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Spiritual Circle y and can be had of Mr. J. G. H. B. rows communications for

THE SPIRITUALISTIC

FREE PRESS;

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. 21, Vol. 1. SATURDAY, DECEMBER 1, 1860. PRICE 1d.

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

We, the people of England, have in all ages been led to understand that the statute laws by which we are governed, are based on truth, justice, and humanity, founded upon scripture and Christianity; and as the scriptures are made the basis of our laws, and Christianity is set forth as the only means upon which they can or should be conducted and administered, let us first examine the scriptures, and see whether the laws therein laid down are carried out in the present administration of the law, either in this or the past ages: after this let us examine the conduct and intentions of those in power, and of they who framed the laws on our national statute book, and we shall see that although they profess to believe, and publicly assert that the scriptures are the pure word of God, and have framed the national laws upon them, and tell the people that they must all be observed to escape eternal torment and to insure salvation, yet with these public assertions ringing upon the ears of the people, these very persons who profess to believe the bible as all God's word, and who have framed the laws upon it, openly deny or set at naught the very laws they themselves have framed, and the principles which the bible teach, though they tell the people that all the laws and doctrines must be observed to insure salvation. But if we watch the conduct of those in power, and who are supporters of the bible, and the laws founded upon it, we shall find that scarcely a single principle, doctrine, or law is kept, observed, or obeyed by them. Do they not openly break the ten commandments? Do they not preach charity and forgiveness, but administer neither? Do they not preach forgiveness of trespasses, and yet punish with the utmost severity of the law all persons who may be found out of the bounds of a public footway, or in any of the grounds adjoining them? And do they not preach and teach that six days only shall be spent in labour, while the seventh day shall be kept holy, in which no manner of work shall be done either by masters, servants, strangers, or cattle. And yet though this is taught in the churches, the servants of those in power, and who teach this doctrine as the pure word of God, are slaving in their mansions or otherwise, while their cattle are compelled to draw them to the church gates, their servants attending upon them, and waiting till the formal ceremonies in the churches are over, after which they conduct these worthy rulers and teachers back to their stately mansions. Are not these facts which none can deny or confute, and do not they prove the hypocrisy, deception, and fraud of they who profess to believe the scriptures, and declare them to be the pure word of God, and tell the people that they must be observed to insure salvation, and with this glaring hypocrisy they have framed the law for inflicting capital punishment, because the said scriptures teach it,

—by stating that whosoever shall kill a man, shall be put to death; further declaring that blood for blood, eye for eye, limb for limb, is required by God: and thus, for murder, the said murderer is dragged to the scaffold, and his life taken in cool blood by an hired assassin, which the rulers sanction, pay, and permit to escape scot free, although such an assassin must be considered by every honest candid mind as the very worst of murderers, because he receives a law-sanctioned remuneration for the commission of cold-blooded murder on the persons of those who never injured them, or whom they never knew. Well, this law-sanctioned murder is inflicted through the teachings of scripture, which our rulers and teachers tell us is all the pure word of God; and they readily avail themselves of that atrocious law. And sacrifice the lives of what is called murderers by the payment of assassins, who are ever ready to do the dirty work of those in power. But then, though they assert that the bible is all the pure word of God, and they inflict capital punishments by its directions, there are other passages which must be the pure word of God also, as they are contained in the said bible; and if the taking of life for murder, as described in the bible, be just and right in the sight of God, how is it that rebellious and disobedient sons of our rulers and teachers are not dragged forth and put to death, either by being stoned or hanged; for the scripture teaches that a disobedient or a rebellious son shall be taken out from amongst a congregation, and stoned to death; and if the passage referring to a murderer being put to death is the pure word of God, and the passage which refers to the stoning to death of a disobedient son being in the same book, all of which is declared by our rulers and teachers to be the pure word of God, it would be as just to put a rebellious son to death as it would a murderer. But this is passed over, and that law unrecognised by our rulers and teachers, or many executions would occur amongst the sons of our nobles and wealthy. Therefore, this law, although represented as the pure word of God, is studiously evaded and avoided by our pious rulers and teachers who declare to the people that the bible is all the pure word of God, and those who will not observe it, will incur eternal torment in hell fire and brimstone with the devil and his angels. And yet they who openly teach these professions, set at nought the things which the bible teach; and though, with all these facts before our eyes, the English laws, we are told, are Christian laws: that is, they are administered in true feelings of Christianity, having truth and justice for their guide. But let us contrast the administration of our present laws and those advocated, proclaimed, and propagated by Christ and his apostles. Christ advocated charity to all men, our present rulers advocate and encourage the plunder and oppression of each other. Christ's law advocated the principles of loving your enemies, the present system of our rulers and laws is to kill our enemies, or otherwise injure those who are obnoxious to us. Christ also sanctioned and bestowed the gifts of the spirit, and left them with his faithful followers: but our present systems, teachers, and rulers condemn them, and

treat with scorn, contempt, and mistrust, these who either believe or propagate them. Christ also taught us to do unto others as we would they should do unto us, and to love our neighbours as ourselves, but how far these divine principles, as propagated by Christ, are carried out, may be seen by examining our present laws, and watching the conduct of those in power, and of those of our professed clerical and religious teachers. It is their professions and their conduct which has opened the eyes of the people to the hypocrisy, craft and deception practised upon them by the men in power which has caused infidelity, scepticism, and atheism to exist amongst the deep-thinking and penetrating minds of mankind, and who, because though the bible shows that God in all ages made known His will to man by revelation, yet those who profess to believe the bible, deny the existence of revelation, or that it is necessary, and that the bible condemns it; and hence, because there is no other means than revelation under heaven, by which man can know the will of God, and this being held from them through craft, they become infidels and despisers of hypocrisy, and are looked upon with contempt.

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

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

REVELATION, Nov. 22nd, 1860.

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

prisons and unions—

Gen. ii., 21-22—sleep to fall upon his ribs, and closed rib which the Lord is a woman, and out as here given of Adam's ribs, in the whole bible, contains a great-nuncient the Almighty thing without a ing from it, and in was necessary to slete a later portion of Eve was an ion had been made r human being to for the creation of arent, until it was r would be lonely, e, male and female, their offspring, as nt, does not seem t makes it read as God having made s about making a aid to be effected; apparently perfect, materials properly made should be as a end, not trusting is alone, God is re, his former perfect a similar body to rest of a rib-bone? all his bones and of course means He not have made The taking a bone ng in the light of om that which has means leavening a necessary that Eve's on of the body of "bone of my bone blood taken from lood contains the aterial bodies, and loing a portion of fect the formation ed in treating the conviction to the absurdity of the eing diametrically re's laws, in their ridity of the whole rformed man, and g rendered impee second human f with twenty-four e, and be contest e should be made eforth, instead of ge of his heavenly nder of his days, in the other, and And this is not all e story.

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ES GREGORY,

Free Press.

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respecting the resurrection, in that day. They, like the present generation, were looking for a certain day when this mighty change would take place, but had just the same idea as many have in this day; not knowing the scriptures, that they did greatly err; as Moses at the bush, that it was plainly shown to him, that a future day, as they supposed, for he was that the God of Abraham, Isaac, and Jacob, and that he was not a God of the dead, but of the living; hence that it is plain from the very passage, that Abraham, Isaac, and Jacob had undergone this change, which passage in itself, if truthful, is sufficient to overthrow the present sectarian notions of a general resurrection. Let us next come to Paul's 15th chapter to the Corinthians, where he has occasion to chastise the people at Corinth, some for not believing in the resurrection at all, others for entertaining wrong notions. To those who disbelieved he says, "Thou fool, that which thou sowest is not quickened, except it die, and that which thou sowest, thou sowest, not that thy body shall be, but bear grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body." Yet with this passage before our eyes, many still persist in taking up that body which is sown to go to corruption, which body Paul tells us plainly may bear grain by chance of wheat, or of some other grain. So straight and plain is this passage that no man with a common intellect need err in understanding it; for as that body evaporates, and the vapours ascend and mingle with other vapours in the atmosphere, will again fall down and partake of a body, perchance of wheat or some other grain. Again, in the 1st verse of the same chapter, we are told that we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye; yet notwithstanding the plainness of this scripture, many are looking forward with quite a little sleep, expecting a long sleep in the silent tomb, instead of receiving this mighty change in a moment, in the twinkling of an eye, as specified by Paul, at the sound of the last trumpet. I am quite sure that out of every, this mortal must then put on immortality, and when this mortal has put on immortality, then will be brought to pass the saying that is written, "Death is swallowed up in victory." But perhaps you will say this cannot be, for Christ was the first that rose from the dead, therefore none could be resurrected before him. My dear friends where do you find this statement? I presume not between the lids of the Old and New Testament. Why say you, "We are told that Christ is risen, and become the first fruits of them that sleep?" Yea, but this does not denote that none underwent the change until Christ rose again, but plainly shows that none entered into the everlasting realms of glory until Christ led the way, he being the first ripe fruit, *guile* never being found in his mouth; he was prepared to wing his way, and lead in those who had become purified; hence the passage where Christ says to his disciples, "I go to prepare a place for you, &c." Methinks the psalmist had this time in view when he said, "I saw the Lord always before me;" and again, when he said, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of Glory shall come in." Let us next turn to St. John's Gospel, chap. xi., 20-27, where Christ corrected Martha by saying, "I am the resurrection and the life," saith the Lord, "he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."—Believeth then this? This passage, with another of Paul's, to be found in his second epistle to the Corinthians, 6th chap., 1, 2; 3, 4, v., where it states, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, not made with hands, eternal in the heavens." Having said so much, I now hasten to a conclusion, lest I should be trespassing upon your limited space, and in doing so I earnestly beg of your modern Pharisees, who are determined to have a general resurrection of the dead, to read the works published by the Nottingham Spiritual Circle, through their medium, J. G. H. Brown, where they can learn the whole of this important subject, given in modern divine revelation:—*Yours, &c.,*

Sutton Forest side, J. HILL.

Nov. 24, 1860.

THE DARKNESS WHICH MAY BE FELT.

To the Editor of the Spiritualistic Free Press.

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

and blood; it has crippled their mental faculties, closed the path to the right cultivation of their natural talents, marred their progress in education and knowledge, and alienated them from God's holy law. But God in His mercy has now prepared a light, to lighten the Gentiles, and to be the glory of His people Israel. But ungrateful man would fain extinguish it, their loving darkness rather than light, &c. As it is with the priest, so it is with the people: see Isaiah xxiv. "The blind leading the blind." Under the influence of the darkness men have "transgressed God's law," and even in this christian country, "changed His ordinance," Caesarized His land, "joined house to house and field to field," erected priesthoods, who haveaped the Apostles and counterfeited their religion, cringed to nobility with flattery, and in return have received legalized mammon endowments. What were the true ministers of Christ in His day?—Fishermen, tentmakers, net-menders, poor labourers, who could not even pay Caesar's tax. What are they now?—Spiritual tradesmen, with enormous salaries, for doing little; titled lords and reverends, thus robbing God of His attributes. They have also corrupted with their example, and by their life, the hearts of their good things. And what has their rule produced? a hydra-headed monster, called modern christianity, whose illegitimate progeny consists of tyranny, oppression, cruel burdens; thus causing famine, (for one class) want, misery, robberies, murders, bankruptcies, forgeries, suicides, wholesale manslaughter, and a thousand other evils, such as extortion, envyings, deceit, lying, swindling, poisoning, or adulteration of the human ailments, and the rule in Christian countries is in some respects far worse than heathenism. Thus men are alienated from God's law, and the female sex also; and are without natural affection: for instance, how many wives of peers and nobles are there who suckle their own children? while children are alienated from the Christian ties of love to parents, who instead of making their houses their churches, seldom worship their Creator, except at a church or chapel on a Sunday. Thus you see, sir, that in feeling my way through the darkness I have managed to stumble over a few of the evils which it covers, and have in some measure exposed the moral or physical pestilence, at the moment passes throughout Great Britain. The propagators of modern Christianity also, are the very people who have stained the earth with human gore, while they have gorged wine to excess, distilled from the blood of the hard-working people. If any doubt the truth of this, peruse the sixth chapter of Amos, and they will find that "As it was in the beginning, so it is now."

2. Brandon Suffolk

Yours faithfully,
T. F. HOLMES

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

THE SEVEN DAYS OF THE WEEK.

(Continued).

The virtue number seven relates to the generation of men, and it causes them to be received, formed, brought forth, nourished, live, and indeed altogether subsist: infants of the seventh month generally live after the birth the seventh hour tries whether it will live or no, for that which will bear the breath of the air after that hour, is conceived will live: after seven days, it casts off the relics of the navel: after twice seven days, its sight begins to move after the light, &c. after the seventh month it begins to breed teeth, & after seven years its first teeth fall: after the second seven years boys wax ripe, and then is the beginning of generation: at the third seventh year, they grow to men in stature, and become able and strong, and increase in knowledge and wisdom. But when they come to the tenth seventh year, where the number seven is taken for a complete number, then they come to the common term of life. The prophet saying, our age is seventy years. There is also seven degrees in the body, which complete the dimensions of its altitude from the bottom to the top, viz. —Marrow bone, nerve, vein, artery, flesh and skin. There are seven pair of nerves and seven holes in a man's head. There are seven which the Greeks call black numbers: the tongue, heart, lungs, liver, spleen, and two kidneys. There are also seven principal parts of the body, the veins also and arteries, &c. persons are said to move to the seventh number. A judgement and disease is made with greater manifestation upon the seventh day, than upon any other. A judgement is said to be made upon the seventh day, because the

angelic assemblage of superior spirits, who are the holy angels of the Lord of Hosts. The aerial spheres are in like manner divided into seven orders, and each order is again divided into seven legions, and correspond with the heavens above. The moon in four times seven days runs round the compass of the whole zodiac, which each seven days the moon dispenses its light, by changing it; for the first seven days, the moon, as it were, of the divided world, it increases; the second, as it were, of the divided world, it decreases; the third, by decreasing, is again contracted into a divided orb; but after the fourth seven days, it is renewed with the last diminution of its light; and by the same seven days it disposes the increase and decrease of the sea. Saturn is considered to rule the seventh day, and signifies seventh thousand, which signifies rest; and as St. John says, men shall be quiet and at ease in a peaceable life. The number seven signifies also, the seven days of the present circle, because it is finished in the space of seven days; and one day with the Lord is as a thousand years. Also it is consecrated to the holy spirit, which the prophet Isaiah describes to be sevenfold, according to his gift, viz.—the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and holiness, the spirit of fear of the Lord, which we read in Zachariah to be the seven eyes of God. There are also seven angels, spirits standing in the presence of God, as is read in Tobias, and in the revelation; seven lamps did burn before the throne of God, and seven golden candlesticks, and in the middle thereof, there was one like unto the Son of Man, and he had in his right hand seven stars, also there were seven spirits before the throne of God, and seven angels stood before the throne, and there were given to them seven trumpets. And he saw a lamb having seven horns and seven eyes; and he saw the book with seven seals, and, according to modern divine revelation, in the "Scriptural Magazine," page 200, wherein the angel Gabriel says, "I am commanded to declare that the time is at hand when darkness shall overspread the earth, even to the seventh hour, at which time (the breaking of the seventh seal) there shall be weeping and wailing amongst all the inhabitants of the earth, who shall cry aloud in fright and confusion that the day of the Lord has come; and as they thus wail, the earth shall heave as it were to and fro, and every living thing shall feel the effects of the presence of Him who was crucified for man's redemption, as He is coming in the clouds with power and great glory."

Moreover, the number seven hath great conformity with the number twelve; for as three and four make seven, so thrice four make twelve, which are the signs resulting from the same root; and by the number three partaking of the divinity, and by the number four of the nature of inferior things. There is in the truthful part of the ancient prophets' writings, a very great observance of this number before all others, and many and very great are the mysteries thereof. The number seven doth signify a certain fullness of sacred mysteries; for we read of seven clean beasts, and seven were brought into the ark, as also of fowls; and after seven days the Lord rained upon the earth, and upon the seventh day the fountains of the deep were broken up, and the waters covered the earth. Also, Abraham gave to Abimelech, seven ewe lambs, and Jacob served seven years for Leah, &c.; and seven days the people bewailed the death of Jacob. Moreover, we read in the same place of seven kine, and seven years of corn; seven years of plenty, and seven years of scarcity. And in Exodus, the sabbath of sabbaths, the holy rest of the Lord, is commanded to be on the seventh day; also, on the seventh day, Moses caused us to pray. On the seventh day there was a blessing of the Lord; seven days lay the calf and the lamb be with its dam; the seventh day shall be a holy sabbath, and a rest; the seventh day because it is the sabbath, shall be called holy. In Leviticus, the seventh day shall be more observed, and the first of the seventh month shall be a sabbath of memorial; seven days shall the sacrifices be offered to the Lord; seven days shall the holy days of the Lord be celebrated; seven days in a year, everlasting in the generations, in the seventh month, shall you celebrate feasts, and shall dwell in tabernacles seven days; seven times shall he sprinkle himself before the Lord; seven times I will smite you for your sins. In Deuteronomy, seven people possessed the land of promise. There it is also read.

J. B.

1-10-1911 (to be concluded in the next issue.)

THE
Spiritualistic Free Press,

1860 SATURDAY, DEC 1, 1860

INCREASING IGNORANCE, AND THE
GROWING EVILS RESULTING THEREFROM

IN DOOR AND OUT-DOOR PREACHING
AND TEACHING OF THE SECTARIAN
RELIGIONISTS.

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

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

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

THE CRINGING, COWARDLY, AND DASTARDLY CONDUCT OF THE NOTTINGHAM NEWSPAPER EDITORS, WHO CLING TO THE MONEY-GETTING PRINCIPLES, AND SACRIFICE THE RIGHTS, PRIVILEGES, AND ENLIGHTENMENT OF THE PEOPLE TO GRATIFY THEIR OWN AMBITIOUS LUSTS.

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

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

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

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THE GREAT ORGANIZATION—IS IT?—FROM WHAT ORIGINATED?—AND ITS OBJECTS.

Much clamour is afloat among religionists, and especially believe in an elect people continually preaching to the saved, and that they will be saved, no matter what lead; while the non-elect, while they are damned,—while they infants, not chosen as our merciful God for elect they who profess to chosen people, do not but ignore and ridicule, believe them; and yet, the chosen people shall gather together, as the elect of heaven; and can it be sectarian professors, who by God, are gathered elect, when they themselves of angels commune. Then, if they are not gathered and do not believe in a man, in these days, be considered as the elect. They may rest assured distant when they will learn that the Great Organization people whom God will together as his elect and its faithful members are his bountiful mercies calamities which are all and that it is they whom ther by divine revelation of All; and that divine the world the truths of people their past errors causes of their wretched misery, by shewing up and priestcraft to which rulers and teachers; scriptures are corrupt, and that the clergy being well acquainted history, which proves face of all their professions because the faithful publicly proclaim the opposition, abuse, and breathed upon them Christianity; though with their insults, and object of the Great members are instructed shun all the sectarian delusions which now themselves the holy and to worship God and that his death at kind, and to love the