

# THE SPIRITUALISTIC FREE PRESS; 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. 16, Vol. I.

SATURDAY, SEPT. 22, 1860.

PRICE 1d.

**GOD SERVED, OR PRAYED TO, THRO' FEAR OF THE DEVIL, AND THRO' THREATS OF ETERNAL TORMENT, AND NOT BECAUSE HE, GOD, IS LOVED, OR THAT HIS DIVINE LAWS ARE REVERENCED.**

Can it be possible that the people of England especially, or those of any other nation, in this enlightened age, can believe in the existence of an omnipotent all-wise, omniscient, and omnipresent God, who seeth and knoweth the secrets of all hearts, and who is the Author, Creator, Ruler, and Governor of all things, and yet, at the same time, believe in the existence of another being whose power is represented to be more than equal to that of God, the great Author and Creator of all? and that this being, who is called the Devil, can at his will overthrow and set at nought the decrees of that God who is acknowledged to be the Author and Governor of all things. It is not only possible, but it is also true, that the enlightened people of England will tell you that they believe in the great God Almighty, with all his power; but they will at the same time gravely tell you that they also believe in the Devil, as the great enemy of the human race, and that he goes about like a roaring lion, seeking whom he may devour, and sowing the seeds of discord and contention amongst all classes of society, whom God created and ordained to be happy; and yet they will generally tell you that they believe the scriptures, and the same scripture declares that the said Devil is bound and reserved in chains of darkness till the great judgment day; and no definite origin is given in the scripture as to where this devil came from, or how he originated, except that God made him as a serpent, the most subtle of all the beasts of the field; and in another place, that he existed in heaven as a great red dragon; and though we are told and believe that heaven is a place of justice, peace, harmony, love, unity and righteousness, yet the scriptures also shew that conspiracy and war originated in that same heaven of bliss; and that the great red dragon, or the old serpent, which is called the Devil and Satan, were cast out of heaven, and that an angel cried with a loud voice—Woe! woe! woe! to the inhabitants of the earth, for the devil is come down amongst you. While another angel, who is said to have the key of the bottomless pit, lays hold of Satan and binds him with chains for a thousand years; and we have no account as to what period this thousand years should have expired; and it is evident that the same evils exist now which have existed in all ages of the world, and that they are as prevalent now as they ever were, so that the Devil's chains have been but of little use.

The above account forms the substance of the foundation upon which the existence of this monster devil rests, and which, through the corruption of the scriptures, and the ambition of our rulers and teachers, and the ignorance of the people, the said foundation has had an apparent formidable structure reared upon it; but though it appears

formidable, it will not bear the test of investigation, nor the force of the torrent of truth, nor the winds of never-failing justice, at either of which, its shadowy substance vanishes like dew beneath the rays of a hot summer's sun. And yet this imaginary structure of superstition stands on its tottering foundation, inviting thousands to its precincts and its interior, who eagerly flock to the standard of superstition, and drink deeply of the deadly draughts which their crafty physicians or teachers have prepared for them. And these draughts consist in the teachings which instruct the masses to fear the devil, and eternal torment with him and his angels in hell fire and brimstone, and the only means of escaping which, is to serve God, with the threat of the devil and hell fire eternally hanging over them, which is represented as one of the greatest punishments, and state of suffering, possible to be conceived; and thus the people are not taught to serve and fear God, because they love him, and reverence his divine laws, but because they fear him as a jealous and a revengeful God, who, for one of the slightest offences, will send them into eternal torment in hell, with the devil and his angels. Hence, our gracious God, instead of being looked up to and trusted in, as a just, wise, and a merciful God, is caused by such teaching to be degraded as a jealous, capricious, revengeful, and merciless God, and only to be feared and served on account of his severity. Do not all the various sects and denominations of religion shew forth God in this unmerciful light? Are they not at their meetings for worship continually holding forth the threats of eternal torment in hell fire and brimstone, for the commission of sin? and do they not represent the Devil as instigator of all sin, and by whom the human race will be eternally tormented for the sins they commit, and yet they acknowledge God to be the Author and Creator of all, and profess to believe the scriptures, which they say, contains all the pure word of God, without corruption. Then, with this passage of scripture before them, taken from Isaiah xlv. 7, in which the prophet, in revelation from God, has these words revealed to him:—"I made the darkness and formed the light; I make peace and create evil: I, the Lord, do all these things." Now, how the professors can build up in their imagination another being as the author of evils, and calling him the Devil, with equal power to God, as they represent, and yet believe the scriptures to be all truth, every candid person must be at a loss to suggest! And yet the evidence before the world is so great, that the masses of the people believe in this Devil, and also profess to believe in God; and every eye may see, and every person of sound intellect may observe and understand that the Devil is caused to be more feared and more revered than God himself; and thus the rising generations are brought up in the fear of the Devil, and to serve God, through the fear of eternal torment, and not because they love God, but because they dread his anger as the slave dreads his tyrant owner's displeasure. And here we have the religion of the day summed up in a few words:—First, it is lawful by act of parliament to create the future on account of the Devil

and eternal torment in hell fire and brimstone; and secondly, it is lawful by act of parliament to conform outwardly to the authorised church laws, and to worship God by law, no matter how great the hypocrisy which is committed, for our rulers, and teachers, and those who make the laws, all practice this hypocrisy; and yet they tell the people that such offences against God will incur his eternal displeasure and eternal torment; while it is evident they do not believe in these threats, though they are held forth in scripture. If they did, how dare they live in the continual practice of such hypocrisy. But the bible sanctions the religion of the day; and every sect and denomination sanction the scriptures, and practice the formalities, hypocrisy, oppression, deception, and absurd teachings which the scriptures contain and set forth, as may be proved by any person who will read them carefully. Hence it is that God is feared as a tyrant, and that the devil is feared as a monster who delights in nothing but cruelty and inhuman dealings. Therefore, trusting that our readers will search the scriptures, and watch the conduct of the teachers and professors, and listen to their arguments when holding forth either in prayer or exhortation, and they will find that religion, in every case, is enforced on the people under the threat of eternal hell fire with the Devil and his angels; while they teach you that forgiveness and eternal happiness may be attained during the last moments of life by sincere repentance; while they also tell you that there is none good, and he that is guilty of one sin is guilty of all, and that whosoever die with their sins upon them, eternal hell fire is their doom; while, heaven eternally, with all its blessings, awaits the righteous, and hell, with all its horrors, remains for the wicked; and yet they say there is none good, and he that is guilty of one sin is guilty of all. Then, we ask, with such a doctrine, how many can reach heaven? We ignore and repudiate such doctrines. We believe in the efficiency of the atoning blood of Christ, and that, through the sacrifice of his life, all mankind, after purification, will eventually reach everlasting happiness and rest; but that all must suffer in the spirit according to their deeds committed in the flesh; and thus the justice, mercy, and loving-kindness of God is made manifest, while the eternal torment of any of his creatures would brand him with cruelty and injustice, and shew him up to be worse than the greatest of the tyrants amongst earthly monarchs. Then, let us for ever shrink from such blasphemous doctrines as are taught by sectarian creeds, and build our faith on truth, justice, reason, and righteousness.

## Editorial Correspondence

To the Editor of the Spiritualistic Free Press,

Sir,—Having frequently had an opportunity of witnessing the vigorous, and energetic exertions of the teachers and preachers of the day, in endeavouring to blindfold the eyes of the people against the truthfulness of the doctrines, as taught by the Members of the Great Organization, by warning them not to read our works, for although they appear so just and truthful on the

RS OF

g 1d.

st thinking that the cause of clergy are ho corrup- contradic- surd, and et strange; still con- alightedn- aselves on no longer lities, and a profess- ily set d of God, e contrary, n off the ft, and de- t notions, vine reve- , and de- isy, priest- believe in being the ever, and of making , as in al a sending- gs to the evelation s to His while th e the un- ine com- justice i- hem, an- angeable a His ar o will th ng sprea ore as w e the la- e sincer- gus to l- rror, an- emselv- ill be t- to l- s, neit- anners- mph ov- ougho- vers a

ndene

ion in t- itor by- follow- and unl- be in

Yes. umns lar fa- ervati- od wh- prevale- unlet-

ruptions of the session, expose and to prove d church, are rupt, and that hich their con- clusive, and i in thus keep- hat every sect he present cor- elusive, and a and must be ed to the wind, justice, reason, and harmony, to do this the are instruct- ine revelation n the people o fall upon the ession of they ickedness, and l, and further, h to come, and h, and to join hful Members are instructed hes, and be a us every house of every huse at his church ing the same ses, while the spirit, which embers of his and harmony, and the world an take place, is must be up- of divine rev- d though men ruths, and its ing delay the uted time, for due time, whe- ved and regar- who have crea- t, and to those arnings, while l, or have not in the bless- s declared in

Dents,

ule to give re- y reside in the ldes; and the scribers to the s:—

ire, ottinghamshire- lora, Nottm. s, Nottingham.

r. t. h. ham. x-Trent.

wickshire. field, Notts. mndations to rscribers who r the 18th of heir contribu- 18th of July, is now passing, tributions will

BSUBSCRIBERS.

published in ree Press," we for gratuitous. All persons for gratuitous tribution they ssible, address- Street, Nottm."

piritual Circle by can be had only of O. H. B. Rowa iminations for



margin, the contents therein revealed is nothing better than infidelity masked. Now, I feel to ask these would be knowing ones, to come forth in boldness and strip off the mask, and let the deception we practice be shown openly to the world, and if we are in the wrong set us right; we lie open to conviction, but in doing this, they must bring forth stronger, and more reasonable arguments than the one I have often heard advanced, which they take from Paul's Epistle to the Galatians, I, 8, 9. Though we, or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed, as we have said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed. How for conscience sake they can stand up, and apply this text of Scripture to the gospel they teach, I am at a loss to conceive, or how the people can be gulled into the belief that the gospel now taught, is the same as taught by St. Paul; ye hypocrites I ask you to pause, and let reason guide, while conscience speaks, and you will then find that the curse pronounced in this passage belongs to you yourselves, you it is that is preaching a contrary doctrine, which I do not fear in being able to prove, to every candid and honest mind. St. Paul told his brethren not to despise prophecy but to prove it, and hold fast that which is good, do you preach and teach he same? I ask, does not conscience answer no? again he said covet earnestly the best gifts, but rather that ye prophesy again, he told his brethren the Ephesians that these gifts were for the perfecting of the saints, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. We also find him declaring to the Corinthians, that he would not have them ignorant of spiritual gifts, for these things were given that there might be no schism in the church. Now I would ask a discerning public to investigate for themselves, heedless of what any of their teachers may advance against the Great Organization, and I have every reason to think instead of a gospel that wears a mask, they will find that it unmasks the base hypocrisy now practised for the sake of filthy lucre, O ye who tell the people that prophecy has long since ceased, and that the holy spirit has lost its power, and that the gifts and blessings are no longer needed, mark again what St. Paul says, speaking of these things, that they were given, that we might be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, having their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness, but we have not so learned. For the fruit of the spirit, is in all goodness and righteousness, and truth, proving what is acceptable unto the Lord, and no church or people devoid of the spirit of prophecy or communion, can say they are accepted of God, for where this has ceased, the people have in all ages wandered into darkness, being destitute of the spirit of truth, and so it is with the present systems, they talk loudly of possessing the Holy Ghost, as they call it, but wherein can we liken the spirit they enjoy, to the spirit or holy comforter enjoyed by the Apostles, that spirit which were to teach them all things, and show them all things past, present, and things to come, we need but take a retrospective view of the different denominations now in existence, and we have positive proof that something is sadly wrong, and I need not fear to tell you, that nothing short of the ancient holy spirit, with all its gifts and powers can set us again in the right path, and usher in the millennial reign of peace, which is now near at hand, and in conclusion, I beg to remind those who boast so loudly of their conversion and fitness for heaven, to examine their converted state, and compare it with the conversion of those who gave obedience to the Apostles doctrine, and then see if you have not been made tenfold more a child of hell; How does your conversion corroborate with the following texts of Scripture, Lay not up treasures on earth, &c., Oppress not the hireling in his wages, But whose hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him, Go and sell all thou hast, and give it to the poor. These texts of Scripture formed a part of the gospel, as taught by Christ and his Apostles, and were practiced by they who became converted under its holy influence, and we are told by St. John, that whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, and he further tells us, if any man come unto us, and bring not this doctrine, not to receive him into our houses, for whosoever biddeth him God speed is partaker of his evil deeds. Now I would ask they who are accumulating to themselves immense riches, by oppressing the hireling in his wages as hundreds are, how they are following the doctrines of Christ and his Apostles, which condemn such a practice in toto. Dear friends I tell you that a clean shirt, and a white neckerchief on a Sunday morning, with the beard newly shorn, does not constitute conversion in the sight of God, he will have the inside of the platter clean, as well as the outside—the heart.

Yours truly,

J. HILL.

Sutton Forest Side,  
Sept. 9th, 1860.

P.S.—Having perused the whole of the correspondence between you and Mr. Winsell, of Belper, I cannot but sit down and write a few lines upon the subject, which I hope you will insert in the columns of the "Spiritualistic Free Press," and as he appeals to the readers

of your valuable journal to judge as to whose is right, I, for one, come forward in boldness to tell him he has made himself appear ridiculous in stating that he has been a scripture reader from his youth up to the present time, and yet confesses his ignorance in not knowing that the Scriptures hold forth David as a man after God's own heart. Had he gone forth into the streets of his own village, he might have found a child—a mere infant—to have answered him the question he has so long and loud been calling upon you to answer. I have often heard children making a song of it while enjoying their juvenile sports, questioning their companions as to who was the strongest man—Sampson. Who was the wisest man?—Solomon. Who was the man after God's own heart?—David. Had he visited some village school dame, he might have saved himself much trouble, to say nothing of exposing his ignorance to the world.

J. HILL, Sutton.

## THE LEGAL SHARKS.

The Bishop of Exeter's Medical Diocese. — At the recent annual meeting of the British Medical Association held at Torquay, the Rev. Chancellor Martin presented himself to the members as an emissary from the bishop of Exeter, to propose for their consideration the subject of a medical diocese. In other words, this dignity of the Church contemplates the admission of medical men to the lower degree of holy orders, and the permission of the inferior clergy to become also medical practitioners. As reasons that render this step desirable, his lordship's representative stated that "the population of the kingdom had so greatly increased as to have overgrown the parochial machinery, for the extension of which aid was no longer given by the government; "the working power of the church might be usefully extended;" and it might also increase the emoluments of members of both professions, by enabling the members of each to add to their income.—*Inquirer.*

To the Editor of the Spiritualistic Free Press.

Sir—Your readers will perceive by the above paragraph which is passing through the daily papers, that the two professions of "Legal Sharks" are not satisfied and are, in all probability, likely to be amalgamated; not for the purpose of benefitting the poor, but to increase the income of the lower order of the clergy and medical practitioners.

The above paragraph might be considered all very good, if the emoluments and increase of income to both professions had been kept out of the question, and the cause of the poor really been the chief object.

It has been stated that this is the age of progress and charity, but I ask the clergy of the present day if they have progressed in charity and faith since the days of the apostles; and do they go about from door to door healing the sick, and doing good to the poor without money and without price, as the Saviour and his apostles did, in whose footsteps the clergy of the present day pretend to walk, although it is self-evident that their sole object is emolument, ambition, lust, and a worldly name, which is the height of hypocrisy, and who are supported by the law for the purpose of keeping the poor in subjection and slavery, whilst they, the clergy are revelling in luxury and idleness, and telling lies in hypocrisy. Well might the prophet Isaiah say—"O! my people, they which lead thee cause thee to err, and destroy the way of thy paths."—Isa. lii. 12.

Indeed, I believe there are hundreds of poor die annually from neglect of the parochial machinery, as they call it; for there are so many forms to go through before the poor can get attention from the parochial medical officer, that their disease has often progressed beyond the reach of medicine, ere the medical man arrives, and the object of charity is carried to an untimely grave.

I also believe that there are hundreds of poor people who die annually through maltreatment and ignorance of the real nature of their diseases. And how many poor women do we hear of dying in childbirth through the neglect and selfishness of these monopolizing legal sharks, who can either kill or cure without being called upon to give an account of their treatment, because the medical men are bound together and protected by the law of the land. If these legal professional gentlemen possessed true faith and charity towards their fellow men, they would not be led away by emoluments and filthy lucre. They would be led by the spirit of Christ who promised that if they continued steadfast in the true faith, had walked in his footsteps, they should not only do the things which Christ did, "But greater works than these shall ye do, because I go unto the Father."

Can any of the clergy say (except the immediate followers of Christ) that they ever performed the works of the Saviour? Have they ever had faith and charity to heal the sick, restore sight to the blind, and make the lame walk, through faith, as Jesus promised that they should not only do these things, but greater things than these shall ye do. Therefore it is evident that, through lack of faith and true charity, these gifts have been withdrawn from these professed Christian men for near 1800 years; and it is very evident that the fault is within themselves; for the Lord has said that he is unchangeable, that he is the same yesterday, to-day, and for ever. Therefore, need we wonder at the Lord commanding the prophet Isaiah to exhort the teachers of his people to, "put away the evil of your doing from before mine eyes: learn to do well, relieve the oppressed, plead for the fatherless and widow. Thy princes are rebellions, and companions of thieves: every one loveth gifts and followeth after rewards. Therefore, saith the Lord, the Lord of Hosts, the mighty one of Israel, Ah,

I will ease me of mine adversaries, and avenge mine enemies."—Isa. i. 16, 17, 23, 24. Again, "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts."—Isa. iii. 14, 15. Again, "Howl ye for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—Isa. xiii. 6, 9. "Hear ye this, O priests; and hearken, ye house of Israel (all people), and give ye ear, O house of the king; for judgment is toward you because ye have been a snare on Mizpah, and a net spread upon Tabor."—Hos. v. 1. "Woe unto them for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me."—Hosea vii. 18. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms," &c.—Hag. ii. 22. "For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."—Mat. xxiv. 21.

What this trouble shall be Zachariah informs us particularly, saying—"And it shall come in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people: and they shall say the Lord is my God."—Zech. 13. 8, 9. "Behold the day of the Lord cometh, and the spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle," &c.—Zech. 14. 1, 2.—Let the above prophecies be carefully observed, and it will appear at once that they have never yet been fulfilled, and all of which confirm modern divine revelations, for the prophet Joel said, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2. 28. "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. The heads thereof judge for reward, and the priests thereof teach for hire."—Mich. 3. 9, 11.—See modern divine revelation prophecy 3rd, "Behold! Thus saith the Lord I go ye out into public places, highways, &c., call the people unto thee. Prophecy, and say unto them, thus saith the Lord God Almighty! Behold, oh my people, I have sent my prophets amongst thee, to declare unto thee, that my bounties have been poured out upon the earth for your sustenance and comfort, that ye might all equally enjoy that which I ordained for thy comfort and happiness. And now behold! Thus saith the Lord: that though the earth has groaned beneath the weight of its wealth and production, yet my people are kept cold, naked, and hungry; famishing in the loathsome dens which their rulers have prepared for them, wherein to perish and die, while their rulers are revelling in their voluptuous luxury in their mansions, which groan beneath the treasures plundered from thee! Thy lands are laid waste for the sport and pastime of those who rule thee. Therefore, thus saith the Lord: I will bring ye out of thy bondage, and thou shalt destroy with fire and with the sword both the hoards and the hoarders of thy treasures. Nor at the time when I shall send out my wrath upon the earth, will I suffer the harvests to be gathered. For tumult and strife shall be stirred up in all the nations of the earth, and my chosen people shall destroy their enemies and oppressors of men, so that through the devastation of war, famine, and pestilence shall be spread through the length and breadth of the lands, till the people shall acknowledge that I am the Lord. And when the summer's sun shall be darkened by dense clouds; and hail and sleet shall fall when the sun is in the meridian heights; and strife and discontent shall reign amongst the people, and the north-easterly winds shall blast the fruits of the earth; and the tramp of martial men and horses shall be heard upon the roads, then ye shall know, oh my people, that the time of thy deliverance is come. Go ye, therefore, spread these tidings, that the people may know the hour of retribution is near. Thus saith the Lord!"—Warning Message, Page 188.—Yours respectfully,

J. B.

Manchester.

## FULFILMENT OF PROPHECY, AND GREAT CALAMITIES.

Sir,—As a strict observer, I enclose you the following paragraph taken from the "Daily Telegraph," and which from the singular description given of a storm in Venezuela I consider it to be a thorough fulfilment of divine revelation, which declared that howling winds, crushing storms with war and devastation should infect every Nation of the earth, and though other Nations must first suffer, yet this Nation, England, shall also suffer, but because the dire calamities has not yet reached these shores, to the extent of those experienced in other Nations, the scoffers and unbelievers here will not listen to the warnings given them, but content themselves by saying these things will never come to pass here in our day, and no doubt but that the people in the following towns, as hereunto mentioned would say the same, even to the very day when the calamities fell upon them.

AN OBSERVER.

"But the Gazette of Verona gives an account of a worst pest of a most extraordinary character, which occurred on

the 14th of August at Revigo which equal anything recorded storm commenced at Calto, north of hail, and spread rapidly where the hailstones are said to be upwards. It then crossed where it did great injury to houses. The wind blew furiously, and even rocks were it is said that in Ariano 173 fire to seven minutes, 181 wounded; 630 persons were without resources. A farm of hundred perches, and picked arms broken. The wind seen for the furniture of some of each side of the river was car Some bread, which was baked down, was picked up two occurred at a place called Most extended as far as Tolle stones, was thrown up on to back again into the river, as is estimated at 800,000 flori A terrible calamity of a d Grand Villard, near Brinco has been nearly destroyed hundred houses of which tling been reduced to ruins, being thatched with straw or rapidly that made it almost The poor people are reduced graph, Sept. 6th, 1860.

## FEARFUL STORM IN LE OF PE

Whether revelation be true but that the calamities are now falling upon dis therefore, the denial of div its truth, nor prevent the c lowing paragraph extracted Express" will shew.

"A letter from Leipzig visited on the 27th ult. by caused immense damage. buildings, there was not o not broken by large hailst glass broken at the Town office; 1,800 in the hous There are 2,400 booksell printing establishments, a repairs since the storm."

## THE BIBLE AND ITS MODERN DIVINE REVI

To the Editor of the

Sir,—Permit me the fa of the "Free Press," for t duction to a series of s merits of a book which f tion of the civilised worl ever being prominently allude to is the holy Bi present Protestant versio your readers the particu Great Organization as r light of divine revelati present reading is in a withstanding the corrupt sion that exist in it at p Organization are plainly as it now stands, and t the works of the Notting pointed out in different this it will be my chief false impression which we have no Scripture a and likewise to shew th whole that our articles rptions contained the received on this head, Book," and as such v point out and expose th its beauty, dimmed it ness, and caused many perusing its pages, w it as a heavenly guide after. And although readers my own view Great Organization, y from our own memb in doctrinal points, v elicited, and much v am confident that all formation for the res are in any way adapt of any, no matter of w endeavor to support these letters have a and principles of the C such things, if propo thus make it clear th be founded on truth, any, but show to the v investigation, trusting that we shall speedily as faithful adherents t



margin, the contents therein revealed is nothing better than infidelity masked. Now, I feel to ask these would be knowing ones, to come forth in boldness and strip off the mask, and let the deception we practice be shown openly to the world, and if we are in the wrong set us right: we lie open to conviction, but in doing this, they must bring forth stronger, and more reasonable arguments than the one I have often heard advanced, which they take from Paul's Epistle to the Galatians, 1, 8, 9, "Though we, or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed, as we have said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed. How for conscience sake they can stand up, and apply this text of Scripture to the gospel they teach, I am at a loss to conceive, or how the people can be gulled into the belief that the gospel now taught, is the same as taught by St. Paul; ye hypocrites I ask you to pause, and let reason guide, while conscience speaks, and you will then find that the curse pronounced in this passage belongs to you yourselves, you it is that is preaching a contrary doctrine, which I do not fear in being able to prove, to every candid and honest mind. St. Paul told his brethren not to despise prophecy but to prove it, and hold fast that which is good, do you preach and teach he same? I ask, does not conscience answer no? again he said covet earnestly the best gifts, but rather that ye prophecy again, he told his brethren the Ephesians that these gifts were for the perfecting of the saints, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. We also find him declaring to the Corinthians, that he would not have them ignorant of spiritual gifts, for these things were given that there might be no schism in the church. Now I would ask a discerning public to investigate for themselves, heedless of what any of their teachers may advance against the Great Organization, and I have every reason to think instead of a gospel that wears a mask, they will find that it unmasks the base hypocrisy now practised for the sake of filthy lucre, O ye who tell the people that prophecy has long since ceased, and that the holy spirit has lost its power, and that the gifts and blessings are no longer needed, mark again what St. Paul says, speaking of these things, that they were given, that we might be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, having their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness, but we have not so learned. For the fruit of the spirit, is in all goodness and righteousness, and truth, proving what is acceptable unto the Lord, no church or people devoid of the spirit of prophecy or communion, can say they are accepted of God, for where this has ceased, the people have in all ages wandered into darkness, being destitute of the spirit of truth, and so it is with the present systems, they talk loudly of possessing the Holy Ghost, as they call it, but wherein can we liken the spirit they enjoy, to the spirit or holy comfort enjoyed by the Apostles, that spirit which were to teach them all things, and show them all things past, present, and things to come, we need but take a retrospective view of the different denominations now in existence, and we have positive proof that something is sadly wrong, and I need not fear to tell you, that nothing short of the ancient holy spirit, with all its gifts and powers can set us again in the right path, and usher in the millenium reign of peace, which is now near at hand, and in conclusion, I beg to remind those who boast so loudly of their conversion and fitness for heaven, to examine their converted state, and compare it with the conversion of those who gave obedience to the Apostles doctrine, and then see if you have not been made tenfold more a child of hell; How does your conversion corroborate with the following texts of Scripture, Lay not up treasures on earth, &c., Oppress not the hireling in his wages, But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him, Go and sell all thou hast, and give it to the poor. These texts of Scripture formed a part of the gospel, as taught by Christ and his Apostles, and were practiced by them who became converted under its holy influence, and we are told by St. John, that whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, and he further tells us, if any man come unto us, and bring not this doctrine, not to receive him into our houses, for whosoever biddeth him God speed is partaker of his evil deeds. Now I would ask who are accumulating to themselves immense riches, by oppressing the hireling in his wages as hundreds are, how they are following the doctrines of Christ and his Apostles, which condemn such a practice in toto. Dear friends I tell you that a clean shirt, and a white neckerchief on a Sunday morning, with the beard newly shorn, does not constitute conversion in the sight of God, he will have the inside of the platter clean, as well as the outside—the heart.

Yours truly,

J. HILL.

Sutton Forest Side,  
Sept. 9th, 1860.

P.S.—Having perused the whole of the correspondence between you and Mr. Winkell, of Belper, I cannot but sit down and write a few lines upon the subject, which I hope you will insert in the columns of the "Spiritualistic Free Press," and as he appeals to the readers

of your valuable journal to judge as to whose is the right role. I, for one, come forward in boldness to tell him he has made himself appear ridiculous in stating that he has been a scripture reader from his youth up to the present time, and yet confesses his ignorance in not knowing that the Scriptures hold forth David as a man after God's own heart. Had he gone forth into the streets of his own village, he might have found a child—a mere infant—to have answered him the question he has so long and loud been calling upon you to answer. I have often heard children making a song of it while enjoying their juvenile sports, questioning their companions as to who was the strongest man—Sampson. Who was the wisest man?—Solomon. Who was the man after God's own heart?—David. Had he visited some village school dame, he might have saved himself much trouble, to say nothing of exposing his ignorance to the world.

J. HILL, Sutton.

#### THE LEGAL SHARKS.

The Bishop of Exeter's Medical Diocese. — At the recent annual meeting of the British Medical Association held at Torquay, the Rev. Chancellor Martin presented himself to the members as an emissary from the bishop of Exeter, to propose for their consideration the subject of a medical diocese. In other words, this dignitary of the Church contemplates the admission of medical men to the lower degree of holy orders, and the permission of the inferior clergy to become also medical practitioners. As reasons that render this step desirable, his lordship's representative stated that "the population of the kingdom had so greatly increased as to have overgrown the parochial machinery, for the extension of which aid was no longer given by the government;" "the working power of the church might be usefully extended;" and it might also increase the emoluments of members of both professions, by enabling the members of each to add to their income.—*Inquirer.*

To the Editor of the Spiritualistic Free Press.

Sir—Your readers will perceive by the above paragraph which is passing through the daily papers, that the two professions of "Legal Sharks" are not satisfied and are, in all probability, likely to be amalgamated; not for the purpose of benefitting the poor, but to increase the income of the lower order of the clergy and medical practitioners.

The above paragraph might be considered all very good, if the emoluments and increase of income to both professions had been kept out of the question, and the cause of the poor really been the chief object.

It has been stated that this is the age of progress and charity, but I ask the clergy of the present day if they have progressed in charity and faith since the days of the apostles; and do they go about from door to door healing the sick, and doing good to the poor without money and without price, as the Saviour and his apostles did, in whose footsteps the clergy of the present day pretend to walk, although it is self-evident that their sole object is emolument, ambition, lust, and a worldly name, which is the height of hypocrisy, and who are supported by the law for the purpose of keeping the poor in subjection and slavery, whilst the clergy are revelling in luxury and idleness, and telling lies in hypocrisy. Well might the prophet Isaiah say—"O my people, they which lead thee cause thee to err, and destroy the way of thy paths."—Isa. lii. 12.

Indeed, I believe there are hundreds of poor die annually from neglect of the parochial machinery, as they call it; for there are so many forms to go through before the poor can get attention from the parochial medical officer, that their disease has often progressed beyond the reach of medicine, ere the medical man arrives, and the object of charity is carried to an untimely grave.

I also believe that there are hundreds of poor people who die annually through maltreatment and ignorance of the real nature of their diseases. And how many poor women do we hear of dying in childbirth through the neglect and selfishness of these monopolizing legal sharks, who can either kill or cure without being called upon to give an account of their treatment, because the medical men are bound together and protected by the law of the land. If these legal professional gentlemen possessed true faith and charity towards their fellow men, they would not be led away by emoluments and filthy lucre. They would be led by the spirit of Christ who promised that if they continued steadfast in the true faith, had walked in his footsteps, they should not only do the things which Christ did, "But greater works than these shall ye do, because I go unto the Father."

Can any of the clergy say (except the immediate followers of Christ) that they ever performed the works of the Saviour? Have they ever had faith and charity to heal the sick, restore sight to the blind, and make the lame walk, through faith, as Jesus promised that they should not only do these things, but greater things than these shall ye do. Therefore it is evident that, through lack of faith and true charity, these gifts have been withdrawn from these professed Christian men for near 1800 years; and it is very evident that the fault is within themselves; for the Lord has said that he is unchangeable, that he is the same yesterday, to-day, and for ever. Therefore, need we wonder at the Lord commanding the prophet Isaiah to exhort the teachers of his people to, "put away the evil of your doing from before mine eyes: learn to do well, relieve the oppressed, plead for the fatherless and widow. Thy princes are rebellions, and companions of thieves: every one loveth gifts and followeth after rewards. Therefore, saith the Lord, the Lord of Hosts, the mighty one of Israel, Ah,

I will ease me of mine adversaries, and avenge me of mine enemies."—Isa. i. 16, 17, 23, 24. Again, "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts."—Isa. iii. 14, 15. Again, "Howl ye for the day of the Lord is at hand: it shall come as a destruction thereof out of it."—Isa. xiii. 6, 9. "Hear ye this, O priests; and hearken, ye house of Israel (all people); and give ye ear, O house of the king; for judgment is toward you because ye have been a snare on Mizpah, and a net spread upon Tabor."—Hos. v. 1. "Woe unto them for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me."—Hosea vii. 13. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms," &c.—Hag. ii. 22. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be."—Mat. xxiv. 21.

What this trouble shall be Zachariah informs us particularly, saying—"And it shall come to pass in all the land, saith the Lord, two parts therein shall be cut off, and die: but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people: and they shall say the Lord is my God."—Zech. iii. 8, 9.—Behold the day of the Lord cometh, and the spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle, &c."—Zach. xiv. 1, 2.—Let the above prophecies be carefully observed, and it will appear at once that they have never yet been fulfilled, and all of which confirm modern divine revelations, for the prophet Joel said, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—Joel 2: 28, 29.—"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. The heads thereof judge for reward, and the priests thereof teach for hire."—Mich. 9, 11.—See modern divine revelation prophecy book, "Behold! Thus saith the Lord I go ye out into all places, highways, &c., call the people unto thee. Prophecy, and say unto them, thus said the Lord God Almighty! Behold, oh my people, I have sent my prophets amongst thee, to declare unto thee, that thy bounties have been poured out upon the earth for thy sustenance and comfort, that ye might all equally enjoy that which I ordained for thy comfort and happiness. And now behold! Thus saith the Lord; that though the earth has groaned beneath the weight of its wealth and production, yet my people are kept cold, naked, and hungry; famishing in the loathsome dens which their rulers have prepared for them, wherein to perish and die, while their rulers are revelling in their voluptuous luxury in their mansions, which groan beneath the treasures plundered from thee! Thy lands are laid waste for the sport and pastime of those who rule thee. Therefore, thus saith the Lord! I will bring ye out of thy bondage, and thou shalt destroy with fire and with the sword both the hoards and the hoarders of thy treasures."—Nor at the time when I shall send out my wrath upon the earth, will I suffer the harvests to be gathered. For tumult and strife shall be stirred up in all the nations of the earth, and my chosen people shall destroy the enemies and oppressors of men, so that through the devastation of war, famine, and pestilence shall be spread through the length and breadth of the lands, till the people shall acknowledge that I am the Lord. And when the sun shall be darkened by dense clouds; and the moon's sun shall be darkened by dense clouds; and the sun's light shall fall when the sun is in the meridian height, and strife and discontent shall reign amongst the people, and the north-easterly winds shall blast the fruits of the earth; and the tramp of martial men and horses heard upon the roads, then ye shall know, oh my people, that the time of thy deliverance is come. Go ye, therefore, spread these tidings, that the people may know the hour of retribution is near. Thus saith the Lord!"—Warning Message, Page 188.—Yours respectfully,

J. B.  
Manchester.

#### FULFILMENT OF PROPHECY, AND GREAT CALAMITIES.

Sir,—As a strict observer, I enclose you the following paragraph taken from the "Daily Telegraph," and which from the singular description given of a storm in Venezuela I consider it to be a thorough fulfilment of divine revelation, which declared that howling winds, crushing storms, with war and devastation should infect every Nation of the earth, and though other Nations must first suffer, yet this Nation, England, shall also suffer, but because the dire calamities has not yet reached these shores, to the extent of those experienced in other Nations, the scoffers and unbelievers here will not listen to the warnings given on them, but content themselves by saying these things will never come to pass here in our day, and no doubt but that the people in the following towns, as hereunder mentioned would say the same, even to the very day when the calamities fell upon them.

AN OBSERVER.

"But the Gazette of Verona gives an account of a pest of a most extraordinary character, which occurred on

the 14th of August at Revigo, which equal anything recorded storm commenced at Calto, near of hail, and spread rapidly to where the hailstones are said to go upwards. It then crossed where it did great injury to houses. The wind blew furious, dwellings, and even rocks were it is said that in Ariano 173 houses were destroyed; 630 persons were without resources. A farmer hundred perches, and picked arms broken. The wind seem for the furniture of some of each side of the river was carried down, was picked up two occurred at a place called Ma pest extended as far as Tolla, stones, was thrown up on to back again into the river, and is estimated at 800,000 florin

A terrible calamity of a di Grand Villard, near Briancon has been nearly destroyed by hundred houses of which the ing been reduced to ruins. being thatched with straw or rapidly that made it almost The poor people are reduced graph, Sept. 6th, 1860.

#### FEARFUL STORM IN LEI OF PR

Whether revelation be true but that the calamities as I are now falling upon diffi therefore, the denial of divi its truth, nor prevent the c following paragraph extracted Express" will show.

"A letter from Leipsic visited on the 27th ult. by a caused immense damage. buildings, there was not on not broken by large hailsto glass broken at the Town h office; 1,800 in the house There are 2,000 bookseller printing establishments, all repairs since the storm."

#### THE BIBLE AND ITS C MODERN DIVINE REVE

To the Editor of the

Sir,—Permit me the fav of the "Free Press," for th duction to a series of ar merits of a book which fo tion of the civilised world ever being prominently l allude to is the holy Bit present Protestant version your readers the particu Great Organization as re light of divine revelation present reading is in a c withstanding the corrupti tion that exist in it at pr Organization are plainly l as it now stands, and the works of the Notting pointed out in different p this it will be my chief c false impression which e we have no Scripture au and likewise to shew th whole that our articles a rutions contained there received on this head, Book," and as such w point out and expose th its beauty, dimmed its ness, and caused many perusing its pages, w it as a heavenly guide t after. And although readers my own view c Great Organization, ye from our own member in doctrinal points, fo elicited, and much val am confident that all l formation for the read are in any way adapte of any, no matter of wh endeavour to support these letters have a G and principles of the B such things, if proper thus make it clear that be founded on truth, w any, but show to the w investigation, trusting that we shall speedily as faithful adherents to



rairies, and avenge me  
7, 23, 24. Again, "The  
roof: for ye have eaten  
he poor is in your house  
t my people to pieces, and  
saith the Lord God of  
gain, "Howl ye: for the  
it shall come as a destruc  
ehold the day of the Lord  
th and fierce anger, to  
shall destroy the sinners  
6, 9. "Hear ye this, O  
use of Israel (all people)  
the king; for judgment is  
seen a snare on Mizpah, and  
los. v. 1. "Woe unto them  
destruction unto them I  
against me: though I have  
spoken lies against me,"  
overthrow the throne of  
the strength of the king;  
or then shall be great tri  
the beginning of the  
r shall be."—Mat. xxiv. 21.  
Zachariah informs us parti  
all come to pass in all the  
arts therein shall be cut off,  
be left therein. And I will  
be fire, and will refine them  
try them as gold is tried;  
e, and I will hear them: I  
they shall say the Lord is  
Behold the day of the Lord  
be divided in the midst of  
ations against Jerusalem to  
Let the above prophecies be  
ill appear at once that they  
1, and all of which confirm  
or the prophet Joel saith,  
afterward, that I will pour  
; and your sons and your  
our old men shall dream  
I see visions." Joel 2. 2, 3.  
eads of the house of Jacob  
srael, that abhor judgment,  
e heads thereof judge fa  
of teach for hire." Mich.  
revelation prophecy be  
ord I Go ye out into publi  
l the people unto the  
m, thus said the Lord God  
people, I have sent my  
leclare unto thee, that m  
out upon the earth for yo  
ye might all equally enj  
by comfort and happiness  
with the Lord; that thoug  
th the weight of its word  
are kept cold, naked, an  
athosome dens which the  
wherein to perish and die  
ding in their voluptuous  
ich groan beneath the tre  
Thy lands are laid waste  
of those who rule thee  
ord I. I will bring ye out  
destrory with fire and wi  
d the hoarders of thy tre  
I shall send out my wra  
be harvests to be gathere  
stirred up in all the natio  
m people shall destroy the  
en, so that through the de  
pestilence shall be spre  
of the lands, till the peo  
e Lord. And when the su  
dense clouds; and hail an  
is in the meridian height  
reign amongst the people,  
shall blast the fruits of t  
artial men and horses a  
shall know, oh my people  
is come. Go ye, there  
t the people may know the  
Thus saith the Lord  
Yours respectfully,  
J. B.  
Manchester.

Y, AND GREAT CALAM

enclose you the following  
My Telegraph," and which  
even of a storm in Venice  
fulfilment of divine reve  
gust winds, crushing storm  
aid infect every Nation  
tions must first suffer, re  
so suffer, but because the  
ached these shores, to the  
other Nations, the scoffers  
listen to the warnings giv  
se by saying these things  
in our day, and no doubt  
wing towns, as heretofore  
even to the very day when

AN OBSERVER.  
gives an account of a tem  
character, which occurred on

the 14th of August at Revigo, in Venetia, the ravages of  
which equal anything recorded in Munchausen. The  
storm commenced at Calte, near Massa, with a heavy fall  
of hail, and spread rapidly to Ballara and Frassinella,  
where the hailstones are said to have weighed three pounds  
and upwards. It then crossed the Po below Polcenella,  
where it did great injury to a church and seventeen  
houses. The wind blew furiously, and trees, haystacks,  
dwellings, and even rocks were torn up and hurled about.  
It is said that in Arzano 178 houses were thrown down in  
five to seven minutes, 18 people being killed and 76  
wounded; 630 persons were thus rendered homeless and  
without resources. A farmer was carried more than a  
hundred paces, and picked up dead, with one of his  
arms broken. The wind seemed to blow from all quarters,  
for the furniture of some of the houses thrown down on  
each side of the river was carried over to the opposite side.  
Some bread, which was baking when a house was thrown  
down, was picked up two miles from the spot. This  
occurred at a place called Massala Ferrarea. The tempest  
extended as far as Tolla, where a barge, loaded with  
stones, was thrown up on to the wharf, and then hurled  
back again into the river, and sunk. The damage done  
is estimated at 800,000 florins, or about £80,000.

A terrible calamity of a different kind has happened at  
Grand Villard, near Briancon, in the Upper Alps, which  
has been nearly destroyed by fire, eighty-two out of the  
hundred houses of which the village was composed hav  
ing been reduced to ruins. The whole of the buildings  
being thatched with straw or wood, the fire spread with a  
rapidity that made it almost impossible to save anything.  
The poor people are reduced to utter misery." *Daily Tele  
graph, Sept. 6th, 1860.*

#### FEARFUL STORM IN LEIPZIG, AND DESTRUCTION OF PROPERTY.

Whether revelation be truth or error, no one can deny,  
but that the calamities as foretold in divine revelation,  
are now falling upon different portions of the earth,  
therefore, the denial of divine revelation can never alter  
its truth, nor prevent the calamities foretold, as the fol  
lowing paragraph extracted from the Nottingham "Daily  
Express" will shew.

EDITOR.

"A letter from Leipzig announces that the city was  
visited on the 27th ult. by a tremendous hurricane, which  
caused immense damage. Of 2,500 houses and public  
buildings, there was not one of which the windows were  
not broken by large hailstones. There were 900 panes of  
glass broken at the Town hall, and as many at the Post  
office; 1,800 in the house of the bookseller Brockhaus.  
There are 2,600 booksellers in Leipzig, besides numerous  
printing establishments, all of which have been closed for  
repairs since the storm."

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

To the Editor of the Spiritualistic Free Press.

Sir,—Permit me the favour of a space in the columns  
of the "Free Press," for the purpose of inserting an intro  
duction to a series of articles, in order to discuss the  
merits of a book which for ages have engaged the atten  
tion of the civilised world, and is now perhaps more than  
ever being prominently brought forward. The book I  
allude to is the holy Bible, and more particularly the  
present Protestant version; my object being to set before  
your readers the particular views of the Members of the  
Great Organisation as regards this book, aided by the  
light of divine revelation; shewing that much of the  
present reading is in a corrupt state, and also that not  
withstanding the corruptions, contradictions, and confu  
sion that exist in it at present, the doctrines of the Great  
Organisation are plainly proved to be truthful by the text  
as it now stands, and that the prophecies published in  
the works of the Nottingham Spiritual Circle, are mainly  
pointed out in different parts of the sacred writings, and  
this it will be my chief object to shew, and to remove  
a false impression which exists in the minds of many, that  
we have no Scripture authority in support of our cause,  
and likewise to shew that it is not against the Bible as  
a whole that our articles are levelled, but against the cor  
ruptions contained therein. In the revelations we have  
received on this head, the Bible is termed a "Sacred  
Book," and as such we consider it; and our duty is to  
point out and expose the corruptions which have marred  
its beauty, dimmed its brightness, curtailed its useful  
ness, and caused many to turn aside with disgust from  
perusing its pages, who would otherwise have revered  
it as a heavenly guide to happiness, both here and here  
after. And although my object is to set before your  
readers my own view of the subject, as a member of the  
Great Organisation, yet I invite free discussion both  
from our own members and from those who oppose us,  
in doctrinal points, for by discussion the truth will be  
elicited, and much valuable information obtained, and I  
am confident that all letters that may contain useful in  
formation for the readers of the "Free Press," and that  
are in any way adapted to expound the particular views  
of any, no matter of what sect they may be, provided they  
endeavour to support truth and expose error, so long as  
these letters have a bearing on the doctrines, precepts,  
and principles of the Great Organisation or its progress,  
such things, if properly written will be inserted; and  
thus make it clear that as we feel our glorious cause to  
be founded on truth, we fear not the adverse opinion of  
any, but show to the world that we invite discussion and  
investigation, trusting thereby that truth may prevail and  
that we shall speedily be able to add the names of many  
as faithful adherents to our cause.

In dealing with a subject of so much importance as  
the contents of the Bible, it might be deemed indispen  
sably necessary that the writer should bring to the task  
a considerable amount of learning and other requirements  
generally found combined in the persons of those who  
consider themselves competent to engage in a work of so  
momentous a nature as reviewing the scriptures, with  
the object of throwing a different light upon them other  
wise than what is considered as orthodox. Notwith  
standing the great number of works written on the Bible  
or on particular portions of it, yet it has never fallen to  
the lot of any one hitherto to be able to clear up the  
mysteries, and reconcile or explain the contradictions  
therein contained, and why? Why should so many with  
all their earnest inquiry and deep research fail to accom  
plish their object, and complete their tasks with satisfac  
tion? To me the reason is obvious, they did not possess  
the key that would enable them to lay bare the truth,  
which has for ages been encumbered and almost destroyed  
by the accumulation of error and the superstitious igno  
rance of the past and present age. But, once in posses  
sion of this key is no longer needs that the reader of the  
Holy Scriptures should be also possessed of deep learn  
ing to be enabled to comprehend its meaning; with its  
aid the mysteries no longer cloud the intellect or confuse  
the mind of the searcher after truth, its contradictions  
are easily accounted for and its imperfections traced to  
their real source, and the true character of this most  
ancient Record of the human race doth stand fully re  
vealed. It will doubtless be asked, where is the key  
which is to do such wonders as those above-mentioned?  
The answer is; The key is to be found in the works  
published by divine command, by the Nottingham  
Spiritual Circle through their medium Mr. J. G. H.  
Brown, of Great Alfred-street, and comprised chiefly in  
the "People's Guide" and the "Spiritual Magazine."  
The former work is a small pamphlet of thirty-two pages,  
and the latter a work of 244 pages, small octavo, and sold  
at a price within the reach of all classes. But for a full  
and clear understanding of the scriptures, all the works  
now in publication ought to be carefully read, as this is  
the only means by which many of the mysteries can be  
elucidated. Perhaps it scarcely need be here repeated  
except for the information of those who are strangers to  
us, that the Great Organisation is a theocracy—that is  
—the Government is immediately superintended by God  
by direct Revelation, and therefore we do not require  
persons of talent or great acquirements to lead us for  
ward; implicit faith and obedience are necessary with  
forbearance, sympathy, and charity towards all. We are  
directed to arm ourselves with all the Christian virtues  
while carrying out the instructions received, and the ar  
duous duties assigned to us by divine revelation; and  
in no wise needs that we should be learned, rich, or  
powerful, to achieve the end portrayed in the prophecies  
already published. The power of God working through  
humble instruments and means is sufficient of itself to  
accomplish the task great though it be, that is—the es  
tablishment of a new era in the morals of mankind, and  
laying the foundation of The Universal Church of Christ,  
and here a remark made by Dr. D. Aubigne, the author  
of the "History of the Reformation," will not be out of  
place. At page 69 of that work he says—"We observe  
here two laws by which God governs the church in all  
times. First he prepares slowly and from afar that which  
he designs to accomplish. He has ages in which to  
work. Then when the time is come He effects the great  
results by the smallest means. It is thus He acts in  
nature and in history. When He wishes to produce a  
majestic tree He deposits a small seed in the bosom of  
the earth. When He wishes to renovate His Church, He  
employs the meanest instruments to accomplish what  
emperors and learned men in the Church could not  
effect"—and thus he still acts for the accomplishment of  
his purposes, and though weak and puny man may in his  
arrogance and pride endeavour to crush the efforts of the  
humble few with the withering breath of his scorn and  
contempt, yet the work goes bravely on, cherished and  
protected by that Almighty hand that formed the universe,  
and whose decrees are now gone forth to call together his  
chosen people, that they may be sheltered from the effects  
of the terrible visitations about to be hurled upon this  
devoted land, and be prepared to meet our gracious Re  
deemer and future King.  
C. G.

(To be Continued.)

Isle of Wight.

#### LINES WRITTEN BY AN OBSERVER ON THE COMING EVENTS.

God hath spoken to this nation  
In prophecy by revelation,  
Now as in days of old,  
And his words can not be broken;  
Since each manifested token,  
Proves truths which are foretold.

When in winter trees are blooming,  
Dismal clouds hang o'er us looming,  
As decreed from Heaven;  
Then destitution far and wide  
Is swelling like an ocean tide,  
And peace and comfort driven.

Scorners loudly vent their wrath  
On prophecies which are gone forth,  
By God's eternal will;

But they must know the day is near,  
When war and anguish they must share,  
And thus God's word fulfill.

And as signs which have been foretold,  
Are fulfilled as in days of old,  
A thunderstorm in winter near—  
When lightning flash and heavy rains  
Shall fall on cities, towns, and plains,  
Men's hearts will quake for fear.

In winter months such will take place,  
When thousands of the human race  
Will cry for help to heaven;  
But God will judge the scoffers then,  
And tyrants and oppressive men  
Have heard these warnings given.

When war and famine doth appear,  
The wrath and vengeance how severe  
Which God so just decreed;  
When they who preach for merchandise,  
Are hypocrites in foul disguise,  
And shall God's justice see.

The earth it will be purified,  
And every evil shall subside  
From want and crime all free.  
Conflicting creeds then swept away,  
And love have universal sway  
To all eternity.

The great Redeemer then shall reign,  
All earthly tyrants shall be slain,  
For Christ alone is King;  
Thy kingdom Lord is now begun,  
Thy will on earth shall now be done  
And all thy praises sing.

The above lines were written and sent to us  
for insertion, and though we see many defects in  
their construction as far as the rules of grammar  
go, yet we can trace in them the gems of both  
ancient and modern prophecy, and as the writer  
who composed them have read the works belong  
ing to the Nottingham Spiritual Circle, and have  
framed the lines from the warnings which the  
said works contain, we have inserted them; and  
though they are not revelation, yet we have every  
reason to believe that they are truthful, and be  
speak of the coming events, as they are  
prophecied in Divine Revelation.



THE

Spiritualistic Free Press,

SATURDAY, SEPT. 22, 1860.

#### WHAT DIVINE REVELATION TEACHES, AND WHAT ITS FOLLOWERS BELIEVE.

In a work published by the Notting  
ham Spiritual Circle, and entitled the  
"Warning Message," is shewn the actual  
state of man after death, and the flight  
of the spirit from life to immortality, its  
reception and occupation through the  
different spheres, describing the state of  
progress and nature of suffering, while  
passing through the various stages of  
purification, until they become holy an  
gels or spirits, made perfect to dwell in



the presence of God, in the eternal realms of glory, and these things are described by the spirits of persons who have experienced and passed through the various spheres, and who were well known while living upon the earth. Thus, showing the several classified sins, and the state of suffering for such sins, and after their description of the pangs of death, and the flight of their spirits from life to immortality, and the state of progress, and stages of suffering; and having before learned that aerial spirits were delusive, unless given by command of the highest powers for the general instruction of mankind, and fearing lest any of the revelations or assertions given by the spirits, whose names and accounts are given; and for the instruction of those who are unacquainted with what we believe or profess, or why we denounce the existence of a devil or eternal torment, we insert a celestial revelation, confirming all the spirits have said, and refer our readers for the same, to the book in question.

**Celestial Revelation.**—"Behold! let the present generation of man study well the things which are herein revealed, and tremble for their future state; for rest assured, that in whatever course their present life is spent, the period and condition of their sufferings hereafter will justly be in accordance therewith; and, on attaining to the second sphere of immortality, their period of happiness will vary in accordance with their past lives; and, on reaching the third sphere, or angelic orders of their several heavens, they will then be classified according to their material lives, remaining for a time mysteriously unoccupied, divested of their worldly names and appearances; so that, whatever class of sin they may have committed, they will be classed in legions or orders, according to the magnitude of the sins under their several heads; so that all shall continue the state of progression through this sphere, in accordance with the period of their continuation in the spheres below, until all have passed through the various classes, legions, and orders; and, lastly, on reaching the first aerial order, and first classes thereof, they shall pass from hence into another new sphere of existence, and their period of passing from the seventh to the first order shall be regulated as follows:—The more vile, or worldly, or vulgar the life has been spent, the lower will be the class, legion, and order of the sphere to which each shall attain on passing from the regions of space. Such has been the state of the past generations, such also is the state of the present, and such will be the state of the future, on reaching this state of progress, from whence they are appointed as the worldly conductors of the human race; and the more lengthy will be the period of existence of such person

which the spirit from the lowest orders may have to conduct through life, such life being limited according to Divine will. When such person departs from mortal life, the spirit who conducts him will then reach a more refined class of spirits who inhabit a sphere of more refined nature, under the denomination or classification of such sin. Each person under the control of one spirit, differs in the period of existence and in character; until the spirit progresses to the first classes, of the first legions, of the first order, when they are sufficiently purified by this stage of progression to fit them for the celestial spheres. And, ye are commanded to make these revelations known, that mankind may no longer be kept in ignorance of the mighty mission which awaits them, far beyond the grave. And, that they may prepare themselves for the change, from mortal life to immortality, by adhering to the dictates of the spirit who prompts him to the good acts of his life, and who shows the errors and delusions of the evil promptings which are suggested to him. Thus, making their existence more happy in mortal life, decreasing their suffering after death, quickening their progress throughout all the spheres; and so hastening the period in which they will enter everlasting happiness and rest.

The above Revelation will show to the world, or to those who will read it, the principles upon which the doctrines of the Great Organization are founded, and the book which contains the Revelation will fully explain all things connected with the spheres of immortality, and all particulars relative to the sufferings and progress of the spirits of mankind after death. Therefore, trusting that the people will read and investigate for themselves, and shake off the fear of eternal torment in hell fire and brimstone, and acknowledge and believe in the justice, mercy, and loving-kindness of an all-wise God, that they may increase their happiness here and decrease their sufferings hereafter.

### Notices to Correspondents.

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

A Constant Reader, Leicester.—We received your letter and stamps, with thanks, and further beg to thank you for your kind remarks, and can assure you that we shall continue to expose errors and corruption and to show its causes, and why it is that those in power support and encourage corruption and delusion. Our space will not admit of the insertion of your letter.

Mr. B., Whaley Bridge, near Stockport, Cheshire.—We are surprised that you should ask questions or criticise works by selecting isolated passages, and placing them side by side and call them contradictions, when they have no connexion, or bearing upon each other, and after making a personal visit to the Author of these works and laying several sceptical questions before him, and

telling him that no explanation that he could give would satisfy you, nor anything that he could say would alter your opinion of the passages being contradictions. Therefore, after this personal statement on your part before witnesses, who saw you cry, because I told you that if you would not believe what I said, I would answer you no more questions. We feel surprised that you should write and ask the same questions, after positively declaring that nothing I could say would satisfy you or alter your opinions. Therefore, having shown your letter to all the Circle, and several others of the members who all see that your objects are quibble, criticism, and controversy, and not to arrive at truth or justice, we shall decline answering your questions, and shall thank you to publish them in any other newspaper, so that public attention may be called to our cause, even by its enemies.

J. W. Matlock.—I replied to your letter privately, and sent you the answers to your questions, but what you stated in it is not of sufficient interest to be inserted in our columns as it contains neither opposition nor instruction.

Mr. R. S., Manchester.—We received your letter and paragraph, but our space will not admit of its being inserted this week, but it shall appear in our next, if space will admit.

Querist, Leicester.—Your several letters have come to hand, but as we deem them sarcastic and sceptical inquiries as notified in a former journal. We have omitted to notice any further letters from you, as we have sources of knowing your full intentions for so writing, if W. L. knows so well where I get my prescriptions, what need he or you ask by what angel they are given, when he tells you that I get them from Gregory's works, which works I never saw or heard of before, there is no specific angel to whom I look to for prescriptions, nor have I ever stated that the Angel Gabriel gives the prescriptions, neither do I know the guardian angels of all the persons who are prescribed for. But any celestial angel can give prescriptions receiving them from higher powers than themselves, and so long as the prescriptions prove beneficial, and effect cures when all other treatment has failed, it is but of little consequence to the sufferer from whom they are given, so long as they prove effectual they must be from a good source.

### Advertisements.

NOW PUBLISHED.

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

**THE SCRIPTURAL MAGAZINE**, In one volume, neatly bound, 2s. 4d., post free; or in eleven parts, 1s. 9d., post free.

**A CODE OF DIVINE WORSHIP**, As observed by the Members of the Great Organization, price 2d.

**THE BOOK OF LIFE, OR THE FIELDS OF DEATH**, containing 256 pages, or 16 Nos., published at 2s. 9d. bound, can now be had complete, unbound, for 1s.; post free, 1s. 2d.; in which a full explanation is given of the Origin, Objects, Rise, and Progress of the Great Organization; also explaining the Revelations in the "Warning Message," and is a Work all persons should read.

Printed and Published for the Nottingham Spiritual Circle by S. E. HAXFORD, Maypole Yard, Nottingham, and can be had only from the Repository for Spiritual Works from Mr. J. G. H. B. 99, Great Alfred Street, Nottingham, where all communications for the Editor must be addressed.

No. 17, V.

WHO ARE  
IS IT  
REVELAT  
JECT: TE  
SCRIPTU

PROFESS

YET REJE

GIFTS

Nearly 1000

clarity first m

though Chris

its glorious a

persecution f

in its defence

the principles

variance with

Apostles, so

extinct; and

money has

purpose to

the church.

and expense,

churches tha

Catholic Chur

itive, or any o

the heads of c

of modern di

laugh you t

ceased with

have now n

Scriptures t

very Script

are founded

age of the

for making

these means

Apostles ex

in the New

is a spiritual

faithful mi

passage of

was ever

held from

be greater

revelation,

for they w

their prof

may be, a

hypocrites

they may

preach the

which Chi

theless, th

preach any

and his A

is evident

really pre

trary to th

when en

words, for

themselves

worst des

which Oh

command

his heart,

did he not