

THE SPIRITUALISTIC

FREE PRESS;

OR,
THE

JOURNAL OF THE GREAT ORGANIZATION.



A NEWSPAPER ISSUED FORTNIGHTLY,

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

No. 13, Vol. 1.

SATURDAY, AUG. 18, 1860.

PRICE 1d.

ANOTHER CAUSE OF INFIDELITY IS, THAT THE PROFESSED FOLLOWERS AND BELIEVERS IN CHRIST AND HIS WORKS DENY AND IGNORE THE VERY DOCTRINES AND PRINCIPLES WHICH CHRIST TAUGHT.

Nearly 1860 years have now elapsed since Christ's first advent upon the earth; and though he over twenty years, proclaimed the true gospel, and the truths of heaven, and denounced oppression, exposed hypocrisy, priestcraft, and delusion, and, in the end, suffered death for his zeal and devotion; while his apostles continued to propagate the same principles, until they too suffered ignominious death: and yet the truths of that gospel which Christ taught still existed amongst the disciples and followers of Christ and his apostles. But after the apostles one by one had died off, leaving the church possessed with the spiritual gifts which Christ had bestowed upon it, ambitious and designing men worked their way to the head of the church, and so, for gain and self-interest, corrupted the divine doctrines and precepts which Christ had laid down as a guide to the people in their worship of God; and thus, in a few years after the death of the apostles, we find that, instead of the ministers of the church being enabled by their faith and good works to comfort and console the minds of the people, and to heal the afflicted by touch, in true faith in Christ, which was one of the gifts of the spirit which Christ bestowed. The ministers of the Church in these days preach and teach for hire only, and never attempt the healing of the sick, well knowing that their faith and belief in the divine principles which Christ taught is not sufficient to cure disease; and hence, an attempt under such outward professions would be open hypocrisy: and thus they content themselves in preaching and teaching for hire, while the healing of the sick by them is totally laid aside; and thus another class of ambitious and avaricious men have raised themselves up, and have usurped the power of healing by drugs and medicine, and other erroneous treatment, by which means they are enabled to extract large sums of money from their deluded supporters, who, in many instances, are deprived of health, constitution, and even life, by the erroneous treatment as received, sanctioned, and protected by the laws which uphold monarchy, priestcraft, and the erroneous practice of medicine and drugs. Thus the government upholds the clergy, while the clergy supports and sanctions the laws of government: and thus the same clergy also supports and sanctions the medical practice, and whether cures or death be effected by it, the government gives the practice the sanction of the law; and yet, all these abominations are practised under the cloak of Christianity, the propagators of which profess to be the faithful followers of Christ, and believers in his works. And now, after more than 1800 years of the professed Christian persuasion, what has it done for the people of the earth? Is oppression, hypocrisy, priestcraft, or delusion less prevalent now than when Christ was upon the earth? Is not the

order of the day in all the churches, oppression, hypocrisy, priestcraft, and delusion? Do the preachers and teachers not tax the people for hearing what they are pleased to call the gospel, that the said teachers may live in luxury and idleness on the hard earnings of the people? Is not this oppression? and do not the preachers and teachers openly set at nought the doctrines they teach, and preach precepts which their own consciences condemn, and which they know to be delusive? Is not this hypocrisy also? Again, have not all the clergy of the established church, seen and read their own ecclesiastical history, and do they not know that the Bible is both corrupt and contradictory, and yet set it forth as the pure word of God, and threaten the people with eternal torment in the world to come, with imprisonment in this life, for doubting or questioning their assertions? And thus the people are kept in ignorance by the self-interest of the clergy, who fatten on the incredulity of their ignorant followers. Surely such a system is priestcraft to perfection; and though all preachers and followers profess to be faithful believers in Christ, yet, to prove their hypocrisy, it can be shewn that though they set forth the scriptures as being all the pure word of God, yet they deny its teachings and the precepts which Christ taught; for in the 14th chapter of St. John, verse 12th, it is thus written. "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." Now if these are the pure words of Christ, let me ask the professors, what were the works of Christ when on earth? and then refer them to what the apostle Paul says on the subject of the gifts of the spirit, and then ask the professors whether any passage of scripture can be found to declare that these gifts should ever have been withheld from the faithful ministers and followers of Christ's church. Christ also says in the 13th verse of the 14th chapter of St. John, to his faithful followers, that, whatsoever ye shall ask in my name, that will I do; and St. Paul says, in the 12th chapter of the first book of Corinthians, that the gifts of the spirit are diversified; and in the 8th verse he says: to one is given the word of wisdom, and other gifts are remunerated; and in the 9th verse, he says: to another, the gift of healing; and in the 10th verse: to another, is the gift of working miracles; to another, the gift of prophecy; and to another, the discerning of spirits, &c., &c. Now these are the gifts of the spirit, which Christ bestowed upon his faithful followers and believers; and if the professors who set forth the scriptures as the pure word of God, and who profess to be faithful followers and believers in Christ's works, and in the words of St. Paul, do not possess these gifts, they cannot be faithful followers or believers in Christ, no matter what they may say, but they are hypocrites and deceivers, denying the very things they profess to believe, ignoring prophecy, healing, and the discerning of spirits, none of which gifts can be found in their churches, or with the ministers, or their followers; while they ridicule and treat with contempt and scorn all persons who possess the gift of prophecy, healing the sick, or discerning

of spirits, and condemn them as witches, wizards, fortune tellers, or blasphemers; and yet they who pronounce these condemnations profess to believe the scriptures, and to be the faithful followers and believers in Christ and his works. Now if the conduct of such professors is not hypocrisy, deception, and blasphemy, let them explain to a truth-seeking people what is; and then say why they can wonder that infidelity should exist, when all the works and actions of the teachers and professors are opposed to the very things which they, in their hypocrisy, profess to believe. If these assertions can be confuted by either teachers or professors, let them do so, and prove to the world they are right if they can.

Editorial Correspondence

To the Editor of the Spiritualistic Free Press,
July 13th, 1860.

According to a former promise, I beg to introduce before your readers the absurd, and ridiculous accounts given in scripture of the monster called a devil; and in former pages I gave the accounts concerning him in the Old Testament, and now propose to examine the various accounts in the New, first commencing at the last end of the Book, as our translators began at the wrong end first, so must I, for they give no origin, nor assign this devil any place of abode, until we reach the last end of the book, we were told where God came from, however ridiculous it may appear, but still they tell us he came from Teman, but until we reach the visions of John, on the Isle of Patmos, we cannot find any place from which the said devil came, for after being lost so long, before shewing himself before God, with the sons of God, when he made so free with God, and God with him, that Jehovah is represented as saying where comest thou, and the Devil plainly tells God he has been walking up and down in the earth, and going about, as another portion of scripture has it, seeking whom he may devour, and thus we find this terrible monster said to be created by God, as an angel of great power, and mighty in word and deed, creating confusion, consternation, and rebellion in heaven that holy place, where nothing impure or unholy could enter, and this almighty monster can at his will transform himself into an angel of light, on purpose to deceive man, and thus step by step he leads him on, until he last of all brings him to a lake of fire and brimstone, said to be prepared for the devil and his angels. We will turn our attention to the 12th of Revelations, and see where this being emanated from, and the time he is said to descend to the earth, we find this monster is said to be a dragon, not a black one, but a red one, with seven heads, and ten horns, and a crown on each of his heads, and his tail was so immensely large, that it drew with it one third of the stars of heaven, and cast them to the earth, and thus the largest Comet, with its mighty tail was but as a drop to the ocean, compared with this monster's tail, and this earth must have been reduced to a handful, in comparison with its greatness at this period alluded to, or else the stars have wonderfully increased in size, or the smallest of them would have made terrible havoc if hurled against our earth. But many of these constellations are large enough to swallow up this world of ours, and scarcely be perceptibly increased in bulk, and as there cannot be any doubt as to who is alluded to, we are told in the 9th verse that the dragon, the old serpent, the devil, and satan are all one, and Doctor Adam Clarke, says "by the dragon is meant the devil, for so it is expounded in the 9th verse, to be that old serpent called the devil, and satan," so that we have not only the word, and testimony on our side, but the Doctor also. Now the 7th verse declares there was war in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought, and prevailed not, neither was their place found any more in heaven, the 9th verse tells us he, and his angels were cast out of heaven on to the earth, but Jude says in his epistle, the angels that kept not their first estate, but left their

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own habitation, he hath reserved in everlasting chains, under darkness unto the judgment of the great day. There can be no mistake about the identity of this monster, since full and explicit information is given in the same chapter, proving that the devil, and his angels are one and the same, with the red dragon, and his angels, for there is a rejoicing that the monster, and his brethren in exact out of heaven, but it was by the blood of the Lamb, see 14th verse, and that the Lamb must be slain, when this blood had such power, the sacrifice must have been offered, thus proving beyond all doubt that the devil was not turned out of heaven until after Christ's death, how came he to be in the garden of Eden thousands of years before that period, how come he to have been walking up and down in the earth for thousands of years in Job's time, until he that seeth in secret, is said to have lost him, how comes it about that he is said to tempt Christ before his death, if the shedding of his blood was the cause of his rejection from heaven, and not only this fact, but also the language of the 14th verse goes far to prove that this was the period, namely—the 60th year of the Christian era. The devil is cast down into the earth with great wrath, and in the 14th verse, the language also proves that this was the period alluded to, and not a former period or a later. And when the dragon saw that he was cast into the earth, &c. And thus we find Jude writing that, 80 years before this period, the angels had left their first estate, and were bound in everlasting chains; and yet John sees it thirty years after. Rather strange that these angels should be bound in everlasting chains in Jude's day, and yet John, living at the same time, only thirty years later in his life, tells us of this great war in heaven, and the rejection of them, thirty years after the events had transpired, and thus if in Jude's time they were put in everlasting chains, how could they at John's time be fighting in heaven, and cast out on to the earth, another remarkable thing Jude relates of the Devil, is disputing with the archangel about the body of Moses, the soul or spirit appears to be of no consequence at that period, and as Solomon says of no more value than the soul of a beast, since the dispute was about his dead body, it would little matter to Moses which claimed his body, so long as his spirit was safe from this monster, as the dead body would be quite useless, until as we are taught, it had received reanimation, or until the purported restoration. We will now turn our attention to the testimony by Matthew, where we are told that he was led by the spirit into the wilderness, I suppose he means the spirit of God, as the Holy Ghost was to be sent by Christ after his death, and this Christ is purposely led of the spirit into the wilderness, to be kept there 40 days, and 40 nights without food, so that to start with a miraculous body, must be required to exist near 6 weeks without food, and without feeling the pangs of hunger, for it was after this period that he began to feel the want of food, and therefore if Christ's body would exist 6 weeks without food, and not feel hungry, it was no temptation to him, when Satan asked him to tempt him, that the stones be made bread, this not succeeding, the Devil takes and hugs Christ's body, and like a child, or playing places him on one of the pinnacles of the temple, and tauntingly tells Christ he dare not cast himself down, though it was written, that he should give his angels charge concerning him. Again Christ is placed on terra firma, and is led to the top of an exceeding high mountain, and showed from its lofty heights, all the kingdoms of the world, and the glory of them, and offers all these things to Christ if he will worship him. He must have been very ignorant to offer Christ such things, when he must know, that Christ knew they were none of his to give, and therefore the whole story of the temptations, was in reality no temptation at all to a being like Christ, it is a ridiculous, nonsensical narrative, from beginning to end, for where is that exceeding high mountain, from whose summits could be seen all the kingdoms of the world, and their glories. It is quite certain that the original translator who first introduced this passage, must have believed the world to be like a patecake, or they would not have set such a ridiculous passage forth, or they must have imagined that Christ, and the devil had eyes that could see through millions of tons of stone and earth, and see what was going on on the other side, but the very fact, of going to the top of an exceeding high mountain, shows that they were entirely ignorant of the form of the earth, and thus their ignorance is made our salvation, from such doctrines of devils. Hence we have traced his Satanic majesty's history, down to a period something like 11 hundred years nearer our own time, when John saw him, and his host turned out on to the earth, and shall at some future period if spared, continue to trace the history of this imaginary being down to our own time.

Yours, &c.
T. C. S.

To the Editor of the Spiritualistic Free Press.

July 16th, 1860.
Sir—Seeing that your paper fearlessly exposes the corruptions and contradictions of the scriptures, with the oppressive present-existing laws with priestcraft and delusion; although many errors are contained in your columns, yet the errors are unimportant, and the facts referred to can be easily traced and proved by scripture, and the conduct of the religious professors of all sects and denominations. I have been a professor of religion for more than thirty years, during which period I have joined different societies, having an earnest desire to arrive at truth; and the first impression made upon me was a discourse delivered by a Primitive local preacher in the town, who took his discourse from these words—“Christ came into the world to save all sinners, of whom

I am the chief.” These words, and the discourse which was uttered from them, caused me to think deeply, and I attended the chapel, and, in a few weeks, became a member, and by regularly attending service and class meetings, flattered myself that I was on the highroad to heaven, but having previously discovered the deception and hypocrisy in the established church, in which I was brought up at school, and attended to in manhood, I at length left it, disgusted through the hypocrisy which I saw prevailed amongst its most affluent and leading members; but after joining the Primitive, I consulted myself with the idea of being in the right path to happiness. But, in less than nine months from the time I joined them, I discovered that hypocrisy and deception, with avarice and lust for place and profit, existed equally as prevalent as in the established church; and that they would have been more oppressive if the laws would have sanctioned it. On seeing that the objects of the principal errors connected with that branch of the society was place and gain, I again became disgusted, and left them. I next joined the Baptists, with a similar result, finding that their professions were cloaked by hypocrisy and that their objects were gain. I was afterwards induced to attend the Wesleyan chapel, but could never make up my mind to join them. I however learnt their tenets, and saw that their objects were to get whatever money they could from their members, and to give no account of how such money was expended. I then made up my mind to go no more, finding that the many sects took their standard upon the bible, and yet they all differed in doctrinal points; but the heads were all aiming alike at place, power, and aggrandisement; and thus I felt convinced that none were right, but that religion was altogether a farce and a useless waste of time in attending to it. I shortly after this conclusion became connected with a party of secularists, through whose arguments I soon imbibed infidelity, and found that that class of men were the most rational, reasonable and just I had ever come in contact with; and from their reasoning, arguments, and works, I had begun to ignore religion, Christianity, and the bible altogether, and had proclaimed its defects in public. But on getting possession of the numbers of the “Spiritualistic Free Press,” and purchasing some of the works advertised therein, and reading them carefully, my eyes have been opened, and though I can see that the Scriptures are corrupt, they still contain the pure word of God; and though the preachers and professors deceive and delude, and play the part of hypocrites, yet, that Christianity is a stern reality, of sacred and holy origin, and by which the salvation of all mankind is realized; and will eventually prove to the existing generations, the greatest blessing that could have ever fallen upon the earth, and for which all mankind will praise and glorify God.

Trusting that you will find space for the above, and that your labours of enlightenment and love may prosper, and receive the protection of heaven.

I remain yours very respectfully,
J. C. L. Digbath.
A Lover of Truth and Defender of Justice.

Belper, August 6th, 1860.

To the Editor of the Spiritualistic Free Press.

Sir,—I beg to say in reply to your last, that I do not confess to be ignorant of the fact, that there were very dark spots in the character of both David and Abraham, but I deny that there is any passage in the Bible, stating them to be (as you said at first,) men after God's own heart, and walked in his ways all the days of their lives, their guilty actions prove to the contrary. I am surprised that P. D. also evades the questions I asked, and fills up your space by what no man with common sense, will deny as being contained in our Bible, but had as the accounts are, they will not bear your interpretation, if we may judge from what has already emanated from you.

In reply to your charge against me deluding my neighbours, and blinding the people, I ask in what way, I teach and preach totalism certainly, but I am not one that obtains a living by preaching, neither am I employed by any religious party, so that you are wrong as to my craft being in danger, all that I do for the benefit of my fellows is to my loss instead of gain. I am in every sense of the word a reformer, if it is progressive, and a hater of oppression, an enemy to hypocrisy and priestcraft of any kind, and therefore your aspersions do not bear upon me at all. I reply to your challenge, I am ready at any convenient time to meet Mr. Hitchcock before a public meeting, and discuss the subject you mention, after I am put in possession of the doctrine, and principles of the Circle, which are not contained in the “Free Press,” perhaps I may find them in the “Book of Life,” kindly send me this morning by Mr. H., which I will carefully read. In the last twelve lines of your reply to my first letter, you say you can prove that the MS., from which our New Testament was translated, is that now in the British Museum, commonly called the Alexandrian Manuscript. Allow me to inform your readers, that it was presented to King Charles I. from Cyrillus Lucaris, and brought to England by Sir Thomas Howe in 1628, and if they will look into English history, they will find that our present Bible, was printed and published in 1613, with a dedication to King James, afterwards to Elizabeth also, with that dedication I have no sympathy, and would not allow a Bible of mine to contain it. So that you see our Bible was in existence, previous to the introduction of the Alexandrian Manuscript. As the writer of the lecture, on the authenticity of the Scriptures, (a member of the Circle) appears to believe. If I have leisure, I purpose reviewing that lecture, in the meantime I mention this to show that no reliance is to be placed on what is said in the “Free Press.” I hope you will continue to modify your

expressions, and give us a summary of your principles and doctrines, instead of the licentiousness, and calumnies which have appeared in your organ. Show us when your system is superior to ours, and then we will be able to give you more attention, do not evade the questions asked you, but in justice to the common sense of your readers, give a proper answer to an honest inquiry.

I am sir, yours truly,
P. T. WINSKELL.

Mr. J. G. H. BROWN'S REPLY, TO MR. P. T. WINSKELL, BELPER.

Great Alfred St., Nottingham, August 8th.

Mr. Winskell,

Sir,—I am glad to find that you acknowledged that there are dark spots on the characters of David, Saul, and Abraham, notwithstanding that you before stated, that you had been a Scripture reader from your youth, but had never seen the passages we quoted, and though you may deny that they were chosen men of God, or that David walked in the ways of God all his days, the Bible itself will prove to the contrary, and prove that they were chosen by God, was not Lot and his family chosen out of heart, and warned to flee from its destruction, by the angel of the Lord, as described in the xviii. chapter of Genesis. Abraham was also chosen by God, and visited by angels, for he is not called the father of the faithful, and is it not said in its need all nations shall be blessed, or words to that effect, but you will believe nothing unless chapter and verse is given, although you know that such words are contained in the Scriptures, and as you have as much time to search for them as we have, we shall leave you to the task of searching them out, but in reference to David, being said to have walked in the way of God, we will give you a few instances of chapter and verse on that subject, if you will read the 14th verse of the 3rd chapter of the first Book of Kings, you will find these words, and if then will walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days, is not this a positive assertion, that David walked in God's ways, and kept his commandments. Again in the 9th chapter, and 4th verse in the first Book of Kings, it states, and if then will walk before me, as David thy father walked, in the integrity of heart, and in uprightness, to do according to all I have commanded thee, and will keep my statutes, and my judgments. Here is another passage, which proves that God himself is made to say that David walked in his way, and kept his commandments, and in the second of Chronicles, and in the 17th verse of the 7th chapter, it also states, and as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes, and my judgments. We have given you the above passages, which are sufficient to prove that the Scriptures show forth David as walking in the ways of God, and keeping his commandments, and that he requested Solomon to do all the days of his life, as his father David did, and now if any one will read the history of David and Solomon, as contained in the books of Samuel, the Kings, and the Chronicles, they will find that the Newgate Calendar, or any other history of highwaymen, or murderers of the worst grade, do not depicture worse characters, than is represented in the history of David and his sons, and yet they walked in God's ways, and God is represented as having declared it. You may deny these assertions if you will, but the books themselves will confute you, if you had not have denied that the Bible contains such passages, P. D. would not have quoted them, and it is sufficient for you now to try to creep out, by saying every one might know that the Bible contains what he states, you say the accounts however bad will not bear my interpretation, I gave them no interpretation, but inserted them just as they stand in the Bible, and if they do not mean what they say, they are no use there, and if they do mean what they say, they are a disgrace to christianity and civilization, and that you delude, and deceive the people is self evident, by your telling them that the Scriptures are the pure word of God without corruption, when you yourself know they are corrupt, and can see their many contradictions. We say nothing about your preaching totalism, but you must give proofs that you do not preach or teach for hire, or through ambition for self interest, you can never wish to uproot oppression, while you teach the people that the Scriptures are all the pure words of God, and that they have not been corrupted. If you can confute Mr. Camm's lecture on the authenticity of the Scripture, you are at liberty to do so, and give the public the benefit of your victory, but neither you, nor higher learned men than you can do this with all your boasted knowledge and learning. Mr. Hitchcock lives near Belper, and therefore you will have no difficulty in meeting with him, as Farmer Green is in the immediate neighbourhood, and he has offered to meet you in discussion, but neither you nor no other person has yet come forth to meet him, for all professors of religion fear discussion on our doctrines, knowing that they have no foundation to stand upon, and hence they, like yourself fear that your craft is in danger, and until you publicly confess, that by reading the Scriptures you have seen their contradiction, and deny that they are the pure word of God without corruption, you will never convince us, that you are opposed to oppression, or priestcraft, or that you are not a hypocrite, or that you do not preach, and teach through ambition for interested motives, nor can we believe that you are a loser by your professed labours of love, let aside your delusive teachings, take the advice of the Apostle Paul, and prove all things, and hold fast that which is good, and investigate the truths of divine revelation with sincerity of heart, and prayer to arrive at truth, and do

not condemn what you do not then join with you heart and be for the glory of God, and creatures, as divine revelation

SINGULAR REVELATION FORMER IN THE FORMATION ORGANIZATION. THE "BOOK OF WERE REVEALED ON WEDNESDAY AUGUST, 1860.

In the former works, ham Spiritual Circle, Messago," the "Scriptural Record," the "Book been shown in divine Organization would ult people of God, and twelve tribes of Israel, writ, and which signify earth; and that, at the should be appointed; be divided into thousands or classes, divisions, a the head of each class appointed by divine members of the Spirit the rulers of the twelve appoint rulers of classes ceived in divine revelation who would reside in the head of the first each of the twelve tribes described in the "I also shown how the will be provided for coming calamities: steps of founding 1 enrolling members, twelve localities, or heads of the twelve and visited, as divine and have thus far give the directions, the formation of class Wednesday, August were also present at the question 'usual put, and, in answer tation was displayed

REVELATION

"Behold! as t by the members ities, let each par and ages of all t so that such chil where their pare children may b Ruler of the cla such class belong who are faithful during the tribu While the child to their discre according to the shall believe an to the number ling other men one hundred, r division of su and as those cl come of age, i manner be ent class or divisi then they who shall enrol the classes, succe legion and tri tions," during tribes exist, the classes, d

THE
Spiritualistic Free Press,

SATURDAY, AUG. 18, 1860.

THE GREAT ORGANIZATION;—WHAT
 DIVINE REVELATION TEACHES ITS
 BELIEVERS TO PROPAGATE AND ADVOCATE.

THESE are questions we have often been asked both by correspondents and others who make inquiry of our members, and though our works have been before the public since 1855, and upwards of twenty different books have been issued since that period, some of them of a voluminous size, and in which all the doctrines, principles, precepts, and belief as observed by the Members of the Great Organization are fully described, and though thousands have been gratuitously distributed, and others sold at a sacrifice, yet the generality of the people, through their bigotry and prejudice, still remain in ignorance of our doctrines, or deny ever having heard or seen them, and hence the above questions have repeatedly been asked, and by some persons whom we know have read the works, and had them lent or given to them. Therefore to those who are really unacquainted with our profession, we shall here state, that in addition to our belief in the corruption of the Scriptures, and especially the Old Testament, what we believe in regard to the New, and what we endeavour to observe and propagate, first divine revelation teaches us to believe, that Jesus Christ really existed upon the earth, as described in a part of the Apostolic writings. Secondly, and that his objects of being sent upon the earth was to redeem the past, present, and future generation, from the curse of eternal death. Thirdly, we therefore believe in Christ as the Redeemer of the world, and that he died that all mankind should inherit everlasting happiness and glory. Fourthly, we also believe that all mankind shall suffer in the spirit, according to the deeds done in the flesh, and that progressive purification through the spheres of immortality, purifies all to a fitted state for the presence of their God. Fifthly, we believe that neither hell nor heaven, is the certain reward of all immediately after death, but that all enter the spiritual world, and suffer according to the deeds done in the flesh, and that the better our lives are spent on earth, the shorter is our period of progression passing through the spheres of immortality, to eternal rest. Sixthly, we believe that there is no hell fire and brimstone, or eternal torment for the punishment of men, as this would not be just on the part of a wise and merciful God, and that no one can point out its locality. Seventhly, we believe that there is no resurrection of the mortal bodies of the dead, and that there is no general judgment day, but that man is judged whilst living, and suffers after

death according to his sins committed in life, and that God has no necessity to bring mankind back to judgment, for this would prove if such was the case, that God did not know whether he had rewarded those who have been dead for thousands of years right or wrong, or whether those who had gone to heaven or hell, might have to change places, or why judge them. Eighthly, we believe that there is no individual devil or monster, or being who could exist, and work in direct opposition to God, as the devil is represented to do. Ninthly, we believe in God to be the creator, author, and ruler of all things, visible and invisible, and that he will not suffer any being to divide His almighty power, as He is King of Kings, and Lord of Lords, but that evil is permitted to exist, to shew forth the good. Tenthly, we believe in one God only, and that he hath said beside me there is no God, I made the darkness, I formed the light, I maketh peace, and I createth evil, I the Lord God do all these things, and therefore the most evil portion of God's creatures are performing God's divine will, equal with the most holy, and that all are fulfilling the work ordained for them, whether such works be evil or good. The above are some of the principal tenets of our belief, all of which we can prove to be just and truthful, by the pure and uncorrupt part of the Scripture. We also believe in the doctrine as propagated by Christ, and his Apostles in their pure state, we endeavour to observe and propagate them now, we believe that Christ denounced oppression, exposed hypocrisy, priestcraft, and delusion, and that He pronounced woes upon the hypocrites, oppressors, and deceivers. We also believe that He, and His followers suffered the scoffs, jeers, ridicule, abuse, and contempt of the ignorant masses of the people, and that he suffered death at their hands for proclaiming the truths of heaven, and his followers did the same. We also believe that the New Testament, which teaches us in any part different to what we have stated above, that such part is a corrupt and a base invention of designing man, we also believe that the Old Testament is corrupt, oppressive, contradictory, and immoral, through the designs of crafty men, but that it also contains the pure words of God. And the above assertions we are prepared to prove by English Ecclesiastical history, which is confirmed by divine revelation, ancient and modern, and further, we believe in the gifts of the spirit, as bestowed by Christ on His faithful followers, and defined by Paul in the first book of Corinthians. Thus, then we shew up our creed, doctrines, and precepts, and call upon the professors of religion, of the present existing churches, to confute or contradict their truth and justice if they can; while we also proclaim to the world, that the objects of the faithful Members of the Great

Organization, are to expose the corruptions of the Scriptures, and to denounce oppression, expose hypocrisy, priestcraft, and delusion, and to prove that the clergy of the established church, are aware that the Scriptures are corrupt, and that they teach and preach doctrines, which their conscience tells them are erroneous, delusive, and wrong, and that they are interested in thus keeping the people in ignorance, and that every sect and denomination, as founded on the present corrupt state of the Scriptures, is a delusive, and a hypocritical abomination to God, and must be overthrown, and their creeds scattered to the wind, and the glorious structure of truth, justice, reason, righteousness, love, unity, peace, and harmony, must be reared upon its ruin, and to do this the Members of the Great Organization are instructed to proclaim the truths of divine revelation fearlessly, but faithfully, and to warn the people of the calamities, which are about to fall upon the earth, through the tyranny, and oppression of they who rule and govern, and the sin, wickedness, and unbelief of they who are oppressed, and further, to warn them to flee from the wrath to come, and to rally round the standard of truth, and to join the Great Organization, whose faithful Members are the chosen people of God, who are instructed to make their houses their churches, and be a people prepared for the Lord, and thus every house will become a church, and the head of every house a chosen minister of Christ, so that his church will be universal, the people breathing the same prayers, and singing the same praises, while the faithful will possess the gifts of the spirit, which Christ bestowed upon the true Members of his church, and love, joy, peace, unity, and harmony, will exist amongst his chosen people, and the world will then be a paradise, but ere this can take place, all oppression, and evil abominations must be uprooted, and to effect this, the truths of divine revelation have been spread abroad, and though men may scoff, jest, and ridicule the truths, and its propagators, they cannot by so doing delay the decrees of heaven beyond the appointed time, for God will accomplish all in his own due time, whether his merciful warnings are believed and regarded or not, and then woe be to those who have treated his divine councils with contempt, and to those who have disregarded his merciful warnings, while they who believe and remain faithful, or have not heard them, shall live to participate in the blessings of the great millenium era, as declared in divine revelation.

Notices to Correspondents.

J. S. Warwick.—We cannot make a rule to give recommendations to the afflicted, unless they reside in the same locality in which a subscriber resides; and the names and residences of the annual subscribers to the General Spiritual Dispensary are as follows:—

Mr. T. C. Stretton, Basford, Nottinghamshire.
 Mrs. S. Nix, Union Street, Carrington, Nottinghamshire.
 Mr. T. Hutchason, Ryehill Cottages, Meadows, Nottm.
 Mr. T. Harvey, Kirke White Street, Meadows, Nottingham.
 Mr. J. Hurst, King Street, Loughborough.
 Mr. J. Camm, Quorndon.
 Mr. G. Norwell, 22, Carley Street, Leicester.
 Mr. C. Gregory, West Cowes, Isle of Wight.
 Mr. J. Woodward, Flecknoe, Warwickshire.
 Mr. W. Bagnall, 15, Tenby Street, Birmingham.
 Mr. J. Stonehouse, Colton, near Burton-on-Trent.
 Mr. J. Lole, Badworth, Warwickshire.
 Mr. G. Elmards, Druggist, Badworth, Warwickshire.
 Mr. J. Hill, Sutton Forest Side, near Mansfield, Notts.

The above subscribers all possess recommendations to present to the afflicted poor; and those subscribers who paid their contributions immediately after the 18th of July, 1859, are respectfully informed that their contributions were again due immediately after the 18th of July, this present year; and as the herb season is now passing, and the Dispensary funds are low, all contributions will be thankfully received.

NOTICE TO OUR READERS AND SUBSCRIBERS.

The Revelations and Warnings which are published in this impression of the "Spiritualistic Free Press" we intend to have printed on separate slips for gratuitous distribution, as the cost will be but small. All persons who are desirous of possessing such slips for gratuitous distribution will please to forward any contribution they may think well in aid thereof as early as possible, addressed to—"Mr. J. G. H. Brown, Great Alfred Street, Nottm."

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WHICH WILL

No. 16, Vol.

GOD SERVED,
 FEAR OF
 THREATS
 AND NOT
 LOVED, OR
 ARE REVE

CAN it be possible especially, or those lightened age, or omnipotent all-wise God, who seeth hearts, and who and Governor of time, believe in whose power is related to that of God, all? and that he can at his will decrees of that the Author and only possible, blessed people of believe in the power; but they tell you that the great enemy of about like a roa devour, and sentention amongst created and or will generally tures, and the said Devil is darkness till th finite origin is this devil came that God made of all the bea place, that he dragon: and heaven is a pl unity and right shew that con same heaven e gon, or the ol and Satan, w angel cried wi to the inhabi come down t who is said to lays hold of a thousand y what period t pired: and i now which h and that they were, so th but of little The above foundation up ster devil res of the scrip and teachers said founda structure