

# THE SWORD OF

# TRUTH,

A WORK DEVOTED TO THE MORAL, RELIGIOUS,  
WILL BE SHEWN THE PROGRESS  
ITSELF TO MANKIND

AND POLITICAL STATE OF MANKIND; IN WHICH,  
OF SPIRITUAL TRUTH, AS DEVELOPING  
IN GENERAL.



FIRE REPRESENTING THE



FIRE OF GOD'S WRATH.

PART 14.—VOL. 1.]

For the week ending Saturday, August 22nd, 1863.

[PRICE 1D.]

*"I will bring my people against thee with the sword."—W. M.*

Our readers are already aware that this number completes the first volume of this periodical, and our next part will show to what end the past, present, and future labours will lead; for as time rolls on, and seasons revolve, great events will transpire among the children of men; and as tranquillity prevails amongst God's chosen people, so will the world see to what end their labours will lead, and though the chosen people of heaven are now few in number, yet the time is fast approaching when the people will be gathered together in multitudes, and in many places, such will be the aim and objects of our next periodicals. This, now, having completed its task, the next will contain many things that are yet concealed from our view, for that light now descending to the earth will shine forth more brilliantly and glorious than heretofore, so that it will enlighten and illumine the darkest parts of the habitable globe, and will bring the people out of darkness into the marvellous light of heavenly truth, before whose bright rays superstition and ignorance will be dispersed, even as the rays of the sun disperse the natural mist or vapour that often wraps the earth in gloom, then will marvellous things manifest themselves to the eyes of the people such that they cannot comprehend or conceive at the present time.

## CORRESPONDENCE.

49, Victoria Street, Gloucester,

June 30th, 1863

Dear Brother Brown,—By such I still dare to call you, even though I believe you to be degraded and fallen. I am, indeed, sorry to give you pain and hurt your feelings by telling you so, but I may not be an hypocrite and write that which I do not feel, but must do my duty, and write that which is true in the name of the Lord. You, my unhappy brother, told me in your letter of the

18th of April, 1863, that if I continued faithful my doubts and fears would soon subside. I believed those words, I felt them to be true, I know that I was faithful at heart to the cause of God, and was determined to remain so; therefore I felt he would neither leave me nor forsake me as he had done you through your wilful disobedience to his Divine commands, therefore, my doubts and fears have subsided, and I am, by the goodness and mercy of God, brought from under your dark and gloomy clouds of Aerial revelation and mystery; and great mountains have been thrown down which have admitted the light of the glory of God to shine forth in all its splendour, and I am happy and rejoiced to feel that I have been brought from out of darkness into the great and marvellous light of the everlasting and only true God, and will be directed from on high by my Lord and Saviour Jesus Christ the righteous, who shall henceforth be my High Priest and King, who has now established, and is establishing his throne in glory in Jerusalem, from whence he now sends forth his Divine laws for the government of his people whom I am about to join and brother Webb also. I addressed a letter yesterday, for that purpose, to the chief ruler of the Universal Church of Christ, the New Jerusalem, which was to come down from God out of heaven, and which is come down to us, whom you and your Aerial revelations call the unfaithful; but to those whom you call the faithful it is still coming down, and will now speedily come to all the nations of the earth. Had you, dear brother, have been faithful to the cause of God and his people, you, no doubt, would have seen this heavenly Jerusalem, and have shared its blessings; and even though you were only decreed by heaven to be only the prophet or head of the Great Organization and not the chief ruler of the church of Christ, you was to foretell that the time was near, and is come, when this King should come and establish his church by directing his holy angels to gather together the elect from out of all the nations of the earth, this appears to have been your

only duty, like John in the wilderness, to prepare the minds of the people for the coming of Christ, and then to give up your power into his hands to appoint whomsoever he would to be the chief ruler of his church. You was told at the commencement of your labours that you was not to establish his church, but had you been faithful to your trust you no doubt would have held an high and holy office therein, and would have been looked up to with reverence and awe, and have been blessed by the people as a faithful servant of the most high. But now, I do indeed, feel grieved for thee, thy sufferings have been great, and must remain so, and will become greater until they are unbearable, thou hast long been looked upon with suspicion and mistrust, but now thou art ignored and treated with contempt by those who have been thy best friends; thou art despised as one of the meanest instead of the noblest creatures in God's creation, and even as revelation told thee that the unfaithful should. So thou art now suffering the torture and reproaches of a guilty conscience, and perhaps gnashing thy teeth with rage at seeing others doing the work thou wast appointed to do. Happy are they who put their trust in the Lord God of Israel, for he is a merciful God, or perhaps thou wouldst have made shipwreck of many more who didst put their trust in thy word. Both you and brother Hitchcock thought you could see the reasons of my doubts and fears, and the questions I asked, but in them you could only see part, as I could not tell you everything in one letter nor in two; I will now give you one or two more of my reasons for doubts. At the onset of your labours for the cause, you told us that hypocrisy was an abomination to God, and it was strictly forbidden, but now you tell us God has changed, and in revelation commands us to be hypocrites, and if we do not show our hypocrisy by hiding our doubts and fears from others, and thus keep our suspicions and mistrust to ourselves, we should be cut off by God from the cause; and in other instances you have represented God in revelation as being changeable and not allwise. But I have not time to point them out now, but must just say a word or two in reply to your letter to answer that on the 18th of April fully, were I to wait till I could do so, I don't know when it would be done, but strictly speaking, I believe the greater part of it to be true, but why should you deny receiving the first revelation of the 22nd of February, 1863? Why should you defy Mr. Stretton to produce that revelation? He has not sent word to me about it, nor I to him, but I could produce a copy of it on the thin paper sent to me in the usual manner through brother Hitchcock. When I first read that revelation I told brother Webb and my wife that I was sure that it was false, and never given by Gabriel, and that it must either sink you at once or raise you as high as ever you have been. I spread the revelation amongst my fellow-workmen, and told them that as Mr. Stretton advocated nothing but truth and justice, so far as I could see, I knew that he would not make such confession, but if he replied to their letters he would draw them to him and convince them that they were wrong; so events have proved, and the very forces sent against the stronghold were captured, and are now used in its defence. Is

not this sufficient proof that Mr. Stretton's is a spiritual power, and that you have fallen? Remember the words given through thyself that no earthly power should break or disperse the Great Organization, but a spiritual power has done it. I believe none but a spiritual power could have convinced me of your fall, now I am convinced that you have defiled your Urim and Thummin, and art forsaken by God, so that like Saul thou cannot get an answer from him through Gabriel; so that you will not realize a fulfilment of the revelation of the 31st of May, thus will the world have another proof of your fall, it grieves me to think of your sufferings, and I am truly sorry to speak to you and of you as I do in this letter, but I must be faithful to the cause of God and his people, and tell you of your hypocrisy, and show you how you have been a tyrant too and an oppressor of his people. Brother Hitchcock in his replies to my questions, admitted that you had sold for waste paper, books and works of the Great Organization, though he pleaded justification. I say, and maintain, that there was no justification. You had condemned and called another man hard names for doing the same thing, and that man had lost all faith in those works which he thus sold, so that to him they were valueless, but you profess to have full faith in them. Brother H—— and yourself plead justification in robbing and plundering the people because you were starving; now does not your being in a state of starvation prove to you that God has forsaken you, and that you have fallen? I think most, if not all, revelations given through you lately are sufficient to prove it, though I can assure you that I was very unwilling to believe it, but I must acknowledge, and I speak the truth, when I see and am convinced of it, you and your works tell us that our heavenly father promised to protect you and provide for you while you were faithful to his cause and people, but can you think, or even for one moment suppose, that he would command us to contribute from our hard earnings, and that we should deny ourselves of the necessities of life to pay for the printing of books, that they might be sold at perhaps less than one tenth part of what they cost? Do you not think that if our allwise father intended it as a means of your support, he would have commanded you to keep the money against the time of need rather than give it to the printers and waste paper dealers? Then again, do you think our gracious God, when he commanded the spiritual dispensary to be established for the benefit of the afflicted poor, intended those whose hard earnings bought and paid for it, should be robbed and plundered of it, and thus hindered of their rights and privileges of doing good? Dear brother, it is hard for thee to kick against the pricks, but thy conscience will answer thee the above questions, and shew thee wherein thou hast sinned; perhaps thou wilt think me cruel if my words add to thy misery, but I feel that in leaving thee to thyself I ought to give my reasons for so doing, but I think I am not unjust, as thy hypocrisy was great on the 18th of April, when thou didst say thou wast living on the assistance of friends, directed by God and on his promises, and that he was miraculously protecting and providing for thee, when at the same time thou wast living on the

plunder of the people; what could be greater hypocrisy than this? O, dear brother, repent while thou art yet spared, and thus decrease thy sufferings in another world. I can assure you that I am not actuated by any desire to hurt or injure you, but by the sincere and faithful love of a christian brother, I indeed feel sorry for thee, and conclude with my best wishes, and believe me sincerely, while faithfully yours, in Christ,

THOMAS TAYLOR.

*Extract of a letter sent from Mr. Brown, the Medium of the Great Organization, to Mr. Thomson, the person who found the money for the first part of the New Bible, on the 15th June, 1863.*

Dear Friend.—It is with painful feelings I write to you concerning the false rumour spread about the money I received from you for the Bible. They say I have swindled you out of part of it; (2) and Mr. Stretton is a visitor at the house of my supposed best friend, (3) and so gets to know all particulars transacted in my house, though revelation forbids this, commanding us to shrink from and shun our known enemies. (4) Thus Stretton finds ample matter for his "Sword;" and it looks as if a plan were concocted between them to fulfil Stretton's revelations, which predict the overthrow of the Revelation, and downfall of the New Bible. (5) The first four pounds they say I used for the Bible. (6) But you know what you sent the first for, and I spent the eight as follows:—I first ordered a thousand copies of the first part with wrappers, bills, and a ream of foolscap, and a ream of note paper, (7) which would have cost seven pounds within a couple of shillings. (8) But through the unintelligibility of the copy, the printer filled the first part with the preface, except four pages, (9) which when printed was full of the most glaring errors, and I would not send them out, but made the printer reprint them; and he blamed the writer for the errors, and said he would not set up a copy for no other man that was so brangled, but he knew the disadvantages under which I laboured. But he said, to decrease expense, he would take the paper that was meant for the thousand and print five hundred with twelve pages. When I paid the printer, Mr. Hitchcock's daughter was present, and the printer, thinking there would only be a thousand containing preface, (10) agreed to do it for £3 5s; but said it was in such a brangled state that he could scarcely afford to do it. I then, in presence of Mr. H.'s daughter, told him that as prospectuses and wrappers would be wanted, I would give him for the five hundred copies in a correct state £4; fifteen shillings over his charge; (11) and the paper he will send when he gets it in. When the money came I had borrowed 10s. for rent, (12) and 10s. I owed for living and coal, (13) which left me £3. Then I had £1 came in in oddments for the Bible, and twice I have paid a Circle member's fare from Leicester, amounting in all to 5s.; then 2s. 6d. the advertisement, and as I knew I could get the second out in time, I advertised it as you see, and then I had a quarter's gas bill to pay. (14) So I had but little left, and shall have none when the paper comes. (15) And now sir, if you will, write a plain

letter, and convince Mr. Hitchcock that I used the money you sent me as best I could. You will set things straight by so doing, and you will prevent him from further steps, as I cannot look upon him as a friend, but he is jealous of me, though I paid his daughter 12s. out of the money.

*Mr. H's reply to the above.*

And now for want of space and other reasons I bring the extract to a close, so I shall take each section as I have divided it by number, and give the truth or falsehood of each statement. (1) At the beginning you may see he acknowledges the money was for the Bible, and I know the rumour is not false, and the swindle is perfect. (2) And Mr. Stretton came but four times to our house in the six months. (3) Though I was aware that revelation by Mr. Brown commanded us to shrink, &c., I never could, for fearlessness seems natural to me, and I never know mine enemies. (4) The overthrow is come true, though no plan was ever designed by me or Mr. Stretton, but it now appears heaven had. (5) The £4 here alluded to by Mr. B. has not been mentioned by any one, and is an untruth. (6) This is true, except the note paper. (7) But the cost could not be £7 if they had been paid for, but they were not; and even if they had the cost would not have exceeded £5. (8) And the four pages had nothing to do with the first agreement, neither did the printer fill the first eight with the preface because of the unintelligible state of the copy; and the eight pages only contained two errors (in the proof sheet), whilst there were twenty in the extra four pages; and the printer said the last copy was the best written. Sixteen of the errors were the compositor's, and four my own, being wrongly spelt. (9) This is false; for the printer left word when he took the preface that it would take four or five foolscap sheets to make out the eight pages of the Bible with preface, and we sent five expecting to have them in; but when it was found the eight pages were filled with the preface alone. Then it was that the printer came, and the agreement was made betwixt Mr. B. and the printer to add four extra pages; although he says my daughter was present, he mixes her presence and other circumstances with the first and second agreement. It was the first time he came he was paid. My daughter was thrice told to leave the house, but did not know why, and remained present. From this and other reasons, I understand Mr. B. did not intend me to know the cost of the bible, but my daughter told her mother and thus I came to know. (10) We had meant to have re-written the preface but the printer said it would do; and you will see by Mr. Brown telling his tale twice over with such branglement, that he makes it appear worse than the history of the creation, said to be given by Moses. I here miss a portion to avoid repetition. (11) This is an untruth, for the bible money was all spent before the rent was due. (12) This may be true, but it's no business of mine. (13) The 2s. 6d. for the advertisement is all that has any connexion with the bible; and the gas bill was paid before the bible money came in. (14) This is untrue, for the money was spent before the letter was written. (15) The 12s. said to be paid my

daughter out of the £8 is false, as it was paid out of the £4 sent previous for his own use. Now, as Mr. Brown sent Mr. Thomson word that the cost of the first number was a little under £7, and told me of it when I did not ask him, and as he was aware that I knew the cost to be £4, what did he mean but deception? as you may see, when all is put together it does not amount to the sum, viz. £7; and after adding the 10s. for rent, and the gas bill, and after stating to his friend that after the paper

came he should have a little left, when at the same time he had none left, for it was all spent and £2 beside. Now, as Mr. Brown would take such a step with one of his best friends, there is nothing too hard for him to do, and I take my farewell of him, never expecting to see a greater impostor alive; and I believe that his acts, with his name, shall be held up as a warning to all who shall thus receive God's commands, and disobey them.

Stretton Street, Nottingham. JEDEDIAH HITCHCOCK.

To the Members

NOW

forming the nucleus

OF THE



Universal Church,

ESTABLISHED BY

DIRECTIONS

FROM ON HIGH.

*The New Jerusalem come down from God out of Heaven*

Beloved Brethren,—We the chosen instruments of heaven plucked out from the midst of vice and immorality to establish Christ's church and kingdom, have hitherto being guided aright, and the things given unto us have proved that we have been guided by God's holy spirit, through the instrumentality of his holy angels, who are ministering spirits to all the inhabitants of the earth, and thus we have been conducted through the strife and guided by help from on high, and while many have been wasting their time in wicked strife, we have been establishing the universal church guided by wisdom and knowledge from on high, so that we have been enabled to praise God for his goodness unto us, and to sing the song of the redeemed from amongst the scattered people; redeemed from bondage to the tyrant brought from under his yoke and set free, so that our hearts have rejoiced in the God of our salvation and praised him for his goodness and mercy unto us for sending our great Redeemer to rule and reign over his chosen flock; therefore, let us labour for the glory of God and the welfare of all mankind, and look forward to the glorious time portrayed when we shall beat our swords into ploughshares and our spears into pruning hooks, when the nations shall be taught to love and fear God, to unite together in the bonds of love and unity, and thus tread underfoot the different nations of the earth under the banner of universal liberty and love, when the American shall learn to love the African, and treat him as a brother by holding out the hand of friendship and equality to him, and thus enable him to tread his chains underfoot. And when the Asiatic shall cease to despise the Christian, and the Christian love the Asiatic, and embrace each others hand, so that creeds shall no longer cause war and bloodshed, but each be united striving together for the establishment of the church

and kingdom of Christ, so that distinction of creed shall be no longer known or acknowledged, but all worship God under their own vine and figtree, and none shall make them afraid, for the mouth of the Lord hath spoken it and his words must come to pass. Therefore, brethren, a pause must ensue to gather strength and organize the armies of Zion for the struggle that lies before them, which is nothing less than the evangelization of the world. Such is the mighty work before you, but the power that is with us is mighty also, and can speedily bring to pass those things that appear impossible to us. Therefore let us put our trust in God, and still pray for the guidance of his holy spirit, such is the Divine command from on high.

*An Address delivered at our Meeting on the 4th May, 1863.*

*(Continued from our last.)*

But there are other errors founded on this account, the devil or *serpent*, who walked about the earth with legs, but now condemned to go on its belly all the days of its life. The next error I shall call attention to is the curse pronounced upon man; this is the foundation of much false teaching, let us carefully examine, the account given of this curse we find that the serpent, who was the real aggressor, was condemned only to lose his legs and eat dust; woman was condemned to bring forth her offspring with pain; but man was to eat his bread by the sweat of his brow, but this is not in accordance with the threat held out which was the day thou eatest thereof thou shalt surely die. Now it is evident that they did not die that day, for they lived and bore children. Thus the serpent or devil who is said to tempt Eve, spoke the truth, when he said thou shalt not surely die. Thus we are taught to believe that it was a spiritual death alluded too, and that they fell, and therefore became liable to death; but we have no proof that

God ever intended man to live for ever on this earth, if he had intended this to be the case he would have made it larger, as all the inhabitants that have been born since the account of the creation could not stand side by side upon it, let them be packed together ever so closely; if a curse was pronounced upon man, it was not the death of the body, as that did not take place until that body was worn out with old age, it was not a spiritual death in the sense generally understood, because the earth could not contain the bodies without being much larger. The universal church believe that the curse pronounced upon man not for eating an apple, but because he had become oppressive and disobedient to God's holy laws, and that the curse was death without an hereafter existence; thus it would be death of the *soul* or *spirit*, eternal annihilation. Thus if we had no Redeemer or Redeemers, we should have remained under this curse for ever, but as this age has had its Redeemer, Jesus Christ, the righteous, so past ages of men may have had their Redeemers. But enough for us to know is that the past and present ages have been redeemed from this curse, and that we are indebted to Christ as our redeemer.

We will now show what is understood by *Salvation* by Christ by the different sects of religion.

There is a variety of beliefs on this subject, we shall examine that part which is most generally believed, viz., *Salvation* from punishment merited by us, and the means laid down for our deliverance therefrom. *Salvation* presupposes something to be delivered from, and therefore there must be danger, we must need deliverance or there is no need of *Salvation*; the question is what is our danger, what nature is the curse to be delivered from? The teachings of the present day are that we are dead in sin, and that the death of Christ delivers those who believe on him from sin and its consequences; let us look into this matter a little closer, and see if this effect is produced. Are those who profess to be changed in heart really changed or not? Are those who profess to have believed and exercised faith in Christ truly changed? Do they lay aside all sin and wickedness, or do not the great bulk of professed Christians remain as great sinners as they were before their conversion (so called)? Do not we find the same spirit at work in their minds, only cloaked over with an outward form of spirituality? Let us deal with them in business—do not we find many of them just as grinding as they were before? Do not we find them as worldly as others? yea, in many cases worse, there are exceptions to this rule, but they are but few, and it is often those who make the most flaming professions of sanctity that shew by their actions that they are still sinners, but of a deeper dye, since they practice deception to deceive man; sorry I am to have to say such things of my fellow-man, but it is a fact which daily stares us in the face, therefore, if such things exist, and it is by their fruits we are to judge; certainly either the professed change of heart is not a fact, or we do not come up to the standard required of us, we certainly see an outward change, a higher standard of morality exists amongst many Christian men and women, but does the fact of Christ's death deliver us

from sin; is it not the fear of hell and the devil that in most cases drive men to give up a portion of evil, and put on the outward form of religion. It is so to a great extent, far greater than the people are willing to believe. Do not Christians generally lay the evils they have been guilty of on the back of their scapegoat, the devil? How often do we hear that the devil has tempted this Christian to that evil, and another Christian to another evil, and do not we find a desire within us to shift the wrongs we do on to other shoulders when it is our desire for gain for satisfying some lust that caused us to wrong our fellow man, then if we are in the same position as the people were who brought the woman charged with adultery to Christ, "let him that is without sin cast the first stone at her," when the people had consulted their own hearts to see if they were without sin, how many remained to stone the woman who had committed this sin? not one; Jesus turned to the woman and said doth no man condemn thee, neither do I. Then who art thou, O man, that is free from sin? Who art thou that is fitted for the presence of the majesty of heaven? he, of whom it is said the heavens are unclean in his sight and who chargeth his angels with folly. Who art thou that dares to say thou art good? when the Redeemer declares there is none good, no not one, bring me hither the perfect man; where is he to be found? who can say that he has never sinned? who can say that since he professed to be a christian that he has never sinned? who, in the face of death, can say he is free from sin and a fit inhabitant for that place where all is purity and holiness? whom amongst us has become as little children, pure and holy as the angelic hosts of heaven? ye must be born again before ye are fitted to dwell with holy angels as companions. Now if we sin, which none can deny, who will speak truthfully? who is there amongst us that is holy, just, and righteous, without spot or blemish? Then if this be the case Christ's death does not deliver us from sin; if this be true, how can his death deliver us from the consequences of that sin that is the just reward of our sins? Thus, if a man has been, as understood by many in this day, and through some unforeseen circumstances *falls* and commits sin again and dies without repentance we are told that he cannot reach heaven, but will be cast into that lake of fire and brimstone where the smoke of their torment ascends up for ever and ever; then how many have reached the realms of eternal glory? Find me the professing christian who has not forfeited the right to this happy place, according to the word and the testimony, for he that is guilty of one sin is guilty of all, and as none are good, no not one, all have sinned and come short of the glory of Christ. We have not lived up to the great example set us, therefore we are not delivered from our sins, neither from the consequences of those sins, but must be judged according to the deeds done in the body. Then it is evident to us that the people are being led astray by being made to believe that they are more holy than others, and therefore are fitted to dwell with Christ in his heavenly kingdom. If we are to be judged, and rewarded according to our doings in the flesh, certainly the death of Christ does not ransom us

from sin or its consequent punishment. Therefore, those who say to his fellow man I am holier than thou, does wrong, for God alone must be our judge. We certainly can watch and see the actions of men, this is necessary for us to do for our own protection and also for example, for we are often placed in circumstances which we cannot appeal to Christ's example for; but we have in the world what are called by us good men yet remember not perfect, not without sin, it is our duty as far as they follow Christ to follow them, and where Christ's example does not point to follow them as far as our conscience approves—example is better than precept, and faith without works is useless, "I came not to call the righteous but sinners to repentance" says Christ. Of what use it may be asked is the example of Christ, it is of vast importance, because the less we sin the less we suffer. Therefore, it becomes us to see that our sufferings are not greater than is necessary to purify and fit us for the realms of eternal bliss, for depend upon it whatever may be the teachings of the present day in reference to salvation by faith as taught is erroneous and delusive, and will be proved so on reaching the world of immortality; what a terrible disappointment will it be to the wicked and vile, who have for years and years gone on robbing and oppressing his fellow man, yea, starving others, that he may roll in wealth himself until he has heaped up treasures sufficient to keep himself above want, and then he sits down contented, attends his church or chapel, pays the demands made upon him for the support of what is called God's house, doles out a few miserable pence to the poor, and tries to appear sanctified in the eyes of the people, makes a flaming profession of faith in Christ's death, ransoming him from suffering hereafter, buoys up his spirits while in the prospect of death, and he feels certain that the death of Christ and his good deeds hath delivered him from the punishment he had merited in the former part of his licentious and oppressive life, but when he awakes in another world, and has laid aside the coils of clay, instead of being led away to happiness and rest, and being in the company of holy angels, he finds to his dismay that he is face to face with those he so fearfully wronged in this world, he meets there those whom he helped to starve, that he might obtain wealth; he meets these victims and has to await others who have been left behind. Would it not be better for him to know the truth before he reaches that state than be deluded until he reaches, as he supposes, the threshold of heaven, and thus in his gloom and despair be left to grope his way in the dark, expecting every step he takes to be a downward one? Would it not be better for him if he knew he would have to suffer and be purified, and that every step he takes is an upward step, every day shortens the term of his probation, and the sooner he becomes holy, the sooner he will reach eternal bliss, thus will he regret that he had come into that place of torment, when if he had been taught aright, he might have evaded much that he now has to suffer, and when he meets face to face those who have taught him these false doctrines will he not frown upon them, and taunt them with their falsehoods? Yea, it would be far better for him that he had

never been taught at all. We see in that beautiful parable, taught by Christ, with what anxiety we should wish to inform our friends of the delusion they were labouring under in this world, where he begs that one may be sent from the unrisable world to warn them, lest they too come into that place, and though the rich man was in torment, the nature of which, we shall speak of, if permitted, in another lecture. Yet the poor man, though, a stage higher, we find was where he could be seen by him who had withheld from him that which he ought to have had as his own; thus the wrongs he had done would be kept before his mind by seeing the being he had injured, and thus it would be with the poor man, he in his turn would behold him whom he had injured, but having committed less sin than himself he was in a higher state of purification. Thus then we see the advantage of following Christ's example, because the less we sin the less we suffer, but we must be purified and fitted to dwell with Christ in his heavenly kingdom, and therefore it may be asked if Christ's death did not, and does not deliver us from our sins committed in the flesh, neither from its consequences; of what avail was his death, or what did it ransom us from. It was from eternal death without an hereafter existence, thus we can see how it is that God is just, for if he had cursed the mortal generations of men and left them under that curse, without a deliverance therefrom, we might have looked upon God as being harsh, unforgiving, and unmerciful; but man having become wicked and oppressive in the early generations, God pronounced upon man the curse of death, not of the body only, but of the soul eternal death, not a living death as some suppose, a continual dying, but never reaching that state, for such is the suffering described from our pulpits by many, in a lake of fire and brimstone, where the worm dieth not, neither is the fire ever quenched. This is the death many teach us to believe in, but the teachings of the New Jerusalem are that it was a death without an hereafter existence; this would be a merciful curse compared with the other; but God to shew forth his loving kindness to man, sent redeemers to die for the people of the earth, and by Christ's death he opened up a way whereby we can all be saved by accepting the death of Christ as a ransom for the present and past generations of men, we are now delivered from that curse and from its punishment, thus the salvation was for all without distinction or exception, and now by being purified and fitted for heaven, we again are restored to his favor, and the happiness prepared for us. Therefore, if this was a full ransom from that curse, we have no cause to fear its consequences, and therefore we believe the black, the white, the bond, the free are all indebted to Christ for our salvation, and through his death we have all, without exception, a just right to a hope of eternal life, and now we believe he who died for us has prepared a place for us where he will reign over us as King in his heavenly Jerusalem, when we are fitted and prepared for him. Now let us look into the effects of this teaching, and the results that must follow, when mankind know and believe that there is no escape from the punishment due to him for the deeds done in the body, they will

cease to do evil, and therefore will cease to suffer. This is the new heaven and the new earth as described by the Apostle John, wherein dwelleth righteousness, this is the Millennium so much talked of and expected; then will Christ have the heathen for his inheritance, and the utmost parts of the earth for his possession, for then truth will reign triumphant and poverty cease to exist, so that this world will become a paradise and its people the servants of Christ and he their King, thus will he reign supremely in the hearts and minds of men. Thus will his kingdom and church become established in the earth, and all sorrow, poverty, pride, ambition, and oppression will be swept from the earth, such will be the effect and final result of the teachings of the New Jerusalem; such will be the salvation wrought out by Christ for us. We invite all men of all sects and creeds to join with us in endeavouring to bring about this great and glorious change, though the work may appear great we have nothing to fear, as we have God on our side, we have his holy angels with us to help us, we have the influence of God's holy spirit pervading all angels and mens minds, so that he can accomplish whatever he wills in the minds of men, and none can stay or hinder him, therefore they that are with us are more than they that are with our enemies, therefore like the prophet of old we pray that the peoples' eyes may be opened to see that God is with us and that we are surrounded by His angelic host and protected by them. Now let us look at the contrast between the entrance into the spiritual world of a member of the church, as taught by us: he leaves this world with a firm conviction that there is no such place as a lake of fire and brimstone wherein to be tormented for ever, therefore so far he is on a level with those who believe that their faith hath saved them from it, but when the believer in this torment finds that he does not reach at once that happy place he expected he dreads the future, he knows not what to expect next, and if he has been deceived he may find that each step he takes may bring him nearer that place, thus, the dread of the future to him may be his greatest punishment; while the believer in universal restoration looks forward with hope instead of despair, he gladly awaits the time when he will be born again to a new existence and brighter scenes, he praises God for giving him this hope and for his deliverance from this slavish fear, thus

Amidst his sorrows he can sing  
Glory to the new-born King.

Whilst he who dies without this hope is sunk in despair of the darkest gloom and sorrow as one without hope. Such is the salvation we believe in, such is the deliverance wrought out for us who believe the doctrines as taught by the members who are called the New Jerusalem and which we believe is the church spoken of by John in Apocalypse, where he saw the New Jerusalem come down from God out of heaven (such then is the comparison drawn between the belief of this church and others, who teach and believe in an hell fire punishment for all who do not believe just as they believe). Such will be the result of its teachings, making mankind good and righteous, destroying evil from the face of the earth, bringing to light that which Christ taught his disciples

to pray for, that God's will may be done on earth even as in heaven. Whilst we find the teachings of eighteen hundred years have not kept pace with wickedness, but it has increased and is increasing under such teaching, they believing by faith in Christ they can at the eleventh hour wipe out all their transgressions, thus, for the sake of a little sinful pleasure they risk, according to the present teachings, the loss of their immortal souls, by being called away suddenly, but if they have time to express their belief in Christ, and swallow the sacrament, they are furnished with a passport for heaven, escape all punishment for their past sins. And so with this hope before them, they go on in sin and wickedness, and venture to put off their salvation for the sake of the enjoyment of sin, for they do enjoy it, or they would not be so reluctant to give it up. It is high time the teachers of the present day looked around them and see and seek to know the cause of evil reigning so triumphant and so little real good being done by their preaching. It is this doctrine which causes hypocrisy to exist to such a fearful extent amongst them, if they can but hide their faults under a cloak of hypocrisy and deceive their fellow man, so far they attain a degree of respectability and piety in the eyes of the people, and they trust to their faith in Christ to deliver them from the curse of heaven and its consequences, believing they may leave themselves safely in the hands of God, as they term it, when they will find to their dismay that they have died hypocrites, and therefore will suffer as the hypocrites, and be justly rewarded according to their doings. But let the people know and understand that they must be purified and fitted for heaven, let them once believe that they must suffer according to their doings, and hypocrisy will cease to exist. But this must be done, and that speedily amongst the people, or the Millennium will not be established by 1866. True, this doctrine may gain the ascendancy by that time in the minds of men if this can be accomplished, and the threats of hell fire cast aside, which the people cannot believe, that is the great mass, then will man begin to love his fellow man, and every evil vanish, then shall we thoroughly understand salvation by Christ, when men shall cease to slay each other to gain power, and thereby oppress their fellow man. We believe this time must come, and is far nearer than many imagine, for the great change is fast taking place; mens minds are like the waves of the sea, the billows are rolling high, the storm must come which will wreck sectarianism and scatter it like a vessel is scattered when broken up by the storm, and then, yea, in the midst of this storm will be gathered into Christ's church and kingdom many who are standing looking on wondering where all this will end, may God hasten the time is the sincere prayer of your humble servant,

T. C. STRETTON.

*Revelation given by the Angel Gabriel as explanations to the Prophecies and Visions as gone forth to the world in the "Warning Message" and "Scriptural Magazine," given to L. MITCHELL, one of the Ministers of the Church called the New Jerusalem and Armies of Zion, June 22nd, 1863.*

*Revelation 1st. Behold! I, Gabriel, the Angel of the Lord of Hosts, am commanded to declare that the prophecies and visions*

as gone forth to the world, are the divine commands of God, and will be hereafter acknowledged by all nations and people of the earth, and will shew forth the marvellous workings of him that ruleth all things by his Almighty will and power, and shew unto the world that all power that is contrary to his holy will shall be overthrown and trodden underfoot to the dust, and although they describe the bloodshed and devastation that has fell, and will continue to fall on the earth, brought about by the tyranny and oppression of those that rule and govern the different nations, and are given in figurative language. I am commanded to declare that they will be spiritually realised by all nations and people of the earth, as they are addressed to all nations and peoples, and were given first to raise up that organization that should ultimately establish the new era in the morals of mankind, and prepare the way for the establishment of the glorious kingdom of Christ, and although permitted by an all-wise God to be spread abroad to the people as given, to prepare the minds of all for the glorious truths set forth, and the domestic strife there described will be realised by all classes and creeds, for as the glorious doctrines of the new era are being established through and in the different nations all others will be overthrown, and although they will be brought about in a different way than has been anticipated by the people, yet not one word which the Lord hath commanded to be spoken shall fall to the ground, and such I am commanded to declare to the world in his holy name.

*Revelation 2nd.*—Behold! I, Gabriel, declare unto thee that the domestic strife as described in the works gone forth, has, and still is, being truthfully experienced by the members called the Great Universal Organization, who are the nation in the land alluded to, has the people have been led to cry out against the tyranny and oppression of those that have ruled and governed them, until many of them hath risen against it and assumed the aspect described in defiance of the rulers, and have cried out for the truth, and have become divided, and scenes of strife and confusion hath been experienced as the different encounters have taken place, and as they have retired from the struggle great slaughter in the ranks hath been experienced, and the minds of the people hath been left desolate and bare, and where the truth had grown nothing but barrenness and desolation hath remained. As all vegetation of truth hath ceased amongst the ranks of the Organization, and the four powers described that would unite against the divided and fallen cause have manifested themselves, which are the four men receiving divine instruction that will overthrow it by spiritual power given unto them and through them for this purpose, and which instruction or power hath been "foreign" to the ideas of the members of the Organization, as these powers have invaded it, and the different contests have been fierce on both sides, yet the foes to the fallen cause will prevail, and the people be dispersed to seek truth and shelter elsewhere. And thus the town of Nottingham, or central stronghold, against which a force hath been brought, hath been captured and used in its defence, which hath been truthfully experienced and under the walls of Chester, a type of ancient Zion, from which should arise the New Jerusalem. Hath the leader of the defending army fell for his disobedience to the divine will, by making merchandise of the word of the Lord, and in issuing forth to battle in many ways contrary to his divine commands; and another leader hath become manifest who on lifting up his prayers to God, tranquillity and peace will prevail, and the strife between the contending armies have ceased, and the armies become one, and when united with those beyond the seas will spread the glorious truths decreed to be spread abroad, until the strife that will go through the different lands, and the power of the church shall have fell, as shown in the visions, where doomed is inscribed upon them, and all sects and classes of people shall be brought under the divine light of truth that will be spread abroad and established in all the nations of the earth, until it becomes universal, and the signs that were to become manifest are fast passing, for the vultures will soon have devoured their prey; and in the towns and cities poverty and crime hath and is struggling for the mastery, as you have clearly seen. And a king that would die by a murderer's hand will shortly be made known and acknowledged by the people, and a prince that should be tried and fall be fully understood; and that river of truth

which once flowed has become dried up, and its bed looks green, which shows the struggle hath begun, and the cannon of God's wrath is roaring, and the bells of truth are pealing forth the much dreaded news in the divine instruction sent forth amongst the people. Therefore, take this solemn warning and be prepared, as the people may now see the evils that have existed amongst them are being overthrown, and although the "Sword," the "Fire," famine and pestilence of God's wrath hath been experienced, it is to purify it and make way for the establishment of the universal church and kingdom of Christ, and although for a time these sad events will cause great devastation of mind that hath and will transpire, still it shall arise again from its desolation, and by being dismantled of all evil, shall arise to the glorious light of truth and righteousness, and be prepared for the onward march to the conquest of the earth, and such I am commanded to declare in the name of the Lord of Hosts.

*Revelation 3rd.*—"Behold! thus saith the Lord, as this great cause will become purified from its evils by the cleansing it will undergo, it will become fitted for its great and glorious mission, and when united with your brethren across the sea shall go forth in various directions and cross the seas and spread the glorious truths in the different nations of the earth until all peoples and tongues are blest with, and brought under, the divine light of truth; and although the different nations may for a time oppose the divine truths sent unto them, they shall quail, saith the Lord, before that divine light they will see dawning over them, and the great and heavenly gifts that will be manifested amongst them. And as all nations and people who are still under the clouds of darkness and superstition, and every other evil, shall be brought under the divine light, and the clouds of darkness be torn asunder, and the glorious light descending from heaven, more and more manifest, until all shall be brought under the glory of it. And although the different armies of the world may oppose the armies of the living God, as shewn in the visions, yet the armies of Zion will be victorious and all others melt away and sink into oblivion, never again to rise; and then all nations and people will experience the glorious reign of Christ, their Redeemer and King: and although the seas of trouble may continue to roll backward and forward, and mountains of superstition, prejudice, and every other evil reared in the minds of men, shall fall to the ground, and all evils be overthrown, until all shall know the Lord throughout the universe, and join in one universal cry, "Glory to God in the highest, on earth peace and goodwill towards men," for the kingdoms of this world are become the kingdoms of our God, and of Christ the Redeemer, who alone reigns supreme throughout the universe. And such is the work before you to perform, as instruments in God's hands in bringing about this glorious time: and although you have expected to wade through bloodshed and destruction to reach the glorious end portrayed, it will be in destroying structures of ambition, pride, priesthood, superstition, and every other evil which is an abomination to the Lord of Hosts, and Christ the Redeemer reign supreme. Such I, Gabriel, the angel and messenger of the everliving God, am commanded to declare in his eternal name.

#### *A Dream experienced by L. M., on the night of the 8th of June, 1863.*

In my dream I felt as if travelling at great speed, as if by railway and other conveyances, and felt indescribably happy, although surrounded by strangers and people of other nations, and I appeared suddenly as if walking across a large plain, and had a companion with me, and shortly we arrived at an enclosed ground where some men were firing with rifles at a target, and when they saw me and my companion coming towards them, they laid down their arms and suddenly disappeared, and I thought that I and my companion were going to pick up the rifles and fire at the target, but we were led by an unseen power by a long path that brought us

to a large sheet of water frozen over, and in the distance we could see several islands. and over this ice we had to walk to reach the place we were going to, and when we had got upon the ice I thought it was so thin that it could not possibly bear us, and so clear and crystal-like that I could see the bottom, and although it appeared at first to bend with us, we appeared to walk over it with perfect ease, and with very little effort of our own, as we appeared to walk upon it without bearing any weight, and as if upheld by an unseen power; and we were in a very short time brought before the islands upon which were groups of people, and a many of them women; and when thus brought before the people I suddenly found myself naked, and turning round to my companion saw that he had been naked, but was beginning to dress himself, and the people did not appear to notice we were naked, and when turning round as if to commence dressing myself, there appeared standing between us a horse, how it came we could not tell, and which appeared so kind and affectionate that it commenced to lick my naked body and rub its head against me, and appeared to have come to stand between us and the people, and from this I awoke; but the dream made a great impression upon me, and being blest with the great and heavenly gift of receiving instruction, I asked if any could be given me as an interpretation to my dream. I first received the following remarkable notice as a warning to the members of the so called Great Universal Organization:—

*Revelation June 9.—Notice to the members of the shattered structure of the Great Universal Organization.*—Behold! oh, ye, the members still clinging to this cause, are now warned in Divine Revelation to leave it and join your brethren of the "New Jerusalem" and armies of the living God 'ere that event occurs that will scatter the already shattered structure to the winds, and drive many of you to despair, for the spiritual power ordained to disperse it hath nearly accomplished its work, and will shortly do so; so take this warning from the angel of the Lord of Hosts, and be prepared, for one is falling for his disobedience to the divine will, and will shortly have fell, but the Lord, in his great goodness and mercy, hath raised up another leader to lead on the chosen armies of the Lord of Hosts, who is about to call to your brethren across the sea for help and succour, and when the two armies are united they shall spread the glorious doctrines of the "New Jerusalem" to the utmost bounds of the earth, and which will become universal, so be prepared. Now the interpretation of thy dream. Thy dream or vision of the night, is on future events that will shortly transpire with regard to thyself, and the messenger appointed by an all-wise God, to accompany thee on your missions of love and mercy; the happiness and unconcern thou felt when travelling amongst strangers shows the Almighty power of God, who can take you both from your families, and those that are very dear to you on earth, and bless, protect, and comfort you amongst people in foreign lands, and make up for your domestic losses. The firing which thou saw at the target by the men who, on your approach, laid

down their rifles and disappeared, and left you to the contest, sheweth unto thee that the way will be opened for you to commence your labours in the church of Christ, before whose power all worldly warfare and strife shall melt away, even as the snow under the heat of the sun. And the large sheet of frozen water over whose bright surface you had to walk to reach the place you intended to go to, and the ice being so thin that thou could'st see the bottom, and yet felt no alarm, sheweth unto thee two things: first, the purity of the path you are both walking in; and secondly, although apparently fraught with danger to human conception, sheweth unto you that God's almighty arm will guide and protect you, and lead you to your duties, and your being led over such a vast surface of the ice in so short space of time, with very little effort of your own, sheweth unto you the shortness of the time in which it can be accomplished; and thy finding thyself naked before the people, and that thy companion had been naked also, although the people did not seem to know you were naked, sheweth unto you that the Lord will divest you of all ambition before the people, before whom you will spread the naked or glorious truths taught by the great Redeemer and his apostles, for at that time great and heavenly gifts will be bestowed upon you. And the horse which thou found suddenly standing between you, when dressing yourselves, and thou saw not how it came to you, and which appeared so kind and docile, sheweth how God will protect you when standing before the people, by sending his holy angels to influence you, to guide you, and protect you, even as suddenly as thou found the useful and affectionate animal to man, the horse, and this dream applieth equally to all that will be chosen by the Lord to spread the glorious truths you are instructed to spread. And this, I, Gabriel, am commanded to declare unto thee is the interpretation to thy dream, and which is given for general instruction.

FINIS.

#### NOTICE TO OUR READERS.

Our next issue will commence Volume 2nd, and its title will be the "FOUNT OF TRUTH," as soon as the debt incurred by the issue of the "Sword" and "Ordinance" are paid, then will preparation be made for the cutting of the blocks for the issue of the volume, which we trust will be of far more interest and importance to the world at large than the present volume, as it appears to be written more especially for the members of the once Great Organization, though there is much that will enlighten men's minds on the future of the world we live in, though much that is given will appear mysterious to them unless they search diligently the past history of the Organization, which is now fallen with its Medium, never again to rise to mar the happiness of man; it has fallen through the disobedience of its Medium to the divine will, but out of its ruins has arisen the Universal Church called the New Jerusalem; thus fulfilling the words given in modern prophecy, and also shewn in vision in the "Scriptural Magazine."

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