

FREE PRESS;

AND GENERAL RECORD, OR, SUCCESSIVE REVIEW:

OR, THE JOURNAL OF THE GREAT ORGANIZATION.



SHewing THE RISE, PROGRESS, AND OBJECTS OF THE GREAT COMMUNITY, AND EXPLAINING THE DOCTRINES AND PRINCIPLES AS OBSERVED BY THE MEMBERS OF THE COMMUNITY OF THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND OTHER USEFUL INFORMATION AND INSTRUCTION.

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THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

Having in our last explained a portion of my experience as a medium, before going any further, I must take back the attention of the reader to other portions of my experience connected therewith. During the period of my early seership, amidst my studies of the different works on the mystic sciences which by perseverance I brought under my notice, I observed in them, especially those of Barrat and Agrippa, that the art of magic was treated upon, with directions how to work it; and, as it is designated the black art, I resolved if possible to penetrate its mysteries, and prove for myself whether what was stated was right or wrong. Many marvellous things are represented, such as raising spirits and communicating with them by the means of the magic circle, a description of which, with how to make it, is contained in the works named. Not only are the mysteries of this circle darkly explained, but other works of magic are likewise described, such as working spells for lovers, or on enemies to injure them, either by casting wax images, and burning perfumes, with conjurations and other mysterious and unintelligible directions, such as detecting thieves, recovering stolen property and a variety of other important knowledge, if really true; but they are so written that unless some foreknowledge, connected with the duplicity of the workers of this vile practice is known, it is impossible to learn anything by reading the works; but I being acquainted with a man who professed a perfect understanding of the magical art, had an opportunity, with his instructions and the works I possessed, to investigate the subject; and having no other motives but to test the truth of what I read and heard, I determined to investigate as much as possible, but found nothing could be done from the written directions without experience, and the written directions gave the insight, and the experience proved the rest. And thus it was that the circle and its mysteries were unravelled, and I proved that spirits could be so conjured to appear, but that nothing truthful, definite, or good, could result from such practice; and wherever injury is attempted on others, such injuries fall on those who practice such evil workings; while the detection of thieves, and recovery of stolen goods, and all such like practices, if accomplished at all, is done by the craft and duplicity of the pretended magician, who, after possessing a knowledge of what is required, takes bold steps either in accusations or insinuations as to the guilt of the parties, who, being aware of the power the purported magician possesses, and knowing that he has been applied to, they become conscience stricken, and through fright or fear, either confess their guilt, and return the property, or in some cases they do both, and the magician goes off with the credit of his being able to work magical spells. This I say from experience, having passed through the whole school or ordeal of delusion and falsehood, and have denounced the same in public in my work entitled the "Warning Message." And this is why aerial spiritualists and pretended magic-workers oppose, ridicule, and endeavour to injure both myself and character; but I heed them not, and fearlessly tell all those professed knowing ones who communicate with aerial spirits of any class or grade, or who profess to believe in and to work magic, that they after experience are all aware that their practice is delusive, and that their communications from spirits are generally false, and that their professions in magic are all impositions for the sake of extracting money from the unwary and credulous be-

lievers in their professed power, many of whom are even now in existence in this town, practising and propagating the greatest falsehoods and delusions knowingly to themselves, and to the detriment of their fellow creatures, who are blindfolded by the duplicity of the crafty, who the more readily obtain the money from the bigotted, self-willed and credulous supporters of error.

Such was my experience up to 1853, and which I have since publicly denounced, and shall continue to denounce, regardless of what may be said or done by those who delight in deluding and defrauding their neighbours. Therefore, with this outline of what aerial spirits will do and say, and what a portion of mankind is capable of doing in the shape of villany and delusion, I shall now continue my experience, after having the celestial science revealed unto me. I have already stated that prior to October, 1853, many revelations were given to me in presence of others, shewing that the scriptures were corrupt, and that every sect and denomination founded upon such corruption was an abomination to God, and must be overthrown, and that the Universal Church of Christ should be reared upon the ruins of tyranny, oppression, hypocrisy, priestcraft and delusion, through the corruption of the scriptures, and that divine revelation would ultimately proclaim this to the world. And after the revelations on the Russian war were given in 1853, as before mentioned, we received instructions that the Circle should ultimately consist of twelve, with their medium, and that they were ordained to establish a new era in the morals of man by proclaiming the truths of divine revelation, denouncing the corruption of the scriptures, and exposing oppression, hypocrisy, priestcraft, and delusion, on the ruins of which the Universal Church of Christ was to be established. But being pestered with old and experienced aerial crystal workers, who persuaded me that the revelations we were receiving were delusive, and they, the revelations, representing such great things to be brought about by such men, who were comparatively unlearned and living in obscurity. I could not believe the revelations given, but considered them delusive, having experienced falsehoods before; and though there are many persons residing in this town who even now are knowingly practising this delusion, and setting it forth as truth, yet having frequently experienced its delusion. They still continue to try to injure me and our cause because I denounce their imposition, and can prove them false and deceptive, whatever they may say to the contrary. Through them, as I before said, and the delusion I had experienced from aerial spirits of every grade, I dare not believe in the divine celestial revelations I was then receiving, in consequence of the great end it portrayed, and confess that I never should have believed only from the compulsion of fulfilment of facts, which it was impossible to doubt.

From 1853 to November 1854, many startling revelations were given; amongst others, the death of the Emperor Nicholas of Russia, with the period thereof, was foretold and fulfilled, as shewn in the second series on the war. Much other startling information was given, but through doubts, unbelief and a desire for gain, the revelations were doubted and disbelieved, and the Circle broken up, and every one suffered pecuniary difficulties of the worst character, with ill health and privation. In the latter end of November, 1854, I again experienced the truths of divine revelation contrary to expectation. Having with the Circle previously published a portion of my life, which was stopped publishing for want of funds, as described in the "Warning Message," where my experience in the fulfilment of revelation is also described, and from that

period I resolved under any circumstances to act by its directions, and on seeing other members of the Circle they promised to do the same, but neglected their promises and divine revelation, and suffered materially for their disobedience. In the month of December, 1854, the first series on the war was written from my dictation, and revelations were given to shew that no advantage in pecuniary affairs must be expected from publishing it, but that they were ordained by heaven to go forth to the world, and means should be directed from unknown and unexpected sources to bring them forth. Many important revelations were given between that period and June 1855, during which much craft and duplicity was practised by some members of the Circle in raising money for its publication, which, however, they, in defiance of revelation, devoted to their own use. Two gentlemen had promised assistance, one in Nottingham and the other in Leeds, to publish the first series, if any other assistance could be found, and in June 1855, whilst then living in Walker street, Sneinton, Nottingham, as the published address will prove, the person I then lived with as an inmate having seen the copy of the first series, introduced it to a visiting friend, who, on reading it, said it was a pity it should lie idle, and he would do his share towards getting it out, and he had no doubt but that he could get others to assist. Accordingly, in a few days from that period, I had sufficient money in hand chiefly from strangers, to bring out the first series. But before sending it to press, we discovered that there was no name or address to it; and not having full faith, and drawing a small pittance from the government, and knowing that the first series condemned all the present government systems, I felt a delicacy in putting my name to it, and yet did not like to send it forth without a name; but having proved the truth of revelation before, I was induced to ask a question upon the subject, and accordingly inquired as to whether it was necessary that my name and address should go forth with that work, or whether any evil to me would result therefrom, and the answer, which I now possess, and which was revealed in June 1855, was thus:—"It is not only necessary that your name, but that your address should go forth with this work; and, instead of evil many advantageous communications will be the result. Relying on this revelation, I sent the work forth with my name and address, and immediately after got out the second series; after which I received several communications which damped my hopes and made my faith sink, as the correspondence I received stated that any revelations in these days were from devils or evil spirits, and that those who professed to receive them were diabolical and wicked blasphemers; so I saw no prospects of any advantageous communications. I accordingly, with the consultation of others, enquired how I could convince the people that the revelations were not from Satanic agency, and to my surprise I received revelation commanding me to publish the instructions as contained in the "Book of Knowledge," at a price within the reach of all, as before shewn. But before giving an account of the publication of this little work, I must first describe the miraculous manner by which it was preserved. Having occasion, though blind, to go to Birmingham on special business, and the person with whom I was then living, as described in the history of my life, being utterly opposed to all my professions and dealings, yet I was forced to leave my books and writings in her possession, but I, having a square book containing many revelations on public and private matters, and the "Book of Knowledge" being written on bath post paper the same size, it was slipped into this square book, and a man

who was then a member of the Circle, and who wished to copy some of the revelations from the book, borrowed it till I returned from Birmingham; and with the instructions for the "Book of Knowledge" in it, I being then blind, and not knowing to it, gave him the book, and during my absence in Birmingham, all the papers I left in the house were destroyed and burnt, and I anticipated the "Book of Knowledge" was burnt with them; but a few days after my return, the man brought the book in question, and to my delight and surprise, the manuscript of the "Book of Knowledge" was safe, and this I considered a miraculous preservation. After the publication of the second series a gentleman in St. John's Wood, in London, wrote to me and sent me assistance, promising to assist my efforts in spreading truth; and on receiving the instructions to publish the "Book of Knowledge," I sent a written prospectus to him, and, in reply, he sent me word that it would do me more good to sell the copyright than to publish it; and as he was an astrologer and believer in the crystal and the mystic sciences, he offered me a liberal price for the copyright to take it to himself, but I sent him word what revelations had commanded me to do respecting it, and that I should act accordingly, but would thank him for any assistance that he thought well to give. But, in an abrupt reply, he informed me that he had no intention or desire to make the public acquainted with the hidden secrets of crystal seeing, and as I would not take his offer, he would advise me to pitch such spirits who counselled me against my own interests, together with the crystal and all, to the Devil, for he would have nothing more to do with it, and advised me to do the same. I wrote a sharp reply to this professed christian gentleman, but our correspondence ceased from that time with the exception of an occasional letter. Shortly after this, a lady, who is now a member of the organization, corresponded with me from Essex, and through her letters and friends, I soon got sufficient to publish the "Book of Knowledge," which was at once sent to London and circulated. In a few days after its issue, it fell into the hands of a gentleman, an attorney of the Queen's Bench, who had already written much on the mystic sciences, as he afterwards told me. This gentleman was acquainted with the editor and proprietor of Zadkiel's almanack, and knowing that he had published much concerning the crystal, which had proved delusive, though his intentions were good, he took the "Book of Knowledge" to him, and he, on reading it, at once saw the truths it set forth, and wrote to me and asked many questions, the answers to which he proved truthful and satisfactory, and both himself, his wife, and the gentleman referred to, contributed handsomely to the cause, so that I was enabled to defray the expenses of bills and advertisements for the works, and to get out the "People's Guide," shewing the corruptions of the Old Testament, at a cost of five guineas, most of which, however, I was indebted to the printer for, having already published the three series on the war, and the "Book of Knowledge," and not getting any money from London under three months from the agent, and the sales being small elsewhere, I felt myself in a fix to pay the printer, as the time was fast passing, and the printer and myself were then strangers. I still, believing in revelation, enquired whether any trouble or inconvenience would result to me through being indebted to the printer, and to my surprise, instead of receiving an answer to this question, the title page of the "Warning Message" was revealed unto me, instructing me that the work must be got out in monthly parts, 32 pages each, demy octavo, and that it must contain in all 320 pages. This staggered

me very much, for I knew what 32 pages smaller size would cost printing, and being already in debt, I thought to involve me further was a curious answer. I accordingly made another enquiry as to where the means to bring out such a work would come from, and the result of the inquiry will be shewn in our next.

(To be Continued.)

Editorial Correspondence.

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

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 3, Vol. 2.) To the Editor of the Spiritualistic Free Press and General Record.

Sir,—I will now pass on to that part of the Book of Exodus which describes the plagues with which the Egyptians were said to be troubled through the obstinacy of Pharaoh. But to enable your readers to understand in what light we hold this account, I will here insert a revelation extracted from the "People's Guide," page 9. A question was asked in this form,—“Is there any account in the Books of Exodus, Leviticus, and the following books of history, that would be of any service or benefit to mankind by their insertion?”

Celestial Revelation.—“Lo! we are commanded to declare to the people, were the things contained in these books divested of their corruption, they would contain nothing which would be of service as a real moral guide to the happiness and comfort of mankind in general; for the whole history therein contained breathes forth examples of submission by the people to the oppressive laws imposed upon them by their rulers, who make it appear that war and devastation is necessary for the safeguard and welfare of the empire inhabited by the various classes of the human race; and the account of Pharaoh and the children of Israel, said to be Moses's is an abomination, for it represents the great God of heaven and earth, who is the foundation of all goodness, wisdom, and mercy, as punishing all the land of Egypt for acts committed by Pharaoh, which is said, God himself compelled him to commit, when these acts are contrary to that Being whose will it is, that His people should labour to promote the happiness and comfort of each other.”

As the above revelation denies that the plagues occurred at all, I will now analyze the history of them, and their presumed effects, and shew how the account jars in the narration of the different incidents comprised in this wonderful story, and that they are in themselves contradictory, and that the account is utterly destitute of that compactness of character in its composition which ought to pervade a true history, and also, that it is not difficult to prove by the book itself that the whole is a fiction, which probably has been from time to time, patched, and amended, to suit the views of the different translators, who have in turn taken up the subject, but still have left it in a very imperfect state, even as a narrative. But to the proof, in Exodus iv, 6, and 7, it is represented that God in communicating instructions to Moses concerning his mission, directed him to put his hand into his bosom, and when he took it out it was leprous as snow, and then on doing it the second time his hand came out cured. Now mark! he was directed to do this before the elders of Israel in order to convince them that he was sent to them from God; and in the 8th v., it says,—“If they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.” Now, here a promise is distinctly made, that if Moses were to exhibit the sign of his hand instantly becoming leprous and they were not convinced by it, that on his shewing the second sign, they would then be convinced that Moses was telling them the truth. This is clear enough, so far; but in the following verse, it says,—“And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.” Now here is the first jar:—The 8th v. says, they will believe the second sign, if they do not the first; and then the 9th v. says,—“If they will not believe also these two signs, &c.” Then what becomes of the positive assurance by God's own mouth that they would believe the second sign, when the next verse says, if they will not believe. This may be by some deemed an error too trifling to be taken into account; but reader! recollect, the book under examination is called the word of God, and many even go to the length of saying that not a single word of this book is corrupted, or wrongly translated, but that it is all perfect and true from end to end, and this is said by educated persons, as well as others. But I may here remark, that those who say this, either do it from ignorance of the contents of the Bible, and from a prejudice in its favour, or they are reckless, lying hypocrites, who would not scruple to say anything of any book, provided their own selfish ends were served by it. My object in commenting on the contradictory parts of this history, is to shew that our view of it can be supported by logical argument, and reasonable evidence, and that this history of the plagues of Egypt will not bear the test of close examination, without the delusion being made apparent. We will now examine the nature of the assumed miracles performed by Moses and Aaron, and also by their opponents, the magicians. The first was performed by Aaron, whose rod was turned into a serpent, but this miracle was equalled by the magicians, who also were enabled to do the same thing, each of them; but in the end Aaron's rod was the most powerful, in being able to swallow up the others, but it appears that this superiority on the part of Aaron was not sufficient to make an impression on Pharaoh at the time, and it was

necessary to shew him something else; and to this end, it was said that they were empowered, and commanded to turn all the water in Egypt into blood, in the rivers, in the ponds, and in the pools, and even the water contained in their vessels of wood and stone, so that there was no water but what was changed into blood. But now mark, and I will prove to demonstration, that the 22nd v. of the 7th c. of Exodus, contains as palpable a falsehood as was ever penned. The 19th v. describes very minutely the instructions, said to be delivered to Moses and Aaron, thus:—“And the Lord spake unto Moses, say unto Aaron, take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.” Twentieth verse.—“And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.” Twenty-first verse.—“And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.” And now we come to the 22nd v. containing the falsehood above alluded to.—“And the magicians did so with their enchantments;” enchantments! mark this word; it is here used the second time, being first mentioned in the 11th v. But I will not stop to offer any comments on the word enchantments until I have shewn the falsehood of the paragraph extracted from the 22nd v. “And the magicians did so with their enchantments.” Now I assert it was utterly impossible; clearly impossible that they could have done so, because there was no water left for them to turn into blood, there were not two sets of rivers, streams, ponds, and pools, or vessels of wood and stone, containing water for the magicians to test their powers upon; and therefore, they could not by any possibility do as Moses and Aaron had done, for there was no water left in the land of Egypt for them to operate upon, therefore further comment on this precious paragraph would be superfluous. But I will now offer a few observations on the word “enchantments,” who in the present age believes in such a thing as enchantment? to assert such a belief, even, would subject oneself to ridicule from some, and pity for weak-mindedness from others; in fact, no one who has attained to the powers of reasoning rationally believes in enchantments, and it is only in books of fairy tales, and the like, written to amuse the young, that anything about enchantments are found, and were only introduced to enable children to be amused while learning to read, but here in the Bible, in that book which is denominated holy, and God's word, we find it gravely stated that enchantments were in practice in the time of Moses, and these silly and childish stories about magicians and enchantments, has not only been introduced, and interwoven into the history of the Israelitish nation, but it has remained until the present age, uncontradicted, and undisputed; and the great masses of christians have been taught to accept these monstrous fables as some of God's word. But the day has come, thank heaven, when these, and such like things are being unmasked, and exposed in their hideous deformity and truth, and the power of God is in operation to uproot, and scatter to the winds, all such delusions as these. If the power, said to be in the operation by the magicians of Egypt ever existed at all, it would have been made subservient to the uses of man, in providing the necessities of life, and famines would never have occurred, if rods could be turned into serpents, they could in like manner be turned into eels, and eel-pies, or at least stewed eels could have been had in abundance, and would it not also have delighted a Frenchman to have seen frogs called up in myriads out of a river, or pond, at the waving of a magicians rod. And if this wonderful power existed at all, surely it would not have been confined to the creating of serpents, and calling forth frogs at will, but it would certainly be used to call up fishes out of the sea, and thus render the trouble of fishing for them superfluous; and the same with regard to animals that are fit for human food, but are wild, and cost much time and trouble to catch them. It would be only necessary to have a magician or two in a town, and the whole of the inhabitants could be abundantly supplied with fish and game at pleasure. In short there is no calculating what could not have been done in this way, if, as I before said, the whole story had not been fabulous. And there is no better proof of the whole history of magicians and enchantments being fiction, than the fact of there being nothing known in the present day; and I here challenge the whole world to produce in any authenticated history, ancient or modern, except the scriptural account, any proof that the powers such as are said to be used by the magicians of Egypt, ever existed amongst human beings. And I here insert an answer to a spiritual enquiry, as to whether this power ever existed amongst the human race.

But first, I may as well mention here that in a firm conviction that many assumed miracles, directly opposing the laws of nature, were nothing more than fictions; a question was asked—if the account of Lot's wife being turned into a pillar of salt was true, and the answer given was (as expected) in the following words.

Celestial Revelation.—“Behold! this account is fabulous and without foundation or proof, as the words to this day bear out; for no traveller, or history of travels, have ever corroborated such a fact; and God resorted to other means to punish the disobedient.”

The question above alluded to was then put in the following form.

“Have human beings in any age of the world been empowered to change elementary substances such as water or earth, into animal matter, living or otherwise.” The answer is as follows.

Celestial Revelation.—“This too is fabulous, and without facts to substantiate its truth; for if such power ever existed, it would continue to exist now in some of its forms, but which in no part of the world is visible or possible.” This answer is in strict accordance with all past revelations published in the works of the Great Organization, and it is also supported by the clearest evidence in the complete silence of history in this matter, and also by the existence of such a power being in direct opposition to the laws of nature and of our experience. And surely if such a power was inherent in human

beings, there are those who would certainly find it out and use it to their advantage, amongst the keen and sharp-witted mortals now in existence; and instead of resorting to tricks and deceptions, as is now done for amusement, the thing would be really turned to account in a variety of ways. But I will proceed to analyze the account as I find it recorded in the bible, and try it by its own evidence, and thus prove beyond dispute that it contains the proofs of its being a fictitious history.

CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be continued in our next.)

To the Editor of the Spiritualistic Free Press.

According to the following passages of scripture, God is neither represented to be omnipotent, omnipresent, or all-wise, neither is he all-righteous, all loving or all holy; then what sort of a being is he, asks the inquiring mind. Note the passages, 1 Gen. xi. 5, 7:—“And the Lord came down to see the city and the tower which the children of men builded.” Now I would ask any thinking person, whether this does not make it appear that God is short sighted, and therefore has to go from place to place to see what his children are doing; and it is even said that he winked at some ignorance that was practised, as you may read in Acts xvii. 30. Does not this make it appear that there is gullery at work, as it sometimes is amongst men of a low cast; and as the God having to come down, does not this appear that he is local in the mode of his existence, and gives the idea that he is not omnipresent; and hence arises the sceptical question, Where did God come from? And this is not the only passage which makes it appear that God travels from one part of his dominion to another, and the professors of different denominations often pray that God would come down amongst them, and go from heart to heart, as oil is poured from vessel to vessel. This notion of God appears to me to be depraving in the extreme, and calculated to foster infidelity in the minds of those that are over burthened with labour, and are all but obliged to have their thinking done by proxy, but the day is at hand when these absurdities shall vanish, with all other ridiculous assertions and man-made formalities. Next we come to the omnipotence of God, which appears to be denied to him according to Ex. iv. 24:—“And it came to pass by the way in the inn, the Lord met him.” (that is Moses) “and sought to kill him.” But it appears that he failed in his purpose, as the bible represents him to have done in many other circumstances, such as the war that we are told happened in heaven when the devil was cast out. And still we are told that this mythological monster thwarted the desigus of God, and thus God is robbed of his omnipotence, and made to appear weak. Well might the heathens ask the missionaries, when they told them that all the wickedness was done through the temptation of the devil,—Why does not God kill the devil at once, and put an end to him and all the evil he is the cause of, if God be all-mighty as you say he is. Here again you will be able to see from whence arises scepticism in reference to the omnipotence of God. No wonder at infidelity spreading so wide and deep amongst the men that are earnestly seeking for the truth, for many have told me they have read the bible till they have gone far in unbelief, and dare not make it known for fear of man. To them I say read divine revelation. There you will find a broad basis, and a rock of eternal truth, out of which a stone is about to be heven that shall fill the whole earth.—Dan. xi. 44, 45. Then this and all other prophecies will be fulfilled; then all kingdoms shall be done away with; then the kingdom that shall have no end shall be established for ever; then Christ shall descend in the glory of his Father; then the restitution of all things shall be accomplished, as spoken of by all the prophets of God since the world began, and mentioned in Acts iii. 21.

The next we will notice is the attribute of wisdom. Even of this he is deprived by this and other texts of scripture.—Gen. vi. 6, which says, that it repented the Lord that he made man on the earth, and it grieved him at his heart. And in Gen. ix. 16, it appears that he is obliged to make a memorandum of his promises that he may not drown the inhabitants any more. By these and other similar passages it is made to appear that the wisdom of God is very limited, even below that of mortal man; and according to Deut. ix., God makes as though he would destroy the Israelites, but is reminded of certain things by Moses; and it appears that Moses's timely advice is taken rather than his own wisdom, and so lets the people live. By such circumstances the character of God is lowered in the estimation of man, and the wisdom of man held to be more superior than what it ought to be, and the true wisdom of God is generally set aside, and the fear of man has taken

its place; but the time is near at hand when none need say unto his neighbour,—“Ye are the Lord,” but all shall know him, and alike.

Next, we notice the attribute of justice. Of this also he is robbed.—Gen. xiv. 8 to 17, in which it is made to appear that God hardened Pharaoh's heart, and the hearts of the Egyptians; and in Samuel where God, to urge David to number Israel, as it seems, to find a pretext to come down upon the Egyptians and the Israelites in an unrighteous manner, and an unjust punishment is held out to all mankind for an ancestor five or six thousand years before he were born. If this does not rob God of his justice I do not know what does. He is creating millions of souls to live in misery here, and then sends them to dwell in eternal torment hereafter. In the whole course of human history you cannot find a tyrant, murderer, kidnapper or slavedriver, who is so unjust as God is represented to be in these passages of scripture; and neither is God all-loving, for he is made to say that he loved Jacob and hated Esau, in Mal. i. 2 and Rom. ix. 11 to 13. If he were all-loving nor had either of them done as he did, as it there states, how can God be all-loving: for we know there is no love, though the Romish church, and the testants say the catholics are sure to be damned; and they deny salvation to the universalists and unitarians: to one because God is too good ever to damn a soul; to the other because they do not believe that Jesus is the eternal and Almighty God; and according to some of the stricter sectarians God loves none but the elect, and several hundred years it has been an excepted doctrine in the professed Christian Christian churches, that babies newly born, who die without being baptised, and whom Jesus taught needed no salvation, but were already of the kingdom of heaven; but according to this passage, he that believeth and is baptizeth shall be saved, but he that believeth not shall be damned; and babies cannot believe; then, according to this they must be damned, as well as those that never had the chance to believe. And, as I have heard it said by those that have been missionaries for ten or twelve years—that all the heathen and the Indians, where they had been, were going to hell for want of the bible, the very book that we are told by revelation to show the book that has been the chief cause of infidelity in Christendom; and though it is the book upon which the people have been taught to build their faith, the time is near when it shall be no longer regarded; so that, by the different attributes as set forth in different parts of the scripture, it will appear that God is robbed of his holiness, and he is set forth capricious and variable: and it appears by the scriptures, and the habits of mankind, that they can turn him any way from his justice, and by a certain belief and penitence, God can take the blackest sinners and wash them white in the blood of the Lamb, and in five minutes, or less, he shall be made as perfect as though he had had fifty years practice in morality. They think he will be induced to alter his plans by their entreaties; hence they ask him sometimes to stop the waters of heaven, and sometimes to make it rain; and a few years ago all the nation was bending their knees in the name of Christ to ask God to prosper our arms against the Russians, and the Russians, on the other hand, were asking God to sink our British ships in the depths of the Black Sea: and one man on the top of a hill praying for rain on his crops, and another in the valley praying for fair weather, having already had enough. Thus the world has already become filled with confusion, and nothing can set it right but God, through the aid and instrumentality of divine revelation, then will the earth become a paradise, and man no more violate the laws of his maker, then will religious liberty, and love, reign henceforth, and for ever.

J. HITCHCOCK,

Nr. Belper, Derbyshire.

DIVINE REVELATION, LEGISLATION, AND TRADITION.

To the Editor of the Spiritualistic Free Press.

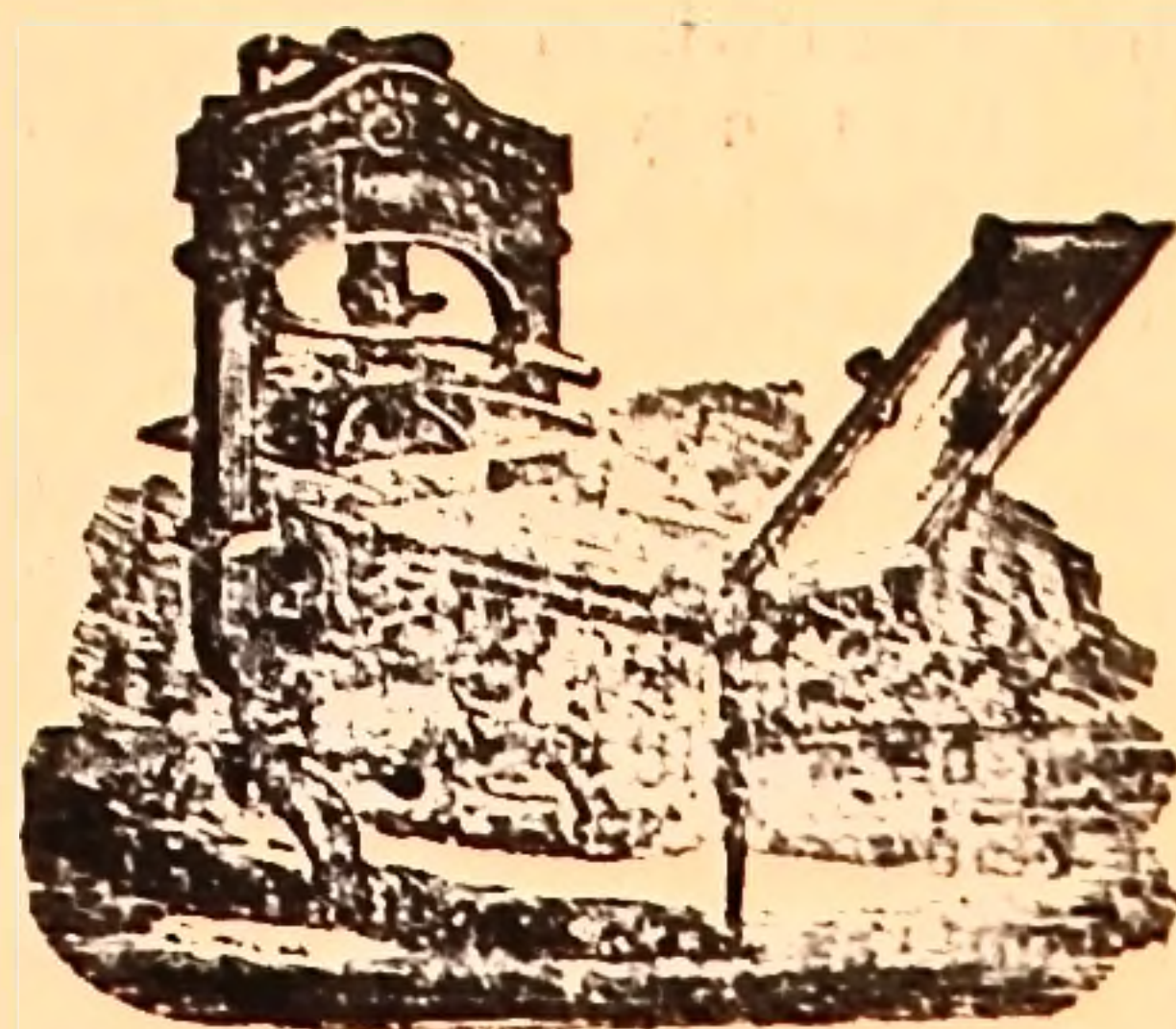
Sir,—Although the Great Organization fully recognise the principle of ancient divine revelation, and in which its faithful members are unflinching believers; yet there is a visible distinction in the application of the precepts given through that source, as it relates to the various, or succeeding generations of men; in order to explain this distinction, or dispensation, ancient revelation may be comprehended under two heads, viz., moral, and prophetic. The moral precepts of the bible hold good for all generations, while the prophet-

...the moral law as applicable to the... laws only, for ins... the destructio... generation, &c., w... the futur... cannot... and thus, we... were always... to the people... at the time th... preparation... wisdom; an... immediate a... the ve... the re... at hand... cannot rely... scriptures, an... revelation... numbers... Babylonia... rusalem ab... generati... now given... Gabriel t... that th... all we... down... fully establish... assuming this... true, and... former ones... bound to pro... be the wis... heavenly law... and kingdo... church has... it no true c... and severa... whatever... lines, it... refuse the... churches... trumpet c... can blow... understand... nothing... near su... true pr... did not... this is... ham I... destin... find it... to obe... diate... church... as a... when... liber... edly... king... who... opt... the... ing... and... fro... leg... th... to... its... F... sh... le... th... ce... is... th... to... s... i...

death a man who murders a single individual, and robs him of a purse, and then justify themselves in killing twenty thousand men to rob them of a territory. With due respect, I remain, dear sir, yours, &c.,

T. F. HOLMES,

Brandon, Suffolk.



THE SPIRITUALISTIC

Free Press & General Record

SATURDAY, APRIL 6, 1861.

THE ESSAYS AND REVIEWS, OR THE MOST LEARNED OF OUR ESTABLISHED CHURCH NOW DENOUNCING AND EXPOSING THE ERRORS, ABSURDITIES AND CORRUPTIONS OF THE SCRIPTURES.

Is it not strange that out of the vast number of bishops, deacons, prelates, and clergymen of the Church of England who all profess to be the faithful followers of Christ and ministers of his gospel, taking to themselves the title of right reverend fathers in God,—is it not strange, we say, that out of all this multitude of professed followers of Christ, ministers of the gospel, and teachers of the people, that only seven honest, candid, open-minded, truth-expounding men can be found—and who will come forth and declare to the world that conscience, reason, and justice has shewn to them that the present system upon which religion is founded is injurious, delusive and degrading. We are all convinced that there are hundreds amongst the clergy of the established church whose consciences condemn their pretensions; and assure them that by their teachings they are deluding and deceiving the people; but unlike the seven learned gentlemen, the joint authors of the essays and reviews, the rest of the clergy have neither the honesty, candour or the disinterestedness to proclaim their thoughts to the world—and why?—It is simply because their worldly interest is opposed to truth and justice, and they would sooner sacrifice the future and hold fast their present worldly advantages. For they know they have snug mansions to live in, servants to attend upon them, carriages to ride in, and the splendid edifice, with rich cusheoned pews, pulpits, and decorations, to preach in, a train of official church functionaries to pay homage and reverence to them, and at the back of all these luxuries, there is a handsome salary of several hundred pounds per year; so that idleness, luxury, and affluence can be maintained at leisure. No wonder then that men with such worldly interests at stake, will sacrifice every other just, honest, or candid principle to retain their positions, simply because they know that the very book which condemns their practices, is corrupt and absurd; and let them say what they will to the contrary, we unhesitatingly affirm that they even, with the authors of the essays and reviews, are perfectly aware of the absurd and fabulous mysteries, the corruptions and immoralities which are contained in the bible, and this we are prepared to prove. Hence it

is that the bishops and clergy keep silent, consoling themselves and their followers with a hope that the men who are so exposing the absurdities of the scriptures may soon see their error, and desist from so doing. But this apparent quietness and these peaceful pretensions only brand them with the fact that they themselves would be unable to confute or disprove the essays and reviews, either by argument, history, or theology; and they also know that to stir up the matter would only make the exposure more public, and more greatly investigated and believed. Hence it is they consent amongst themselves to keep silent, knowing that their craft is in danger, and that, by investigation, their positions would become dangerous, and would totter and fall. and these are the causes why the Archbishop of Canterbury and his colleagues decided as they did, merely to select the most objectionable parts, and proceed against them and their writers ecclesiastically, well knowing that, in such a court, justice, truth, reason, or righteousness, would be turned against with a deaf ear, while ruin, poverty contempt and hatred, would assuredly alight upon the parties accused. Therefore, they dare not allow the question to be openly and publicly discussed, so that its merit might be reasonably, justly, and impartially judged upon by the most learned of the day, with the best histories for their guide. If such was the case, the present religion, as founded on the corruptions of the present translated edition of the Old and New Testament, would but little longer have being. We, as spiritualists and members of the Great Organization, all acknowledge and believe that the scriptural histories of the creation, and other events, are fabulous, absurd, and corrupt, and divine revelation commanded us to declare it to the world as far back as 1853, as our works will prove, and when no essays or reviews were thought of, and when neither the infidels nor secularists denounced the scriptures. But though we agree that the scriptures are corrupt and absurd, yet we cannot agree with the belief of the infidels, or of the authors of the essays and reviews. They repudiate that the bible is anything more than a fabulous, groundless, mystical history, never written by inspired men, and never having any divine origin: while christianity, Jesus Christ, and his miracles, with the works of his apostles, the authors reject, with the infidels, as a fictitious and fabulous history. Now these denials and objections we reject, as divine revelation has instructed us, and our experience proves; and the very men who are writing the essays and reviews might prove the same, if they would read, study and investigate; but they have been taught otherwise from their youth, and so they reject the existence of revelation in any age, although its existence can be traced to the earliest ages; but the account of it left is so mystified and misplaced that it cannot be understood. Still, though we reject the absurdities, immoralities, and obscenities which are contained in the scripture with the oppression and contradiction, yet we believe nevertheless that the pure word of God is still traceable in them, as written by inspired men, but they have been

so altered mixed, and misplaced, by crafty, designing, self-interested, and ambitious men, that it is impossible to trace them out fully without divine revelation; for man's opinions and ideas can no longer be trusted, though they may tell you that certain passages of scripture require a spiritual meaning putting upon them; but then it has been tried, and there are no ten, nor even two men, who will put the same spiritual meaning on the same passage, if separately but distantly enquired of; and yet they will all profess to believe the bible alike. Now amidst this confliction of opinions and diversity of ideas, no one knowing for a certainty who is right or who is wrong, how can the question be solved without divine revelation. There is no other way under heaven by which God's divine will can be made known to the people of the earth; and if this ancient and sacred science ever did exist in the early ages, as history proves it did, and, notwithstanding the said mystification, the existence of revelation can be traced downwards throughout all ages to the present, so that man, notwithstanding their craft, duplicity, and their oppressive laws to smother it, have not been able to obliterate or totally extinguish it, or prevent its existence; and this fact in itself proves that revelation is of holy and divine origin; and if this had been allowed to become known generally amongst the people, there would have been no infidels, or no essay writers, for they would have been enabled to prevent ancient history of divine inspiration from being corrupted, and to discover the base inventions of self-interested men; but it was this knowledge which caused the account of the ancient sacred science to be obliterated and preserved in its present form only as a mystery not to be unravelled; but, notwithstanding the care and craft as practised in all ages to stifle and put down revelation in all its forms by men in power, yet it still exists, and in defiance of all opposition, is proclaiming its truths to the world by declaring that the scriptures are corrupt, and that there is not an original copy now in existence, and that the clergy are aware of the corruption, and that they preach doctrines which their own conscience tells them are false and delusive, and divine revelation declares that every sect and denomination which now exists founded on the present corrupt state of the scriptures, are hypocritical delusions and abominations to God, and must be overthrown, and their creeds scattered to the winds, and hypocrisy, priestcraft, delusion, and oppression will no longer exist, but the universal church of Christ shall be reared on the ruins thereof, the doctrines of which, will consist of love, joy, peace, unity, harmony, charity, and affection, with the fear of God in Christ Jesus, and be in charity with all men. Now if the writers of the essays, and reviews, would leave their infidel principles, and early taught bigoted notions, and investigate the truths of divine revelation, they would be enabled to learn what the future will of God to man is, and what is not, and would then be enabled to frame, or form a book by divine revelation, upon which religion, like the universal church, as described above, would be founded; and though we like their fear-

at hand...
 holds good only for particular genera-
 tions; the moral law as given to the Jews,
 is also applicable to the Gentiles, while the
 prophecies in many instances were limited
 to the Jews only, for instance, the overthrow
 of the antediluvians, and the prophecies
 given for the destruction of Babylon, Nine-
 veh, Jerusalem, &c., were not given for the
 present generation, while the prophecies
 relating to the future destruction of the
 world, cannot apply to any past gen-
 eration, and thus, we see that the judgments
 of God were always preceded by an imme-
 diate revelation, and prophetic warnings
 given to the people who were alive on the
 earth at the time they took place, a limited
 time for preparation was also allowed by
 divine wisdom; and thus we see the neces-
 sity of immediate and divine revelation in
 these days, the overthrow of all worldly rule
 being close at hand. But as I, or any other
 man, cannot rely on the present translation
 of the scriptures, unless we are taught by a
 present revelation; I shall give the periods
 of warning according to common acceptation,
 in even numbers, for the Antediluvians 120
 years, Babylonians 100, Ninevites 40 days,
 Jerusalem about 50 years, and for the
 present generation 6 years, as the revela-
 tion given through the crystal by the
 Gabriel to the Nottingham Medium,
 is that the year 1866 is the limited
 which a merciful God will allow to
 pass ere all worldly power and authority is
 "put down," and the kingdom of Christ
 fully established on the earth. Now, sir,
 assuming this last named dispensation to be
 as true, and quite as much needed as the
 former ones, and believing it to be so, I am
 bound to proclaim immediate revelation to
 be the wisdom of God, imparting those
 heavenly laws by which alone his church
 and kingdom should be governed; the true
 church has always possessed it, and without
 it no true church can exist. The present,
 and several past generations have however
 unhappily existed without its councils, and
 whatever may be their pretensions to god-
 liness, it will avail them nothing while they
 refuse the words of God a place in their
 churches. Immediate revelation, sir, is a
 trumpet which no hireling or sectarian priest
 can blow. The learned divines do not un-
 derstand it, and, of course the people know
 nothing about it. A man might attend
 church or chapel twenty years, and never
 hear such a word mentioned, and yet every
 true prophet and apostle taught it. They
 did not draw their instructions from other
 men's writings or opinions, but proclaimed
 them with a "Thus saith the Lord;" and
 this is the identical note of the Notting-
 ham herald. It is the key note to man's
 destiny, and with which human skill will
 find it hard to grapple. And, sir, allow me
 to observe, that as a church void of imme-
 diate divine revelation cannot be a christian
 church, so neither can there be such a thing
 as a christian state without it. When and
 where God legislates, he gives to all men
 liberally; divine wisdom has no respect to
 persons or classes; and we may unreserv-
 edly declare that there is not a state or
 kingdom in the world at the present time
 who are ruled by divine legislators, but in
 opposition to it.
 If worldly laws were framed according to
 the law of God they would need no repeal-
 ing; but the fact is, that the priesthoods
 and rulers of the world are all legislating
 from the traditions of men, and yet they
 legislate from the bible; while, with all
 their learning and talents, they are not able
 to distinguish the truths of the bible from
 its errors: else, why do they not observe
 the moral law, as well as the traditional.
 For instance, the moral law teaches—"thou
 shalt not kill;" yet christian monarchs and
 legislators teach their subjects to kill, and
 the priesthood sanction it; and why,—be-
 cause it is sanctioned in the bible. Now it
 is admitted on all hands that Moses gave
 this law by divine authority, admitting this
 to be so: what can we think of this very
 same Moses giving commands to the Israel-
 ites to perpetrate the following horrid deeds
 upon the Medianites.—"And Moses said
 unto them, kill every male among the little
 ones, and kill every woman that hath known
 man by lying with him; but all the women
 children that have not known man by lying
 with him, keep alive for yourselves."—Num.
 xxxi, 17, 18. Now here is the precept,—
 "Thou shalt not kill;" and here is the
 tradition,—the women and boys were killed
 by command of Moses. Therefore, since
 modern revelation has declared that God
 gave Moses the command not to do murder
 we cannot believe that the Almighty set him
 to work to kill all these people, with the
 poor innocent children; and call upon the
 christian authorities to shew from the New
 Testament one single instance either by
 precept or example, where christianity was
 planted or upheld by the use of the sword,
 and upon what grounds they condemn to

less way in denunciation, and repudiating the absurd histories, as contained in scripture, as absurd, fabulous, and delusive, calculated to impress mankind with wrong, and erroneous ideas, on the power, and omnipotence of God, yet, if they had searched the scriptures carefully, and have compared passages, they would have been compelled to acknowledge that the bible, notwithstanding its absurdities, contains words of divine inspiration, and which modern divine revelation points out, and sets apart from the base assertions, and corruptions of man, and which the most learned cannot confute, contradict, or deny their truthfulness. I am aware that the works of the Great Organization have been perused in Rugby College, and have been sent by post to other eminent prelates, and have no doubt that the idea of writing the essays, and reviews, originated from my works, for never was there a cause were more warnings of woes for oppression, and amongst which more denunciations of the scripture, and of hypocrisy, and oppression, have been proclaimed in all parts of the kingdom, and as their truths are founded on divine revelation, and cannot be repudiated, the people are beginning to see their errors and acknowledge that the present systems of law, religions, and formalities, are hypocritical and delusive, and must therefore be an abomination to God, and for which his vengeance will assuredly fall on the oppressors and hypocrites, as declared both in ancient and modern divine revelation, whether it is believed or not, for

*God made no laws for merchandise;
He made no rich or poor,—
He made the world a paradise,
But man defiles his power.*

Such divine revelation has declared, with many other startling and prophetic warnings, and to which we humbly and sincerely invite attention, both to the authors of the essays and reviews, the bishops, the clergy and the people generally, so that they may read and understand the divine truths from heaven, as no mystery is attached to them.—
ED. S. F. P.

EDITOR'S REMARKS AS INSTRUCTIONS TO THE PEOPLE.

ON THE ABSURDITY OF CHRIST BEING TEMPTED BY THE DEVIL.

AT THE conclusion of the second Series of the *Light to the World*, I shewed that many of the errors and corruptions of the Old Testament were pointed out in the pamphlet, entitled—*The People's Guide*, while the corruptions of the New Testament are minutely explained in the *Scriptural Magazine*, in which the pure words of Christ and his apostles are plainly distinguished, or rather pointed out from the base inventions and assertions of man. And although the New Testament is made to sanction the doctrines of the Devil, and eternal torment in hell fire and brimstone, and Christ is made to say in his address to his apostles, in the books of the Evangelists, "Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels;" and though this everlasting fire and a Devil is frequently mentioned throughout the New Testament, yet, we having proved that the Scriptures, both the Old and New Testaments, are corrupt from our present Church and Bible History, as written by the most eminent men, who are friends and advocates of the Church and the Bible. So also have we proved by divine revelation, that the words of Christ and his apostles have been falsified and corrupted, and spurious words inserted in their places for the purpose of confirming former inventions and spurious assertions of the translators, and thus Christ has been made to appear in the minds of the people as sanctioning and preaching the doctrine of Devils, and teaching eternal torment. But divine

revelation not only declares that this is a base invention on the part of ambitious men, but it also declares that Christ never preached or taught the belief in a Devil or eternal torment, and that the real words spoken by him in his address to his apostles, as described in St. Matthew and elsewhere, instead of the words as they are given, were as follows:—

"That when he should return to the earth to establish his kingdom with power and great glory, and the people of every nation, kindred and tongue, should be gathered together near to the ancient city, in the valley of Armageddon, the chosen people of the Lord on the right, and the oppressors and destroyers of peace and tranquility on the left, he would turn to those upon his left, and as his voice as of many thunders should issue from his mouth, saying, depart from me and meet the reward of your iniquities; they should turn upon each other in fright and confusion and destroy each other, and not one should be left, but all should perish: while to those on his right, who stood awe-stricken at the confusion and self destruction of their opposers, he declared that his words would be these:—blessed are ye, O my people, ye have been faithful to the counsels set before you, and obedient to the call of God, and have passed through the many calamities, and have attained the glorious results of the promised end; therefore go your ways into your several nations and inherit the blessings prepared for you since the foundation of the world, and all evils are erased from the earth, and all succeeding generations shall be happy henceforth and for ever."

Such were the pure words of Christ, and in them there is no mention of the existence of a devil or eternal torment. And divine revelation, as may be seen in the "Scriptural Magazine," condemns all such spurious assertions as an abomination to God and a libel upon his divine character, but the translators fearing that their blind followers might not be satisfied with the account they have laid to Christ as his teaching, have in other places actually set forth, that Christ himself was tempted by this purported presumptuous Devil. In the 4th chapter of St. Matthew, it states that Jesus was led by the spirit into the wilderness to be tempted by the Devil, but it does not say what spirit led him, nor where this wilderness was situated, but that after forty days he was hungry, and the Devil said, "If thou be the Son of God command these stones to be made bread," &c. And again, "the Devil taketh him into a city, and placed him on the pinnacle of the temple, and jeering him said, 'If thou be the Son of God, cast thyself down,'" To which, Jesus rebuked him, saying, "It is written, thou shalt not tempt the Lord thy God." Again, "The Devil taketh him to the top of an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them, and said, all these will I give unto thee if thou wilt fall down and worship me." Another of the apostles is made to say that the Devil shewed him all the kingdoms of the earth in a moment of time; but Christ is made to say, "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Now, to this purported temptation of Christ let me ask those persons who declare Christ to be one of the Godhead, coequal in trinity and unity, being God himself, who is acknowledged to be the Author, Creator, and Governor of all things; Omnipotent, Omniscient, Omnipresent, knowing the secrets of all hearts, and from whom all power emanates; now, I say, could a being which must have been created by God, have the presumption to tempt that God who is Omnipotent, Omnipresent, and all-powerful? and who, if the Creator of all things, the said Devil must have been one of his creatures. But we are told it is the man Christ in the flesh, and that the Devil had power over the flesh. And supposing this to be true, it is proof that Christ and God are not one and the same, and that God must have sent him, as divine revelation in our day proves. But the Church and nearly all dissenting denominations teach the belief in the trinity and unity of the Godhead, three persons in one God, each one equal and possessing the power of all. Hence, if this is truth while Christ was upon the earth in mortal body and flesh, who ruled and governed the universe during his sojourn on the earth, and the three days he was confined in the sepulchre. But to answer this, it may be said there was yet the Father and the Holy Ghost; but this being the case, Christ having equal with them, being three in one God, the Father and the Holy Ghost would be incapable in power while Christ existed in the flesh separate from them upon the earth. But we ignore the existence of three Gods, as this would be idolatry. And our Church ministers, in defiance of setting forth a trinity, or three persons in one God, direct the people to observe the Ten Commandments; the first of which declares, "I am the Lord

thy God, thou shalt have no other Gods but me." And in many passages of Scripture, in its purity, there are words in which God declares that "I am the Lord, there is no God but me." I know not any. And again, "I am the Lord God, besides me there is no God." These words may be frequently traced throughout the Scripture, and are confirmed in divine revelation, and thus proves that the trinity of the Godhead is not recognised by the highest and holiest of angels, and further proves that God being Omnipotent, All-powerful, and Omniscient, he permits no creature of his creation either to tempt him or divide his power. As Christ was a being sent from God to perform his mission, he would not allow a Devil or any other being of his creation to mock him or tempt him, as the passages referred to describe. But it may be said that man, even man, not only tempted him, but scourged him, persecuted him, and betrayed him, but put him to death; and if man had this power, might not the Devil have power to tempt him? But if we refer to ancient prophecy and to Christ's own words, we shall find that he was ordained to this end before time was, and that his persecutors and murderers, and even Judas, his betrayer, were all fulfilling the divine decrees of God, even with Christ himself. Thus proving that, in all ages, evil and good have existed for a divine purpose, ordained by God, and that the evil have equally performed his Almighty will, and have existed that his glory may be made more manifest. It is not God who punisheth the wicked either in this world or in that which is to come, but that man punisheth each other. But in immortality the scale is reversed, as shown in the Second Series. Thus, evil exists in the minds of all, to a greater or less extent. This word evil has been corrupted into a monster Devil, which has terrified the human race through the terrible description they receive of him, into the most abject slavery and submission to their rulers and teachers.

Having shown, by facts, which none can repudiate or deny, that God is the Author and Creator of all things, and will not suffer his Almighty power to be divided. We ignore the existence of a Devil, and eternal torment, with the account of Christ's being tempted by the so-called Devil.

FULFILMENT OF MODERN PROPHECY; OR, SCEPTICISM AND UNBELIEF CONFUTED.

IN several parts of the prophecies, as contained in the works published by Mr. J. G. H. Brown, it declared that a thunderstorm should cross the island in the winter months, and should be so terrible that it should leave its traces behind it that would ever be remembered, and in another place, it stated that this storm should occur immediately on the passing of domestic strife in one locality, or quarter of this kingdom; and that the trees and shrubs should be in bud and blossom, and the wintry weather should yet be visible. Now the strife amongst the convicts in Chatham caused great alarm, and excitement, and the thunderstorm occurred immediately after, while the trees and shrubs was in bud and blossom in the winter months, and that the wintry weather was visible, both before, and since the storm, every body can testify by the heavy snow-storms which has recently followed, and to shew that modern prophecy is fulfilled, we give the following paragraph taken from the *Bury Post*:—

FEARFUL TEMPEST AT ATTLEBOROUGH, NORFOLK.—Brilliant flashes of lightning, accompanied with rain, and deafening thunder, crossed this county on the 12th of March. The electric fluid fell upon the town of Attleborough with a dreadful crash, a large poplar tree was shivered and thrown a great distance, every window in the "Friends" Meeting House, and two adjoining houses were crushed, a large post was torn up and shivered across the road, breaking another post in two pieces, a large board also was carried by the lightning from a carpenter's yard about a quarter of a mile off, and a little girl whose arms were at the time up to her head, could not remove them for two or three hours, several persons were struck speechless for a time.

NOTICE.

ON SUNDAY NEXT, April 7th, in the New Market Place, near the Bath House, Nottingham, will be commenced a series of readings as lectures, commencing at half-past Ten, a.m., and will be continued successively every Sunday morning, both at the place named and at other places of the town at the same time, due notice of which will be given at the place and places of meeting, each series will then be forwarded weekly in succession to all the localities where members of the Great Organization

reside, viz. Loughboro', Leicester, Bedford, Flecknoe, Isle of Wight, Sutton in Ashfield, Manchester, and Brandon in Suffolk. The first of the Lectures will show how the present ignorance, hypocrisy, delusion, and falsehood is now flying before the divine light of truth, justice, righteousness, and reason, and every lecture will explain the doctrines and principles as proclaimed in divine revelation, and observed by the rolled members of the Great Organization, who are instructed to make their houses their churches and to be a people preparing for the Lord, and will shew the nature of the calamities that will fall upon the earth, with their causes, proving that the oppression, hypocrisy, priestcraft, and delusion, through the corruption of the Scriptures, are the sole causes of every evil which afflicts mankind and that divine revelation denounces oppression, exposes hypocritical priestcraft, and delusion, with all its mummeries, by shewing up who are the oppressors, and how the people are oppressed, and who are the hypocrites, and how hypocrisy is manifested, how priestcraft is detected, and who are its perpetrators, and why they propagate delusion, and these proclamations and denunciations of divine revelation has commanded to be made in the public places, and in the highways and byeways, and the faithful believers joyfully obey the commands of God, and heed not the attitude of those who may oppose them, nor regard the scoffs, jeers, and abuse of the prejudiced and bigoted unbelievers of divine revelation; for God has promised protection to the faithful observers of his revealed will, and they, relying upon his divine promises, will go forth to proclaim these truths have neither salary nor remuneration for doing so, yet they will brave all opposition, and serve God faithfully but faithfully, to benefit their fellow creatures, and can it be possible to think that men will make such a sacrifice, and incur the scoffs, jeers, and evil remarks of the public, unless they really believed what they were propagating were truths which could not be contradicted nor confuted? they have tested the truths of divine revelation, and find by experience that the learned cannot confute its truths, and hence they are prepared to experience scoffs, jeers, and rebukes, their only object being to enlighten the people and to shew them their past and present errors and delusions.

Therefore trusting that the people will attend these public meetings, so that their eyes may be opened and their minds enlightened, and no longer suffer themselves to be priest-ridden or deluded, or plundered of their earnings by hypocrisy and deception, but investigate the truths of divine revelation, and pray earnestly that God may direct them aright, and they may rest assured that with sincerity of heart and humble prayer that a merciful God will hear them and direct them to that path which leadeth to happiness in this world, and everlasting happiness, rest, and glory in the world to come. Therefore we exhort all to read the works of the Great Organization and embrace the truths of divine revelation, and so be prepared for whatever a merciful God may pour down upon the earth.

Now ready, price one penny, the first of the series of pamphlets, containing Startling Revelations on the future, in a neat coloured wrapper, with an illustration, and fourteen pages close print, and entitled THE WORLD AS IT IS, AND THE WORLD AS IT WILL BE; or, the Great Millennium Era, and the Reign of Christ, shewing the destruction which must precede the last great day, prior to which every structure and every wall shall fall, as foretold by the prophets in ancient writ, shewing also how the people will pass through the calamities as God's chosen people, how they will be located, clothed, & provided for, with the nature of their employments and traffic in every nation, as money will no longer exist, describing the domiciles also, which will be inhabited by the people, after the Millennium Era is established in every nation, with a minute description of the internal and external appearance of such domiciles, as displayed by visions and revelations from on high, and in which, all things as they will exist in the Millennium Era, during the reign of Christ, will be duly described. The pamphlets may be had wholesale at the repository for spiritual works, from Mr. J. G. H. Brown, Great Alfred St., Nottingham; and sold by Mr. R. Sutcliffe, 57, Thomas St., Manchester. Mr. J. Rhodes, 10, Great Bridgewater St. Manchester, & all corresponding agents in the localities, as named above, price one penny.

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