg of your modern Pharisees, who are determined to have a general resurrection of the 'dead, to read the works published by the Nottingham Sprittal Circle, through their medium, J.G. H. Brown, where they can learn the whole of this important subject, given is modern divine revolution; 14 m. 40 Yours, &c., 14 m. 4 Sauton Forest side, 15 was sufficiently J. HILL. Nov. 24, 1860.

411 THE DARKNESS WHICH MAY BE FELT.

To the Editor of the Spiritualistic Free Press.

Dear Sir,—We are told in the 10th chapter of the book of Exodus, that such a thick darkness covered the land, that it might be felt. Whether this be fact or fable, or that it might be fell. Whether this be last of lane, or whether it was felt physically or mentally. I know not, but it clearly illustrates the case as regards the darkness which now covers the earth. The prophet Isaian, it appears from the 60th chapter, foresaw by divine revelation that gross darkness would cover the people, at the tion that gross durkness would cover the people, at the period where the general resurrection, or regeneration of the church, would, take place: see 3rd verse. And this gross darkness is now really and 'truly felt by all classes of men, from the throne to the lowest cottages. The whole head is sick and the whole heart is faint, and would for ever remain so, if no more special revelations were given. There never was a generation of men living who could obtain a correct knowledge of the mind and will of God, except by spiritual agency. True, "The heavens declare the glory of God," but even this declaration was taught by divine revelation, which the people are now endeavouring to extinguish. The streams of divine light which gleam from its focus, are now interepted by the gross darkness which envelopes the earth. septed by the gross darkness which envelopes the earth, and is felt by monarchs and monials—in pride and poverty—by armies and navies—in war and destruction—in prisons and unions—by the poor in their bellies

nd blood; it has orippled their mental faculties, closed and blood; it his stippled their mental faculties, closed the path to the right cultivation of their natural talents, marred their progress to education and knowledge, and alienated them from [0qd's, boly law.] But God in His mercy has now prepared a light, to lighton the Gentiles, and to be the glory of His people Israel. But ungrateful man would fain extinguish it, they loving darkness rather than light, &c. As it is with the priest, so it is with the people: see Issiah xxiv. "The blind leading the blind." Under the influence of the darkness men have "transgrossed God's law," and even in this christian country, "changed His ordinance," Cleavaired His land, "joined house to house and field to field," creeted priesthoods, who have sped the Apostles and counterfeited priesthoods, who have aped the Aposiles and counterfeited their religion, eringed to nobility with flattery, and in return have received laggalized mammom endowments. What were the true ministers of Christin His day? return have received lengalized mammon endowments. What were the true runnisters of Christ in His day?—Fishermen, tentmakers, inct-wenders, poor labourers, who could not even pay Cæsar's tax. What are they now?—Spiritual tradesmen, with enormous salaries, for doing little; titled lords and reverends, thus robbing God of His antributes. They 'Have also connived with rulers, both parties in this life receiving their good things. Andwhatabastheirrule produced? a hydra-headed monster, called modern christianity, whose illegitimate progeny consists of tyranny, oppression, cruel burdens; thus 'causing famine,' (for one class) want, misery, robberies, 'murders, bankrupteles, forgeries, suicides, wholesale manslaughter, and a thousand other evils, such as extortion, enzyings, deceit, lying, swindling, poisoning or adulteration of the human aliments, and the rule in Christian countries is in some respects far worse than heathenism.—Thus men are alienated from God's law, and the female sex lake) and are without batural affection; for instance, how many wives of peers and nobles are there who suckle their own children? while children are allenated from the Christian ties of love to parents, who instead of making their houses their churches, seldom worship their Creator, except at a church or chapel on a Sunday. Thus you see, sir, that in feeling my way through the darkness I have managed to sumble over a few of the evils which it covers, and have concluded that a spiritual or immoral restiliere at this my way through the darkness I have managed to sumble over a few of the evils which it covers, and have concluded that a spiritual, or immoral positience at this moment rages throughout Great Britain. The propagaters of modern Christianity also, are the very people who have stained the earth with human gore, while they have gorged wine to excess, distilled from the blood of the hard-working people. If any doubt the truth of this, peruse the 6th chapter of Amos, and they will find that "As it was in the beginning, so it is now."

I am Sir, yours faithfully.

Brandon, Suffolk.

T. F. HOLMES.

Errala.—In my last for "Elvim" read "Eloim," and or "Thesa" read "Thesu,"—J. B. M.

THE SEVEN DAYS OF THE WEEK

(Continued.). 1818

The virtue of number seven relates to the generation of, men, and it causes them to be received, formed, brought forth, nourished, live, and indeed altogether subsist: infants of the seventh month generally live, after the birth the seventh hour tries whether it will live or no, for that which will bear the breath of the air after that hour, is conceived will live: after seven days, it casts off the relics of the navel: after twee seven days, its sight begins to move after the light, &c, after the seventh month it begins to breed teeth; after seven years its first teeth fall: after the second seven years boys wax ripe, and then is the beginning of generation: at the third seventh year, they grow to men in stature, boys wax ripe, and then is the beginning of generation: at the third seventh year, they grow to men in sature, and become able and strong, and increase in knowledge and wisdom. But when they come to the tenth seventh year, where the number seven is taken for a complete number, then they come to the common term of life. The prophet saying, our age is seventy years. There is also seven degrees in the body, which complete the dipmensions of its altitude from the bottom to the top, via.

Marrow bone nerve vair artery feels and skint. mensions or its attitude from the bottom to the top, via,—Marrow bone, nerve, vein, artery, flesh and skin. There are seven which the Greeks call: black numbers: the tongue, heart, lungs, liver, spleen, and two kidneys. There are also seven principal parts of the body, the veins also and arteries, as physicians say, are mostly the seventh pulper. Also independ on the seventh pulper. say, are moved by the seventh number Also judgment say, are moved by the seventh number. Also judgment and diseases is made with greater manifestation upon the seventh day, which physicians call critical, i.e., judicial. Also of seven portions God creates the soul; the soul also receives the body by seven degrees. All differences of voices proceed to the seventh degréé, after which there is the same revolution. There are also in celestials a most potent power in the number seven; for seeing there are four corners of the heavens looking one to-wards the other, which indeed is accounted a most full wards the other, which indeed is accounted a most thit and powerful aspect, and consists of the number seven; for it is made with the seventh sign in the Zodiac, and makes a cross the most powerful figure of all, and that the number seven hath a great communion with the cross. By the same radiation and number, the solstice is distant from the winter, and the winter equinoctium from the summer, all which are done by seven signs. from the summer, all which are done by seven signs. There are also seven circles in the heavens, according to the longitudes of the axle-tree. There are seven stars above the Artic Pole: greater and lesser, called Charles Waiti; also seven stars called Plindes; and seven superior planets, according to those seven days constituting a week, and which are governed by seven chief colestial rulers, viz., Michiel the great archangel, Gabriel, Malachiel, Sammiel, Zabiel, Harniel, Zebul, (according to modern revelation, "Warning Mossage" page 15) To each of these there are seven celestial o'ders' and seven legions in each order; the above seven chiefs of the seven heavens, and the rulers under them, constitute the

angelic assemblage of superior spirits, who are the holy angels of the Lord of Hosts. The aerial spheres are in like manner divided into seven orders, and each order is again divided into seven legions, and correspond with the heavens above The moon in four times seven days runs round the compass of the whole zodiae, which each seven days the moon dispenses its light, by changing it; for the first seven days unto the middle as it were of the divided world, it increases; the second seven days it fills its whole orb with light; the third, by decreasing, is again contracted into a divided orb; but after the fourth seven days, it is renewed with the last diminution of its light; and by the same seven days it disposes the increase and decrease of the sea. Saturn is considered to rule the seventh day, and signifies seventh thousand, which signifies rest; and as St. John says, men shall be quiet and lead a peaceable life. The number seven signifies also, the time of the present circle, because it is finished in the space of seven days; and one day with the Lord is as a thousand years. Also it is consecrated to the holy spirit, which the propher Isaiah describes to be sevenfold; according to his gift, viz—the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and holiness, the spirit of wisdom and understanding. The spirit of counsel and strength, the spirit of knowledge and holiness, the spirit of the seven eyes of God. There are also seven angels, spirits standing in the presence of God, as is read in Tobias, and in the niddle thereof, there was one like unto the Son of Man, and he had in his right hand seven stars, also there were seven spirits before the throne of God, and seven lamps did burn before the throne of God, and seven lamps and burn before the throne of God, and seven lamps and he saw the book with seven seals, and, according to modern divine revealation, in the "Scriptural Magazine," page 200, wherein the angel Gabriel says, "I am commanded to declare that th

signify a certain fulness of sacred mysteries; for we read of seven clear beasts, and seven were brought into the ark, as also of fowls; and after seven days the Lordrained upon the earth, and upon the seventh day their fountains of the deep were broken up, and the waters, covered the earth. Also, Abraham gave to Abimelech, seven ewe lambs, and Jacob served seven years for Loah, &c.; and seven days the people bewailed the death of Jacob. Moreover, we read in the same place of seven lying and seven waters. Lean, &c.; and seven days the people bewailed-the death of Jacob. Moreover, we read in the same place of, seven kine, and seven years of corn; seven years of plenty, and seven years of corn; seven years of plenty, and seven years of corn; seven years of plenty, and seven years of corn; seven years of plenty, and seven years of the Lord, is commanded to be on the seventh day; also, on the seventh day, Mosse seased to pray. On the seventh day there was a solemnity of the Lord; seven days let, the calf and the lamb be with its dam; the seventh day, because it is the sabbath, and a rest; the seventh day, because it is the sabbath, and a rest; the seventh day, the seventh day, shall be called holy. In Leviticus, the seventh month shall be a, sabbath of magmorial; seven days shall the secrifices be offered to the Lord; seven days shall the holy days of the Lord be celebrated; seven days shall the holy days of the Lord be celebrated; seven days in a year, everlasting in the generations, in the seventh month, shall you celebrate feasts, and shall dwell in tabernacles seven days; seven times I will smite you for your sins. In Deuteronomy, seven people possessed the land of promise, There is a slored. The seventh of the control of the contro of a to to be Concluded in the west issue.)

Spiritualistic Free Press,

INCREASING BUIGNOBANCE, DOWND THE GROWING EVILS RESULTING THROUGH IN DOOR AND OUT-DOOR PREACHING AND TEACHING OF THE SECTARIAN

That some species of moral examples may be gleaned from the groups of devotees, who assemble in doors or out-doors to hear the ovations of the eloquent preachers of every denomination, is very possible, but those who are believed to endeavour to set examples of virtue and morality, and who speak so loudly of their learning, pietra and virtue, act very widely and differently to what they profess. They proclaim themselves to be the faithful ser-

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st-thinking that the cause of clergy are ho corrupcontradicosurd, and et strange s still connlightened nselves on no longer lities, and in profess ingly set e contrary ft, and de t notions vine reve and de isy, priest believe in being the ever, and of makin t, as in al a sending igs to th evelation s to Hi while th o the u vine con justice hem. ar nangeabl h His a o will th ng sprea ore as v e the la e sincer gns to rror, a emselve ill be t ted to rs, neith anners mph or aroughe evers a

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vants of God, ministers of Christ, and propagators of His gospel, which in its original state advocated the fear of God, with truth, justice, charity, and loving kindness to all mankind, and that Christ came to the world to die, that all mankind might inherit eternal salvation; every one suffering in the spirit according to the deeds done in the Christ likewise never taught or set himself forth as God, but only as the Sou of God, declaring that all who believed on him, and the Father which sent him, were the Sons of God in like manner, and that He had not come to do His own will, but the will of His Father, who sent him, and who was in heaven. Such are the things which Christ propagated, as proved by the Testament, which our present professors pretend to believe in and observe. But instead of propagating the divine justice and mercy of God, as Christ shewed it forth, they loudly proclaim at their assemblages,—in-doors and out—doctrines in which God is branded with every specie of oppression, injustice and cruelty, arising through the corruptions of the scriptures, which the professors of religion declare to be the pure word of God, notwithstanding its visible contradictions, immoralities and absurdities, as everyone may see without carefully reading them; and thus, through these false teachings, the people at their several assemblages, whether indoors or out, are kept in ignorance by having it impressed upon them that there are three Gods, namely : God the Father, God the Son, and God the Holy Ghost; and yet the same scriptures declare in said, "I am the Lord, beside me there is no God, I know not any." While at their meetings they also shew their hearers that God is unmerriful and revengeful, by saying that whosoever is guilty of one sin is guilty of all, and that God, with all His justice, mercy, and loving kindness, for the commission of one sin not repented for, will send the offender into everlasting torment, to be burned with fire and brimstone; and yet they hear from these teachers, at the said meetings, that forgiveness of God for sins, by sincere repentance during the last moments of life, can be obtained, thus shewing further injustice on the part of God, and no encouragement to virtue or piety, for if a man's whole life is spent in vice and wickedness until his last hours, he finds himself unable to be longer vicious, and so calls for mercy and forgiveness, and receives it, and goes direct to heaven and enjoys eternal bliss. The man whose whole life was virtuously and morally spent in serving God, and benefiting his neighbours, by being in charity with all men, can by such teaching receive no better reward than those who spent their whole lives in wickedness,-this could not be justice. It is also taught at the above meetings, that hell or heaven, eternal happiness or eternal torment, is the certain and immediate reward of all after death, while they also teach their hearers to believe in a general judgment day, when all must appear before the judgment seat of Christ to receive the reward for their past lives, whether evil or good; thus making it appear that God, with all His wisdom and fore-knowledge, did not know whether they, who according to the present teachings have been in hell or heaven for ages, deserved to be placed in such positions of suffering or happiness; or if He does know why call them back to judgment. Such teachings are ridiculous and absurd, and create ignorance, carelessness and recklessness in the minds of the people, who on finding that the mysteries of religion are so enwrapped with gloom, and that the laws of God are so strict and intricate as they are set forth, that it is impossible to live, keep, and obey them, and that God is so exact and severe, and so merciless in the punishment for offences against Him, that the thinking portion of the people look upon religion in general as a mystery, not to be unravelled, and therefore lay it aside altogether, and go to church or meetings because it is customary and respectable Such are the ways of that portion who study their appearances or positions in life, while those who have no position, condition, character or appearance to consider, through the false teachings and absurdities which are propagated at both in-door and out door meetings, at which,

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for the commission of one sin unrepented for, the threat of the devil, and eternal torment in hellfire will be their doom; thus, on seeing no hopes of salvation, and the impossibility of fully observing all that is taught them as their duty in religion, they recklessly and fearlessly plunge into vice and crime, until their career is cut short by penal servitude or ignominious death; and all these evils result from the false and absurd teachings of the sectarian religious preachers, who instead of propagating pure religion, as taught by Christ, whom they profess to believe and follow, they ignore and ridicule both His words and teachings, while they shew forth God as a revengeful, merciless, and a capricious God, instead of shewing Him forth as all-wise, all-powerful, all-merciful, Omnipotent and all-just; thus they make Him a changeable, a forgetful, and a repenting God, so that as they represent Him, no reliance can be placed on His works or words. But modern divine revelation has instructed the members of the Great Organization and its propagators to believe otherwise, and to shrink from all sectarian delusions, as founded upon the corrupt state of the scriptures, and to expose their corruptions, false teachings, and delusions resulting therefrom, and to warn the people of their errors and the coming calamities, and how they may be saved by making their houses their churches, and being a people prepared for the Lord, when He shall come to establish the great millennium era or happy change foretold.

THE CRINGING, COWARDLY, AND DASTARD-LY CONDUCT OF THE NOTTINGHAM NEWS-PAPER EDITORS, WHO CLING TO THE MONEY-GETTING PRINCIPLES, AND SAC-RIFICE THE RIGHTS, PRIVILEGES, AND ENLIGHTENMENT OF THE PEOPLE TO GRATIFY THEIR OWN AMBITIOUS LUSTS.

Although the principles of the following remarks apply to the editors of other local papers, yet we address this article especially to the editors of the Nottingham newspapers, who without exception, have all been separately written to by the author of this article, and have addressed the several editors by letters of explanation, enclosing pamphlets, describing some of the objects of our cause, requesting their earnest perusal; and in each letter I stated, as I now state, that I, being the author of between thirty and forty different works, some of them of a voluminous size, and residing in Nottingham as I do, being at the head of great cause known as the Nottingham Spiritual Circle, and the Great Organization, the former having been established in October, 1853, and the latter in May, 1857, and whose members now amount to hundreds, and extend through many parts of the kingdom, and whose future welfare of their souls depend on the truth of what I am setting forth; and yet, having published all these works, with lectures, bills, slips and circulars by thousands, with public lectures given in the market-places of Nottingham, and at the Assembly rooms, Low-pavement, Nottingham. And in all our works, lectures, bills and circulars, I have called upon the bishops and clergy of every sect and denomination, to come forward and prove whether they, their system, or we and our cause be right or wrong, while the newspaper editors and the public generally, are in like manner solicited to investigate; and yet with all the thousands of bills and books gratuitously distributed, and public lectures delivered, I, as the chief instrument by whom these things have been made known, and the cause so extensively established, and living in Nottingham in obscurity, com-paritively unknown, or at least, unrecognized, while the cause itself is unheard of by the masses of the people, and though thousands in the neighbourhood have read the works, and have heard of me and the Organization, yet if a member speaks to them, even to one who has been known to have read the works, they will stoutly deny that they have ever heard of me, the Organization, or that they have ever seen any of the works; and these assertions are made because the interests of the parties who make them are opposed to justice, truth, reason, honesty or

opposed, shunned, and treated with contempt and this is why I wrote to the editors of the Nottingham public press, stating in my letten in addition to the above. that though they stated that the columns of their papers were open to all, and influenced by none, so long as the letter were not couched in improper terms; but experience having made me feel dubious, I told the editors that I did not wish them, after perusing the pamphlets I sent them, to speak or write any thing in praise of our cause, as their so doing might bring down the contempt and ill-feeling o their contemporaries and readers. But my only wish was that they should peruse the pamphlets and notice their contents in their several papers. and call public attention to the existence of our cause, and solicit public investigation as to its truth or error, knowing that if we were wrong we were leading hundreds wrong, and our aim was to be right ourselves and to direct others right; and if either of the editors had one spark of Christianit in their breast, or a single desire to enlighten or batch their fellow-creatures, I told them that as public journal ists it was their duty not only to investigate our case themselves, but to call public attention to its existent so that if by investigation it is proved right, that it might be supported, and if wrong that it might be overthous; and I also told them that so long as they called public attention to the cause, I did not care if they did it in co-demnation or in ridicule; but if they considered told asserted that we were wrong, and condemned us and or cause,—to shew the reason for condemnation, and he what, how, or where they could prove us wrong, or or cause delusive; while I told them that I edited a journal the kingdom, and sent them a copy of the current number. As a proof of what I said I told them that I would ber. As a proof of what I said I told them that I would wait, a reasonable, time to see whether either of the noticed my letters or books, or not; and with all this boasted freedom, and being influenced by none, and the columns open to all, and the editors too being responsible for the opinions of their correspondents, not one of the have ever yet inserted a word or a line on our caus, except for our enemies who have slandered our caus, as falsely accused its members, as it was afterwards proved, and though they willingly inserted the letters of enemies, and their falsehoods against us, they would as insert our replies in justification, of our cause and enselves, without an extortionate, fee, which we in self-defence paid to these liberal editors; but we had beged from the different articles and letters which appeared in the "Nottingham Daily Express," from time to time, the editor was a bold, fearless, and impartial writer, all not a cringing, one-sided editor like the rest of his centemporaries, but I was mistaken; I found him as inerable and as staunch an enemy to the cause of truth as enlightenment as any one amongst them; for although three weeks has now elansed—and I sont bits the rest. able and as staunch an enemy to the cause of truth as enlightenment as any one amongsthem; for although three weeks has now elapsed—and I sent him the sam as the rest—yet he has never published a single liner word concerning the works or the cause, though Inquested him as I did the rest, and that I might not be part to any further unnecessary expence in calling publication to their bigoted, one-sided conduct, by the publication of slips; but as experience proves to me that the grant all alike silent and one-sided, and the transfer to any further unnecessary expense in calling public and tion to their bigoted, one-sided conduct, by the publication of slips; but as experience proves to me that they are all alike silent and one-sided, and that they will as in any way assist in the enlightenment of the ignoral masses of their fellow-townsmen, or the oppressive hypocrisy, priesteraft, and delusion under which the suffer, through the corruption of the scriptures, and the false teachings of the different denominations. Therefore to shew up the true nature of the boasted liberality, as free use of the press, through the medium of the Nottingham bigoted editors, I shall publish this article on slips, and have them profusely distributed through Nottingham and its neighbourhood, and other large towns in the midland counties, and thus shew to the world that our cause and followers were in His days, and that trails much opposed now as it was then, and that it makes we little progress; and if the laws were the same now then, the propagators of divine revelation would be predicted. then, the propagators of divine revelation would be per-secuted and put to death, even as Christ and His aposle were, for the same spirit is abroad now as then, and the were, for the same spirit is acroad now as then, and very men who have is in their power, and whose duty is to enlighten the minds and understandings of the ir norant and helpless people, are they who for selfal desires, and fawning cringing dispositions, to carry fave with the wealthy or those in power over them, will sarrice every honest principle of truth and justice, rather than betterned whet it shall desired the same transfer. nee every nonest principle of truth and justice, ratic than be termed what is called unpopular, no matter whitever their consciences may dictate to them upon the subject. So it is with the editors of the Nottingham entry papers, and several in other local districts, all of whom are ready enough to insert the scandal of our causely our enemies, without knowing or caring whether they are right or wrong, because opposition to truth, justice, and reason, is the popular theme.

By order of the Nottingham Spiritual Circle, Mr. J. 6.

righteousness; and these are the doctrines we

propagate, as our works will prove, and which

divine revelation teach; and this is why we are

By order of the Nottingham Spiritual Circle, Mr. J. 6. H. Brows, medium, Great Alfred street, Nottingham—Nov. 23, 1860.

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JOURI

WHICH WILL COI

No. 22, Vol. 1.

THE GREAT ORGALIS IT?—FROM ORIGINATED?—A OBJECTS.

Much clamour is afloa religionists, and espec believe in an elect per continually preaching the saved, and that they wh will be saved, no matter lead: while the non-el damnation, -while they infants, not chosen as our merciful God for e yet they who profess to chosen people, do not but ignore and ridicule, believe them; and yet the chosen people shall gather together, as the of heaven; and can it sectarian professors, who by God, are gathered elect, when they them ence of angels commu Then, if they are not go and do not believe in a to man, in these days, be considered as the el They may rest assured distant when they wil learn that the Great O people whom God will together as his elect ar its faithful members ar his bountiful mercies calamities which are al and that it is they whon ther by divine revelatio of All; and that divine the world the truths of people their past erro causes of their wre misery, by shewing up and priestcraft to which rulers and teachers; scriptures are corrupt, and that the clergy being well acquainted history, which proves face of all their profes because the faithful m publicly proclaim th opposition, abuse, an breathed upon them christianity; though with their insults, are object of the Great members are instruct shun all the sectari delusions which now themselves the holy a and to worship God to believe in Christ a and that his death at

kind, and to love the