

PRESS;

THE

THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

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

No. 95, Vol. 1.

SATURDAY, JANUARY 26, 1861.

PRICE ID.

DO THE DOCTRINES TAUGHT IN THE OLD TESTAMENT, AND THE DOCTRINES TAUGHT IN THE NEW, CORRESPOND IN PRINCIPLES? OR, CAN THEY BOTH BE THE PURE WORD OF GOD?

WORD OF GOD? The Bible and Testament as a whole are called the Scriptures, and are placed into the hands of school children and professors of religion, by the dergy and teachers, with an assurance that all the contain are the pure words of God, and are their only guide to salvation; and notwithstanding that any person who can read may see that they me both contradictory, oppressive, immoral, and about; yet the people from early tuition have believed all their clergy have said, and would not and, think, or investigate for themselves, and look toon all who read and study, and reject the conindictions and immoralities of scripture as infidels expersons unfit to be mingled with in society; and thus the professors, being ignorant of the real history of the Bible, are also ignorant of how and by whom it was corrupted, and have never dreampt or believed that the so called sacred book is corrupted, while they who have never seen its contradictions and absurdities, have contented themselves with thinking that such passages want spiritually explaining, because their clergy have go hand in hand with the Clergy, the said clergy receive the sanction and support of the people to keep them in ignorance, while the clergy themwhes, through the ignorance of the people, enjoy their high salaries, stately mansions, carriages, and retinues of servants, and laugh in their sleeves at the credulity of the people, well-knowing them-lelves that the scriptures are corrupt, and that it is through their teachings from them, and professions of belief in them, that they are enabled to maintain the positions they hold, and which are concioned by the laws of government, which, in return, are encouraged by the clergy in their false teachings, and thus it is that the masses of the people are so inured to such teachings from their very cradles, that they cannot believe but that the criptures is a holy book; and so infatuated are they in this belief that they would sacrifice even life, limb, or property, sooner than listen to any one who would avow that it is corrupted, no matter how great the proofs they might give of their assertions; and though the absurdities are pointed out, and the contradictions laid side by side, and the immoral passages defined by chapter and verse, yet they will unhesitatingly say it is all perfectly correct and truthful, but that they don't understand them, simply because they want spirituali-sing by the learned, and the preachers and teachers who could explain them; and yet, strange to say, there are scarcely any two persons who would give one and the same explanation on any one particular passage. This has been proved in hundreds of instances, or why the many sects and

denominations of religion which are now in exis-

tence, the founders of whom are all considered

learned and deep thinking men, and yet they all

differed, and founded their several churches from

different passages of scripture, all taken from the one book, and yet at variance with each other, and still they all declare that the said book is the pure word of God. But the contradictions are so numerous both in the old and new Testament, while they themselves contradict each other, that the masses of the people are now beginning to see that there is something wrong, and load clamour has been made to the government for a new translation, but the heads of the church and of state are well aware that if a new translation was attempted that it would open the eyes of the people who would begin to investigate, and so would ulti-mately see the error and delusion under which they have laboured; and therefore, this not being in accordance with the interests of the heads, of the Church and State, nor new translation will ever be attempted, but the old, notwithstanding its contradictions and immoralities, will still be proclaimed as the pure word of God and a safe guide to salvation. Our rulers and teachers have already seen the effects produced by the American new translation of the scriptures, and as much exposure of its corruption has been made known, they think it best to keep all such knowledge from the minds of English people. But we could prove, as before stated, much contradiction in the Bible, both in doctrinal and other points; and as this statement may at first sight be doubted by Biblelovers, to prove we are right, we will give an illustration which is an important subject in connection with the doctrines taught in the Old and New Testament. We accordingly refer the Bible lovers in its present form to the 109th Psalm, and to the 5th chapter of St. Matthew, the 109th Psalm being purported to contain the prayer of David towards his enemies; and as he is represented as a man after God's own heart, we place his prayer side by side with the teachings of Christ in the chapter referred to. The prayer of David begins at the 6th verse of the 109th Psalm. Speaking of his enemies, he says :-

Verse 6.—Set thou a wicked man over him, and let Satan stand at his right hand. Verse 7.—When he shall be judged let him be

Verse 7.—When he shall be judged let him be condemned, and let his prayer become sin.

Verse 8.—Let his days be few, and let another take his office.

Verse 9.—Let his children be fatherless, and his wife a widow,

Verse 10.—Let his children be continually vagabonds, and beg—let them also seek their bread also out of their desolate places.

Verse 11.—Let the extortioner catch all that he hath, and let the stranger spoil his labour.

Verse 12.—Let there be none to extend merey unto him, neither let there be any to favour his fatherless children.

Verse 13.—Let his posterity be cut off, and in the generation following let their name be blotted

Verse 14.—Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out.

Verse 15.—Let them be before the Lord, continually, that he may cut off the memory of them from the earth.

Now if there was no other passage in Scripture

which contains directly opposite principles, we might think that the prayer of David, as above quoted, was in accordance with the ways and will of God, and should therefore be the prayer of every man for his enemies, especially as David was a man after God's own heart, as he is set forth; therefore we should naturally think that his teaching and the teaching of Christ when upon earth would be in accordance with each other -advocating the same loving and charitable principles. But as Christ is set forth to us as an example of godliness and all that is righteous, from his whole life as recorded, we think that his example is preferable to that set by David, at any rate we give the principles he taught, believing them to be charitable, forgiving, and merciful, and it will be seen how widely they contrast in virtue and godliness from those breathed in David's See words of the Redeemer as contained in the 44th verse of the 5th chapter of St. Mat-thew, and which is as follows:—"But I say unto you, love your enemies, bless them that curse you do good to them that hate you, and pray for them do spitefully use you and persecute you.

What will our bible lovers say to the above con-trast of principle, or how will they reconcile such opposite teachings. Can they after seeing the contrast have the audacity to declare that the said scriptures are all the pure word of God, or tell us which to believe David's prayer or the words taught by Christ in the passage referred to. or can they believe or wish us to believe they both are right. We have no hesitation in affirming that the professors of religion observe the teachings of David in preference to the teachings of Christ, whether they believe it just or not, for their motto is to kill, persecute, slander, or injure their enemies in whatever manner they can, and many of the persons whom they esteem as epenies have never injured them in thought, word, or deed, and yet because they will not do as they do, think as they think, believe as they believe, and say as they say, the said professors account them as en-emies. This we have experienced in many instances, and because we are labouring to serve God faithfully and fearlessly, and to benefit mankind by exposing the errors they have imbibed by false teachings, and because we denounce oppression and expose bypocrisy, priestcraft, and delusion, as this is contrary to their belief, interests, or conduct, they look upon us as enemies, and without investigating or knowing whether we are right or wrong, they declare that we ought to be imprisoned or put to death, or otherwise persecuted; and yet they who declare this profess to be christians, followers of Christ, and believers in his teachings, and in the scriptures as being all the pure word of God. Now how different are their desires and assertions towards us to the teaching of that Christ whom they profess to believe in and follow, who commands us to love even our real enemies, while the professors declare vengeanes against their imaginary enemies, who in reality are their best friends, and would not only imprison them, but put them to death, because they differ in their faith and works so that their whole conduct and observances of principles are directly opposite to the examples set by our gracious ReRS OF

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deemer, and yet they profess to believe in him and to pray for his guidance, while they follow out the examples as set forth by David in his prayer, and so notwithstanding all their great professions of piety, they prove themselves the gressest of hypocrites. And however they may want or endeamour to conceal this fact from the world, yet it is patent to every truth seeker and observer, that their outward professions vie with each other in apparent godliness and piety, while their private conduct and every day life and business prove that amongst them every specie of deception, fraud, oppression, hatred, and malice is visible, and is constantly exhibited amongst them Such is generally the practice of the professors of every grade during the week, while on Sundays they assume a sanctified and cringing appearance and so crowd the chapels and shurches with their presence, to see and be seen, because it is fashionable and respectable to do so, and not. on account of the virtue of the religious ceremonics which they participate in and profess to believe in; but after all the oppression and fauds they have committed during the week, they imagine that their respectable assemblages and formal prayers two or three times on that day and during week, will wipe off all the vices they have committed during the week, forgetting that God seeth and knoweth their hypocrisy and deception, and records it against them, and will at no distant period make them aware that though, with a cloak of hypocrisy, they may deceive their neighbours, or those in authority over them, yet they cannot deceive him, or evade his all seeing Therefore let them remember that the Lord hath declared in revelation that the tyrant, the hypocrite, the oppressor and deceiver shall suffer in the forthcoming calamities and perish neath the withering blast of his wrath, while those who love and fear him, keep his precepts and be compassionate and charitable unto all, shall find protection and shelter in the coming tribulation, and shall live to enjoy the happy results to which all their labours shall lead. Therefore in love and charity we exhort all to read and investigate the doctrines and principles as diffused amongst the members of the Great Organization in modern divine revelation.

Editorial Correspondence

MOTICE .- 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 ison and no later, and unless this notice he observed. no letters can be inserted in the next succeeding assec.

To the Editor of the Spiritualistic Free Press.

Sir,—The article I sent you taken from the Worksworth paper a short time since, and which was intended to shew paper a short time since, and which was intended to shew up the fallacies of the belief in spiritualism in any of its forms, was written by a Mr. Tophis in combination with a Mr. Stone, a grocer, who are well known to me, and although you stated in your reply to me that the article containing the mere suppositions, and the opinions of the writer, as it did, it was unworthy of notice, as he attempted to assert no proofs of his assertions, and he intimated that no good whatever has at any time resulted from the so called spiritual agency. To show up the fallacy of his statement, I beg leave to forward to you the names of the following persons who have been cured by the apiritual prescriptions received from you for them, through my application. The first is a Miss Boden, daughter of Mr. Boden, mine agent, Cromford, Derbyshire, who suffered long from a peculiar kind of fits, but daughter of Mr. Bonen, mine agent, Cromford, Derby-shire, who suffered long from a peculiar kind of fits, but after taking the remedy prescribed a short time, although the observed relief, it was discontinued when I told her that she would suffer worse if she did not persevere, she however made disagreable and unproper remarks about the medicine which that old wretch, meaning you sir, had prescribed, I however at length prevailed in my persua-sion, and she recommenced the medicine, and after a short time was perfectly restored, and her fits cured, and she is now quite well, and said that she might thank you, sir, for now being alive, but she had asked the doctor the virtues of the valarian root which you had prescribed, and she told me from what they said she should have continued the medicine all along, only that it had come through that old Brown at Nottingham. There are three other persons in Cromford for whom I applied to you, but other persons in Cromford for whom I applied to you, but you said they could have relief, but no cure, and they have all experienced relief at your hand. There are two other cases in this neighbourhood, one applied for by me, and the other by Mr. Taylor a member, who at shat time resided here. The names of the first three, besides Miss Boden, are Mrs. Kirk, Henry Roper, and a girl of the mame of Cooper, all of Cromford, the other two are Mr. Jackson suffering from severe spasms, and a Mrs. Peat

from violent pains in the head to the of Belper, Dalley, neither of whom have suffered by symptoms of what they complained of since they applied the remedy you prescribed, according to the directions you sent with it, and to all the above cases I can testity, and further prove the truth of what I have stated, and although we do not profess to have the power of working miracles, I think the above cases are sufficient to conflute the statements made in the article I sent you, in which, the writer said no good had ever resulted to any one through spiritualism, while the friend of the person who wrote the article, said that his friend wanted it replying too, and that he intended to write again, and to show up all I had said, or equid sayyon our cause, as ridiculous, and that he would could say on our cause, as ridiculous, and that he would ont up old Brown at Nottingham, and the doctrines he set forth, in a manner that would make him ashamed of himself, but, although the present article which I enclose contains false statements as you will see, and which I would reply too, if I could, still there is nothing in it which attempts to disprove any of our works or doctrines set forth; therefore what he may do should be write again, time only wints now as the same withing the same and the same withing the same and the same and the same and the same as the same withing the same and the same and the same and the same as the same withing the same as the same withing the same as the same a time only must prove; but as you think the present article in the Weskarberth paper is not worth notice, I will leave it to you, as I confess it does not concern or allude directby to our cause; but to the above statements I am an eye and can witness, and you can make what use you like of this letter, and trusting that it may prove instructions of the cartest of

I remain, dear sir, yours respectfully,

ISAAC SWAIN,

Shire Oaks, near Belper, Derbyshire,

Nov. 25th, and Dec. 24th, 1800.

To A. H., our Manchester Correspondent .- As we do o A. 11., our mannesses. Correspondent was a con-tained in revelation, in reference to the periods as therein set forth. Your letter on the budding and blooming of the trees in the winter months, will, after our article in our last impression be useless to insert. and any other question, arising through the apparent affixing of periods for events occuring as shewn in the said revelation; we, ourselves shall desist from making said revelation; we, ourselves shall desist from making any comment upon them, but will give the revelation as they are really given to us upon the scroll, and watch the progress of events for their fulfillment, and we advise our readers and our members to do the same, and not draw any inference themselves, or affix peri-ods, but to inform all who inquire on the subject to read the revelations as they stand, and watch the pro-gress of events, and if they draw erronous inferences, no one are to blame but themselves, and thus contro-versy on subjects which cannot thoroughly be underversy on subjects which cannot thoroughly be understood, will be prevented -Ed. S. F. P.

To the Editor of the Spiritualistic Free Press.

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To the Editor of the Spiritualistic Free Press.

Sir,—It appears somewhat strange to the people in our day to hear of revelation being again restored to the earth in its purity, as in the days of Christ and the prophets of old, and why? because it exposes the base hypoerisy and deception of the present day, and other oppressive acts which our rulers are practisting, by tyrannizing over, and oppressing the great masses, by keeping them in ignorance of the rights and privileges which a merciful God has created for them, yet with all their hypoerisy, and oppression they profess to be the ambassadors of Christ and faithful ministers of God, and followers of the works of Christiand his apostles; but compare the works of the resent day with the works of Christ and his apostles. present day with the works of Christ and his apostles. Do they go about from house to house preaching the gospel free of charge, healing the sick and giving consolation to the minds of all free of charge or fee? No!

The teachers of these days must live in idleness—have The teachers of these days must live in idleness—have mansions to live in, carriages to ride in, and retinues of servants to wait upon them, and gilded edifices to preach in, and so squander the wealth of the people, many of whom annually perish from want, and then teach the people that it is God's will that they, the elergy, should be rich and the people poor and contented in whatever situation they may be placed. But the time is now come when warnings of the calamities declared in modern divine revelation are spreading far and wide, and which declares that through the oppression and delusion which exists, that through the oppression and delusion which exists, tumult and strife shall be stirred up in every nation, and even in this land it shall rage from side to side. And are not these things now visible, proving that the revelations are of Divine origin, then let me call upon an enlightened people to accept and receive the timely warnings, and not to be as in the days of Noah, and believe when it is too late, and so perish for their dischedience and unbelief,

Hoping this and the following lines will prove of in-struction and interest to all who may read it, and that if you think it worthy of a small space you will insert the

- 1 Awake ! arouse, ye sons of men, Who rule on Britain's shore, And scourge with want and prison's den. The children of the poor.
- 2 You send them forth to foreign climes Which lie both far and wide, And revel in your monstrous crimes, With victims by your side.
- 3 Is this true justice, let us ask, Which oppress the people so? mit alle.
 Thou study falsehood as thy task on eatre Yet truth will answer no.

- 4 And though you lofty mansions rear, And loud for taxes call, But lol the words of God declare Thy power shall quickly fall.
- 5 Not all the power of which you boast Will alter God's decree, For he hath said in ages past
 That all these things should be.
- 6 Then rest assured that our just God. Whom you profess to serve,
 Will now send forth his chastening rod,
 Which all men will observe.
- 7 And those who say they keep his word, And love to do his will, Yet in deception mock the Lord, Gross hypocrites are still.
- 8 Thou send thy structures on the deep,
 And all the world defy,
 But for thine acts thou yet shall weep,
 And loud for succour cry.
- 9 Unto thy sons beyond the sea, Who thine oppression bore, Then broke the chains that set them free, And have not served thee more.
- 10 But when the hour of trouble come, And thou call in dispair,
 To save thy land, thy monarch's home,
 Thy brethren will be there.
- 11 The happy time is near at hand, When England shall be free,
 And peace shall reign in every land;
 Oh! hail that inbilee.

Yours respectfully, HERBERT BARLOW

Quarry Yard, Sutton-in-Ashfield, Notts. Jan. 12, 1861.

[Sir -Your original letter on the above subject was a written that its pure meaning was scarcely tractal, as it contained words scarcely to be found in the Esglish language, making use of words such as 'thats,' which spy to places, and the word 'thats' capnot be used either to places, and the word 'thats' cannot be used either poetry or prose, as it is only a 'vulgar phrase in comma conversation never made use of by any person of mot erate learning, and as your letter and lines coutain many such useless words. Yet we could see the gaintended to be conveyed by them, and as they are mot ally instructive we have carefully revised them without altering their meaning, but have made them impressing the sale that the sale true that you will coincide mile. and intelligible, and trust that you will coincide with our labours.]-Ed.

THE BIBLE AND ITS CORRUPTIONS TESTED II MODERN DIVINE REVELATION.

(Continued from No. 24.)

To the Editor of the Spiritualistic Free Press.

Sir,-The 6th of Genesis contains an account of the Sir,—The oth of Genesis contains an account of a deluge and the consequences resulting from it. Perhap no subject has called forth the sneers and ridicule of the sceptic on the one hand, or elicited more talent and research in its defence on the other than that of Noah flood as recorded in the scriptures, and notwithstanding that the scriptures is not not the scriptures. all that has been said and written for and against ex all that has been said and written for and against each separate opinion, there has not been one amongst the able to establish a satisfactory theory of the cause and circumstances of this remarkable and supendous pheromenen. There is considerable variation also as respect. the date of this mighty visitation, as given in the follow ing statements.

The Hebrew date of the flood.....1656 A.M.

"Samaritan ditto1307 "Septuagint ditto2242

This shews how liable the most ancient records were to be in error in themselves, and how absurd to control that there can be no error whatever contained in the scrip tures, when the various records from whence they were compiled were in themselves widely different.

The object of these remarks is to shew that the sort tural account of the deluge is very incorrect, and mot bear the test of close scrutiny, and for that purpose it will be here necessary to insert a revelation extracted from the "People's Guide," page 8.

Celestial Revelation - " Behold! Noah foretold the it undation of that portion of the world inhabited by people of his race; but they scoffed and ridiculed by prophecies, yet Noah adhered to the command he received from on high, built the ark, and collected the creature which were ordained to be saved, and there being no mesh in ristance for desting on the surface of the west. in existence for floating on the surface of the water hence Noah and his family were unacquainted with hexistence of the human race in any other part of he world, and all who inhabited that portion of the extent that the case of the ark perished on account of their distance. obedience. But there were then existing on other portions of the world both the human and amimal creates which existed before, and after the flood; and you are commanded to ware the people of the events which are at hand, lest they too perish on account of their disobrations.

The above is our authority for stating the present count of the deluge is very incorrect, and it will be post proper to show by reasonable argument that we have

nod grounds for wi frod grounds for we have place the revela only partial, and this ical evidence.

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arth, about five mi necessary, that is to the whole face of th mountains, some of height from the le height from the let produced; and as a before it began to so main for a time to the of waters, with noth the floating ark. the subject engender but this view of the scriptural record give material alteration place, and withou: place, and without conformation of the its surface to the an impossibility, an enable the waters to be necessary that th by another equally face of the earth. gives us a right to a took place, and what the effect of and n would be necessary sent with the laws ded that two stupe should take place in one the reverse of work of the former that the waters wh that the same wate day, and that no m ful calamity of w long time previous the object of these the object of these only partial and the it will be proper he given to prove that said to have contain other. There is not the contains the contains and the contains are considered. thing connected w lecting, disposal, a as no grounds for to do. For the purpose

for the purpose of the size of the long, 25 yards broating hold two of (and in the cases of each sort) that globe, and also suf —10 days over or require to be fed, able space would family to move a provender to the necessary, and the for this numerous cessary large space on which the ark of the sea water v ly and the other placed in it before water. The rave leopards, bears, with and all the numer boa constrictor, to would require aniand ten days, and for them, the numbern totally insuffer. ily and the other been totally insuf fed and watered, the ark, and the dit would have been breathing animals tion, nor could No this immense men ing fresh air than is another difficul view embraces, an would be effected from the different mals to be saved, the ark was built in a place and cli miracles aside, scripture account viewing it in the l to be explained, enough to contain provisioning of a service to man be necessary or con

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etfully, HERBERT BARLOW

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good grounds for what we advance on this head. In the first place the revelation declares the flood to have been saly partial, and this I will endeavour to prove by physical evidence.

To have submerged the whole of the mountains of the garth about five miles depth of water must have been necessary, that is to say a body of water sufficient to over the whole face of the earth up to the tops of the highest mountains, some of which are known to be five miles in height from the level of the sea shore must have been produced; and as a considerable length of time passed before it began to subside, it would find its level and remain for a time to the eye of the spectator one vast world of waters, with nothing visible on its wide expanse but the floating ark. This appears to be the general view of the subject engendered by the present scriptural account: but this view of the matter, involves a difficulty. The erriptural record gives no warrant for supposing that any material alteration in the configuration of the earth took place, and without some very extensive alteration in the conformation of the earth the accumulation of water on its surface to the extent recorded would amount to an impossibility, and also we must bear in mind that to enable the waters to return to their former level it would be necessary that the original cause should be removed by another equally great change in the shape of the surface of the earth, but a complete silence on this head gives us a right to assume that no very material change took place, and what alteration did really take place was the effect of and not the cause of the flood. Thus it would be necessary to make the scripture account consistent with the laws of nature and with the facts as recorded that two stupendous phenomenas equally extensive should take place in comparatively quick succession; but one the reverse of the other, the latter event undoing the whole the action of the earth and still exists at this present denable the same water which caused the flood existed from the theory and the control of the earth and still exists at this present day, and that no miracle was necessary to effect the direful calamity of which Noah had warned the people a flon

For the purpose of affording a tolerably correct notion of the size of the ark; imagine a ship about 150 yards long, 25 yards broad, and 15 yards deep, would such a ship hold two of every kind of beast, bird and serpent, (and in the cases of domestic or clean animals, fourteen of each sort) that are now to be found on the face of the globe, and also sufficient provision to last them 375 days—10 days over one year? and all these animals would require to be fed, watered, and attended to, and considerable space would be necessary to enable Noah and his family to move about amongst them, to convey their provender, to them, and to clean their beds when accessary, and then the vast amount of water requisite for this numerous host must be considered, and the necessary large space required for its stowage, for, the water on which the ark floated would be salt from the mixture of the sea water with that of the rain, lakes, and rivers, so that all the water required for the use of Noah's family and the other animals of the ark, must have been first placed in it before the ark began to be surrounded with water. The ravenous beasts of prey such as lions, tigers, leopards, bears, wolves, hyenas, jackalls, foxes, pole-cats and weasels, with crocodiles, eagles, hawks, and owls, and all the numerous tribe of serpents from the immense boa constrictor, to the smallest serpent known, all these would require animal food enough for the space of a year and ten days, and if this food could have been procured for them, the number of persons in the ark would have been impossible for this concourse of air breathing animals to exist so long without proper ventilation, nor could Noah and his family have remained inside this immense menagarie without a better means of obtaining fresh and the dore of year and the door by which they entered was closed it would have been impossible for this concourse of air breathing animals to exist so long without proper ventilation, nor could Noah and his family have remained inside this immense menagarie

a curse to man is overly inconsistent with reason, and is therefore repud and the walle the ark with its living freight was float g on the waters of the flood, the various races of man and of animas inhabiting parts of the world both adjacent and distant were still living, and doing as before the flood, and no doubt the greater portions of the inhabitants of the earth were even at the time unacquinted with the calamity that had overtaken their brethren, in that quarter exposed to the influence of the inundation.

CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be continued.)



Spiritualistic Free Press,

"SATURDAY, JAN. 26, 1861.

THE GENERAL ASPECTS OF THE AFFAIRS OF
NATIONS PROVES THAT THE LAST DAYS
ARE PASSING, AND THESE PROOFS ARE
CONFIRMED BY MODERN DIVINE REVE-

Let those who doubt in the truths of modern prophecy look around at the general aspects of the affairs of Nations, and then ask themselves if the signs of which Christ speaks, and which should precede the last days, have not already manifested themselves to the eyes of all who would behold them, have not wars, earthquakes, howling winds, crushing storms, and darkness of the sun prevailed in this, and other Nations? and though actual war has not yet reached these shores, men's hearts are quaking for fear of the things which they believe are coming upon the earth, and thus events prove that the end of this dispensation draweth nigh, for truly there never was a time when distress was more prevalent amongst the people than it is in the present day, for work connot be obtained, therefore the necessaries of life cannot be reached by the masses of the people; trade and commerce is stagnated, and the markets being already glutted with the production of labour, business is almost at a close, and yet the result of all this misery and distress has been caused through the tyranny and oppression of they who rule and posess power and influence over the people; and though ancient scriptures have warned them of the calamities which their oppression and cruelty shall bring down upon them, yet notwithstanding their professions of belief in the said scripture, they treat the warnings it holds forth with contempt, and so those in power have continued to plunder and oppress the people, until they are scarcely permitted to live by their labour, and have daily cried aloud for help and succour, until our merciful God has heard their cries, and has again permitted His divine decrees to be diffused amongst them in divine revelation, as in days of old, and has thus shewn to the world that He is the same God, and that He changeth not, but that He will still be obeyed, as the following revelation, which with others are contained in a pamphlet, entitled, "The future fate of India and the World," and published in August 1857, and which is as follows:—

REVELATION, August 16th, 1857.

"Behold! once more, I Gabriel, the Angel of the Lord of Hosts, am commanded to declare unto thee, that thou shalt spread abroad to the inhabitants of the earth, and say, behold! thus saith the Lord God Almighty-behold! O ye rulers, princes, and authorities of the earth, O ye who have taken unto yourselves the power to exercise wrongs over my people, mark, and marvel not at that which here followeth; and behold! O ye my people, who for ages past thenceforward to the present time have groaned, suffered, and cried unto me from the depths of misery, wretchedness and degradation, until thy cries have reached me from the dungeons and dens in which thou art incarcerated by fetters of oppression, which goad thee on to thine own ruin and misery, therefore, O ye kings and tyrants, and ye, O my people, listen to the words which are given for your instruction. For, behold! thus saith the Lord, I have spoken through my prophets, and have declared that prior to the last days signs and wonders should manifest themselves, so that they who listen and believe, might know that the time of their deliverance is at hand; and I also declared that these signs and wonders should be, that wars and tumults should be stirred up in many lands—and in the Nations with unequal climes, vegetation should bud and blossom, and thunder and lightning should prevail, even in the winter months, and that the summer's heat should not be felt—though the sun had reached its meridian height, and great hailstones should descend upon the earth with violence, and that darkness should prevail at mid-day in many lands, amidst strife and confusion, with howling winds, crushing storms, and destructive tempests, amidst which, both the hoards, and hoarders of my people's treasure should be destroyed, and that all these things should come to pass, to show to the world that I am the Lord—and again, behold! thus saith the Lord God, have I not spoken, and shall my words be broken; and though the people have seen and heard, yet they will not acknowledge these signs, even though strife is raging in other lands, but has not yet reached the shores of this island, have I not also declared that its people are decreed by heaven to assist in the

overthrow of all evils and oppression, and that other Nations must first suffer, though even this land shall not escape, but must be fitted for its great and mighty work; therefore, be prepared, for though the signs and wonders foretold, have proved to the world that Him who ruleth all things will be obeyed; yet the signs which are yet to follow, will be more violent, more terrible, and more impressive, and the wicked and disobedient, in the confusion that shall follow, will destroy themselves in fright and fear, for the Lord God hath said that His wrath shall not be allayed till all the evils are erased from the face of the earth, at which period, Him who died to attain this end shall descend in triumphant glory, and earthly kings, princes, or power, will no longer have being, but harmony, unity, love and friendship will continue amongst mankind, henceforth, and for ever.

Through the oppression which has continued and is still continuing to exist, have the people suffered, but a deaf ear has been turned upon their sufferings, by those who have the power to alleviate them and even now distress and privation is so prevalent that the wealthy and those in power fear the menacing attitude of the starving population, and in fear of strife and plunder the authorities have resorted to a scheme of charity, which in itself is a mockery of the oppressed, and -of the divine principles of charity, and which consists in the establishment of Soup Kitchens for the benefit of the distressed, but in reality is a benefit only to the founders of Soup Kitchens, as it is nothing more por less than a pure money-getting system. Every housewife knows how ter the quantity the more plentiful and better tt can be made, and if this soup was really given away it would be a charity indeed. But instead of being given away, it is sold at one penny per quart, and the distressed and destitute have to wait at the different kitchens hour after hour, and then are compelled to purchase the so-called charity. But the fact is the only charity connected with who purchase the tickets from the keepers of, the kitchen at one shilling per dozen, and then give them away, and such recipient can receive a quart of soup for a ticket. Now this is charity, but the soop all fetches a penny per quart, so that the "founders of Soup Kitchens must realize something very handsome, as 2.404 quarts of soup were sold in one day, at the Soup Kuchen in Beck Lane, Nottingham, by ticket and at one penny per quart the tickets realizing one shilling per dozen by the cestablishment in Beck Lane, for each ticket one equart of soup is given so what with the sale of tickets and the sale of soup a flourishing trade is carried on with considerable profits, under a cloak of charity. We have no wish to deprecate the "good service which the Soup Kitchens may render to the starving poor, but we wish to denounce the system of selling that soup, and yet calling it charity. If the benevolent persons who contribute to the Soup Kitchens would cause the said soup to be gratuitously given to the poor, it would then be a charity indeed, but to sell it savours much of taking advantage of; the bad times, and the distress of the people to make money by, the accumulation of pence by the sale of soup. Let our purchasers of soup just consider the amount of 2,404 pence, and let them see what quantity of soup they could make for that amount of money over £9 would purchase meat enough to make double the quantity of soup, and we have conversed with several who have fetched soup from Beck Lane, and they have declared that there was not a particle of meat in it, and that the soup itself was scarcely eatable.

And now if this specie of benevolence as it is called can be looked upon as charity, we are at a loss to see from whence its charity emanates

a loss to see from whonce its charity emanates.

Let those, who support the Soup Kitchens devote their money to a better use, and what they have to spare give it gratuitously to those in need, and not contribute it to the nefarious practice of the sale of soup, and call it charity. It may be said that an expence is incurred in carrying on the Soup Kitchens; be it so. But if that expence was laid out in providing necessaries for the poor it would be much more advantageously spent. As it is, the system is nothing more or less than a money getting system, enriching the few at the expense of the many, and yet loudly proclaim the sale of soup at one penny per quart, as a charity. When at the same time good peas soup can be purchased in many places in the town at one penny per pint, and is generally of an excellent quality, which any one might eat with a relish. While the soup from some of the Kitchens, which ought to be, considering the quantity they make together, of a superior kind, is sold at one penny per quart. Therefore how can it be looked upon as a charity, when at various cook-shops, where only a small quantity a day is made, good soup can be purchased at a penny per pint.

We do not, by these remarks, wish to injure the poor, or deprive them of soup, but on the contrary, we wish to open their eyee and understandings, so that they may no longer flatter themselves that they are receiving charity, when they are actually purchasing soup at one penny per quart. But think to themselves that from the strength of the soup they receive, and the quantity there is sold, and the many contributions given towards it, that some one or more must be making a good

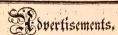
thing out of soup selling.

Therefore we trust that the poor and wretched will henceforth keep their pence, and fetch no more soup but that which is graciously given to them. While we also hope that those chase tickets from the soup establishments at one shilling per dozen, will keep their shillings and give them direct to poor families, and no longer assist in the nefarious practice of imposing upon the public by soup selling, while those gentlemen who figure so conspicuously on the subscription list had better appoint some substantial person to give away their subscriptions in proportion to the wants of the needy poor, and this would do real good to those only in need, while the sale of soup is a mockery on charity, by enriching the few at the expence of the poor and unwary, that distress, poverty, and destitution is very great in this land of professed christian charity, it is evident, that all institutions which are open for the distribution of charities whether hospitals, dispensaries, workhouses, or Soup Kitchens, are so conducted that the great ordeal of exposure which the recipient have to undergo deprives and strips the so-called numerous char-ities of all their virtue, until the charity becomes as cold as the stone flooring of the Bastiles and Soup Kitchens themselves, and yet the people are too blind to see the delusion under which they labour, and so they are content to accept these so-called charities, and shew the utmost gratitude by their patience in suffering oppression and cruelty, at the hands of those who admin-ister such charities under a cloak of hypocrisy. When will the people see their error and listen to the call of mercy made upon them in divine revelation.—Ed. S. F. P.

NOTICE TO OUR READERS, CORRES-PONDENTS, AND MEMBERS.

Our next issue, No. 26, will complete the first volume of the "Spiritualistic Free Press," and immediately after its issue, No. 12 of the "General Record" will be published, and will contain title-page and index, with the completion of the volume, for binding; so that the first volume of the "General Record" will be complete for binding. And after its issue the next number of the "Spi-

ritualistic Free Press" will be enlarged, and will contain the "Community's General Rerise, progress and objects of the Great Organ. ization, with the amount of funds contributed by the members in each district, and how such funds have been expended, and in No 12 of the first volume we shall continue the "Record of the Community" as far as the space will admit, and in volume II of the Spiritualistic Free Press and Community, Record, or Journal of the Great Organization" in its first number will be resumed and con. tinued all things connected with the progress of the Great Organization, and the second volume of the "Spiritualistic Free Press, and Community's Record will be greatly enlarged both in length and width, so that four extra columns of matter of increased length and width, and will henceforth appear at the same price—namely, one penny, fortnightly, and as soon as the funds will admit, the "Journal and Record" will be further enlarged, and every member of the Community will be expected to subscribe to the "Spiritualism Free Press, Community's Record, and Journal of the Great Organization." And thus every member will be in possession of a knowledge of all things of importance connected with our glorious cause. The "Record" was originally published free of charge to the members, and every member was presented with each number as issued, whether he contributed to the cause or not, and as this was a great expence which could only be defraved by the contributions of the members, when such contributions were not forthcoming, the Record" had to cease, while the members who only paid one penny per week to the cause, and the still poorer ones who only paid a half-penny all had the "Record" as it was issued, monthly or fortnightly, free of charge, but now it will be amalgamated with the "Free Press," which will be charged for at one penny each, they will still get the "Re cord" in at the price of the paper as the in at the price of the paper, as the extra matter through the enlargement will contain the "Successive Review of the Great Organization;" hence the "Record" will be successively issued, and the paper thereby will become more valuable both in size and matter. Therefore we trust that our members will each of them use their exertion to secure it for themselves every fortnight, and to use all their efforts to promote its sale amongst their friends and neighbours, and though great aditional labour, anxiety, and outlay will attend its enlargement, yet, though no remuneration has yet been received for editing this paper, we pledge ourselves to keep up its usual spirit of fearlessly denouncing hypocrisy, priest-craft and delusion, and in spreading the light of knowledge to our fellow creatures.



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WHICH WILL CONT

No. 26, CONCLUDING V

OUR GREAT SOCIAL
ON UNDER A CLOS
OR, BEING RELIG
THAT HYPOCRISY
WHERE PREVALES

One of the greatest ev country, both socially and stance which has caused into sects, parties, classes, visions having resulted fro scriptures, which, in the diversity of doctrines and contradictory, absurd, opp Hence it is that the gre society has divided both pe it becomes the interest and oppress each other, their opinions, principles the Church of England o Church, both, of which d the only true church; an their teachings are patent their difference of creed ants have vied in their or protestants and catholics past ages at the hands of tenets of their faith, and are founded on what is and though the catholic a differ, yet they can both origin, though one is a re slation to the other, and gion and its bible may generality of protestants more substantial than th Church of England Bit nominations can be found of catholicism, as it is ca catholic nations, though vary with each other in worship; but from the there is great variety forms of worship, all four that on which the establis Thus we find Wesleys Primitives, and a host o to mention, all of which, ciples; and so opposed that they shrink from mistrust and contempt the different bearings at thus it is that the Chun ans, the Wesleyans are so they continue one as every sect. Thus chile under sectarian principl gle with the children until they imbibe a feet those who are of a diff and thus the rising ge in sentiments and in pr all society, from early other with mistrust. H the man, and the man father against the son father, until families like the sects and parti