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A PUBLIC LECTURE

AS DELIVERED AT THE
SECOND ANNUAL ANNIVERSARY

ON THE ESTABLISHMENT OF THE

Great Universal Organization,

DELIVERED BY A MEMBER OF THE SPIRITUAL CIRCLE, IN EACH OF THE
PRESENT EXISTING LOCALITIES, AS FOLLOWS:—

NOTTINGHAM, LOUGHBOROUGH, LEICESTER, FLECKNOE, AND BEDWORTH;

AND DISTRIBUTED IN OTHER PLACES ON THE DAY ON WHICH THE
ANNIVERSARY IN EACH LOCALITY WAS HELD.

SUBJECTS OF LECTURE.

I.

On the Justice, Mercy, and Loving-kindness of God.

II.

On His Almighty, Supreme, and Undivided Power.

III.

On the absurd Doctrines which teach or set forth the existence of a Devil
or Eternal Torment.

IV.

On the absurd Doctrines which teach or set forth a general Resurrection
of the mortal bodies of the dead.

V.

On the absurd Doctrines which teach or set forth Hell or Heaven imme-
diately after death, as proved by the Scriptures.

VI.

Explaining the principles of Justice, Charity, Truth, Mercy, and Loving-
kindness, with Fear of God and belief in the Redeemer, as set forth and
observed by the faithful followers of Christ, and the Enrolled Members
of the Great Universal Organization.

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LECTURE.

Beloved Friends, Brothers, and Sisters of the great human family.—As a member of the Spiritual Circle, who, under the direction of Heaven have founded the Great Universal Organization, I, on behalf of that Circle and the Organization, stand before you to advocate its doctrines and principles; and, at the same time, to show the errors and absurd delusions believed by many of the great human family, and to endeavour, by the help of God, to overthrow error and delusion, and establish Truth on the ruins thereof, so that mankind may no longer heed the delusive doctrines they have been so long taught to believe in, and which they the people advocate, believing them to be truth, and so are willing to sacrifice many of their comforts to uphold that which they believe to be truth, and have hitherto been left to struggle through the dark vale of mystery and delusion by which they have been surrounded and engulfed until the present time. And though the people have been left for ages to struggle through this delusion wrapped around them as soon as they leave their cradle, by their unconscious parents. Yet the time has now arrived when mystery and delusion may be dispelled, and the glorious light of truth shine into the hearts and minds of the people, and so illuminate their path through this world, and make plain that which to them has been sealed, by being enwrapped in mystery by those who have long since gone to reap the reward which is justly their due; for if the Scriptures had not been mystified and corrupted by our forefathers, much of the delusion which has now become firmly rooted in the minds of the people would not have existed. Our heavenly Father has seen and known the secret motives of those who, to accomplish their end, mystified the word of God, and have suffered according to their doings, and the consequence of that corruption is, that the most

learned are bewildered and lost in the mazes of contradiction; and thus, one man sets forth one portion of that word to be truth, and binding on his followers, and another person takes another portion and applies it to his use, until the consequence is, and has been for many years, the establishment of conflicting and contradictory creeds amongst mankind, until they are fulfilling the words spoken through the prophet Amos, at the eighth chapter, verses 11 and 12,—“They wander from sea to sea, and from the north even to the east; they run to and fro to seek the word of the Lord, and cannot find it.” There are a few amongst the different sects of religion who, for some time, have seen the necessity of a union between the different sects of religion, but how to accomplish this end, and to establish one Lord, one Faith, and one Baptism, is to them a task too great, and can never be accomplished by human aid, unless under the supreme direction of heaven, as ambition has crept into the churches, so that the ministers are anxious to surround themselves by as many of the affluent as possible, so as to increase their hire, and place themselves in an affluent position also, and this is one of the many causes which keep the sects divided, and by this means they are kept in ignorance of the truth, since each preach to suit a certain creed laid down by one of their forefathers or established by themselves; and hence the God of heaven and earth hath directed, by Divine Revelation, that the Great Universal Organization shall be established, by which means mankind will be instructed to believe in one God only, as the Author, Creator, and Upholder of all things, by his Almighty power; and in one Saviour and Redeemer, who is known as Jesus of Nazareth, and to praise and glorify God, by singing the same songs of praise, offering the same prayers, and so become a people prepared to dwell with Christ in his kingdom, and be the church of the living and true God, with our Redeemer as King Supreme and Head of the Universal Church. And so love and unity will become the ruling and reigning traits in this our world. But, before this time, a terrible ordeal must be passed through, to cleanse and purify the earth from every evil, and so fulfil the ancient prophets' words, which foretell many terrible events to come upon the earth, and thus we turn to the first clause of our Lecture, viz.,

THE JUSTICE, MERCY, AND LOVING KINDNESS OF GOD.

The Justice of God is acknowledged by all professors of religion, and even by sceptics or infidels, all are willing to acknow-

ledge that God is just ; yet there are many things set forth in his name which it is very difficult to reconcile with justice, mercy, and loving-kindness ; for the professor of religion who believes the bible as it stands, must believe and teach that God is an unjust God, punishing or visiting the sins of the fathers upon the children unto the third and fourth generations, (see Exodus xx, 5). Also, God is said to have hardened Pharoah's heart so that he should not let the people go, (see Exodus, vii. 13 ; also, x. 27 ; xi. 10). And here God is set forth as hardening the heart of the king, so that his wonders should manifest themselves to the eyes of the Egyptians ; and so terrible were the calamities said to fall upon the Egyptians because God had hardened Pharoah's heart—such calamities that make our blood chill to hear— even to the slaying of all the first-born of all the Egyptians. Again, God is said to be offended with the Jews, and to find a pretext for punishing them, he moved David to number them so that he might destroy them, (see 2 Samuel, xxiv. 1.) If the Jews had sinned against God, this was sufficient cause why he should punish them ; but here it is set forth that God destroys seventy thousand men, for the simple sin of David numbering the people ; and thus, as in the fall of Adam, all are said to be brought under the curse, and so remain, because he ate the forbidden fruit, and thus thousands of generations are said to suffer for the fault of one or two individuals. But, as much corruption exists in the word of God, placed there by designing men, we reject all and every passage which shows forth God as being unjust, unmerciful, or unkind ; and in the case of David, and the numbering of the people, there is quite sufficient to condemn the account given, as corrupt, since the two accounts given differ so much. The one in the second book of Samuel, declares that the anger of the Lord was kindled against Israel, and he moved David against them ; and also declares that Gad, David's seer, asked David whether seven years of famine should come upon him and the Jews, while, in the 21st chapter of the first Book of Chronicles, it is declared that Satan provoked David to number the people, instead of God, and the message of Gad, the seer was, " Shall three years of famine come upon thee, instead of seven," thus there is sufficient here to show that one or both of the passages are corrupt ; for if all scripture is given by inspiration, as some would have us believe, it is plain that either it was not inspired from the same source, or that it has been corrupted by man ; the latter is far more likely to be

the case than the former, as it is simply an history of the Jews, but set forth by many in our day as the inspired word of God, and therefore is all truth; but our opponents will find it rather difficult to show or prove that both these accounts are the pure word of God, without corruption. Thus the scriptures teach that God is unjust, yea, more unjust than any slave-owner in existence; for where is the man who owns a number of slaves, who would tell his overlooker or slave driver to go and number his slaves, as he is angry and wishes to punish them, and then put to death a number of his slaves because this man has obeyed his voice; this would be cruel, inhuman, and unmerciful, anything but loving-kindness and tender mercy. If his slaves do wrong, he punishes them who do that which he considers wrong, and not punish the children for the parents' faults, or the people under false pretences, for God is here set forth as having recourse to false pretence to gratify his revenge on the people. But depend upon it, God is not unjust, let the Bible teach what it may on this subject; for one proof against the teaching we have been showing as absurd is, that the same book teaches that God is a God of loving-kindness and tender mercies, and as all professors of Christianity believe this to a certain extent, I shall not give the chapter and verse for it as it would be a waste of time and space. Some persons charge us with setting forth God to be unjust, this we deny, and defy them to prove. It is unjust, say they, to bring calamities upon the earth as portrayed in the predictive portion of our works; but let them remember that though the Bible is mystified and corrupted, yet it foretells the very same calamities which may be traced out amidst this corruption, so that the calamities may be seen which are to fall upon the earth in the latter days. Modern divine revelation simply confirms or points out that the time has arrived for their fulfilment, and gives it in more minute detail; so that mankind has had recorded in that book, for centuries, the warnings, and Divine Revelation has instructed the Great Organization to be established for the purpose of warning the people to flee from the wrath to come, and has provided means for their protection who will accept the means as his; but God in his justice, loving-kindness, and tender mercies, has also sent warnings, not only in the shape of works which have been distributed through the length and breadth of the land, in various shapes, but he has also given terrible storms at fixed

periods, and also summer weather in winter, and caused to be fulfilled, in the winter just passed, those words which declare that the trees and shrubs should spring to bud and blossom in the winter months, and so has taken it out of the power of any person to say that the calamities portrayed have been brought upon the earth without due warning thereof; and thus, in the establishment of the Great Universal Organization, we see the justice, mercy, and loving-kindness of God displayed. His justice, in cleansing and purifying the earth from all the evils that exist upon it, and so deliver the oppressed from the hand of the oppressor—the poor from their poverty—the vile from wickedness—and removing from the earth all those who will not conform to the just and righteous decrees he sends forth. His mercy and loving-kindness shines forth in all its brilliancy in providing the Organization, and instructing his holy angels to gather together the elect or chosen people from the four winds of heaven. And thus, the Great Organization believe God to be a God of Mercy and loving-kindness combined.

SECONDLY.—We believe in God's Almighty, Supreme, and undivided power.

Let us look in what direction we may—if we cast our eyes to the heavens, and view with wonder the vast and mighty universe, and gaze into endless space and behold worlds far more massive than the one we inhabit, and yet to our gaze are but as specks, or as the simple-minded child supposed, "gimlet-holes into heaven to let the glory through," yet science has discovered that these specks of light, which to the naked eye appear like diamonds giving forth their rays of light, are massive worlds, monster globes of matter; yea, suns and systems, no doubt, yet undiscovered will, to the eyes of the astronomer, be laid bare; and in in this vast space, worlds revolve round worlds, displaying the Almighty power of God, and in this vast machinery nothing is done but what is in accordance with the Designer's will; every thing rolls on from year to year, from age to age, without any great clash of matter or crash of worlds, though man, puny man, has often doubted the power of God, and with fear and alarm has looked to the heavens and has expected the crash of worlds; or the mighty comets, that silently wing their way through the immensity of space, to come in contact with this earth. But hitherto we have been protected, and the dreaded events arising out of

man's fears, have passed away as though these monsters had never crossed the path of our earth, and thus we see the Almighty power of God displayed in the vast and mighty machinery of the universe being controlled and governed by laws as immutable as God himself. If we cast our eyes over the wide expanse of the ocean, and see its roaring and foaming until the waters become like mountains, and appear as though its mighty power would no longer be controlled or confined to the bed or depths of the ocean, yet its bounds are fixed, and its mighty power controlled, by him who ruleth all things; and in the miracle of Christ, we see that power displayed which was given to him by his Father, so that the people said the winds and waves obey him. If we look into the whole expanse of the animal and vegetable kingdom, we here see the Almighty power of Jehovah displayed, from the mightiest monster that floats in the mighty deep, to the tiniest insect that basks in the sunbeams or that sports in the waters, all show forth his Almighty power; from the mightiest giant that strikes his roots far and deep in the forest, whose strength defies the winds of a thousand years, to the lowly forget-me-not, shows forth his Almighty and Supreme power; but above all things in creation, man is the noblest work of his hands, since he is made as durable as the everlasting hills; and though worlds may change their appearance, and complete the work required of them—though the stately oak of a thousand years' growth may decay and crumble with the dust, yet the immortal part of man will still live, will still be in existence, and will endure for ever and ever—when ten thousand times ten thousand years have rolled away, the almighty power of God will still be displayed in the formation and protection of the immortal part of man. And yet man would make us believe that his power is divided, and not supreme. But thinkest thou, O man, that he who rules supreme over the heavens and the earth, would suffer his power to be divided, or allow anything to exist that was not of his ordination? Thinkest thou that he could not crush in a moment of time any being or monster that defied his power? Yea, the doctrine taught by Christ is, that he so watcheth over us that the very hairs of our head are all numbered, that even a sparrow falleth not to the ground without his notice; and would such a being allow any power to exist in the universe which was not in accordance with his decrees? No power can withstand his will, no being can exist without his Almighty power. And

thus we believe God's power to be Almighty, Supreme, and undivided.

THIRDLY.—We shall dwell a few minutes on the absurd doctrines which teach or set forth the existence of a devil or eternal torment.

The existence of a devil, with power to thwart God's will, and overthrow His Almighty power, is one of the greatest absurdities ever recorded by man. All men are satisfied that evil exists, but how that evil came into existence, and who is the author of that evil, is a question which has agitated the minds of men for some time. It has been ascribed to the Devil at one period, and to evil spirits at another period of man's history; but latterly this evil has been made personal, by making the devil the author of evil, and man, by trying to give an explanation to this in the word of God, has overstepped the boundary-line of truth, and has placed an imaginary being in the word of God, so that that which was before time called an evil spirit, is now called the devil, and powers are ascribed to this being which do not or could not exist. Thus it is when man strays away from the light of truth, and begins to introduce his own ideas, he goes on until, to hide one fault and then another, truth is hidden by mystery and delusion; and thus, by tracing the Bible through, you will find that, little by little, this being has gained ground in the minds of men, until the New Testament is sprinkled from end to end with it, and he is at last brought from the place of purity and holiness, and the immediate presence of God, as a rebellious angel who stirred up war in heaven, and fought with the great archangel and his followers, as you may see in the twelfth chapter of Revelations; and instead of giving us his origin at the onset, we are kept in the dark as to the origin of this devil, until the apostle's days. It is rather strange that none of the prophets of old should give us his origin, as they were continually in communication with the angelic world; but they, we believe knew nothing of such a being, with the Almighty powers ascribed to him; so mighty that he is said to take Christ up into an exceeding high mountain, and show him all the kingdoms of the world in a moment of time.

I should like to know where this exceeding high mountain is in our day, where the devil could take Christ, and shew him all the kingdoms of the world. It is wonderful what education can

do for us, and what absurdities we are taught to believe in. We read time after time these absurd things, without even bestowing one thought on the possibility of such a thing. Let those who deny that the scriptures teach an individual devil, with Almighty power, tell us if any power but Almighty power could stand on one side of our globe, however exceeding high the mountain, and shew Christ the kingdoms of the world on the opposite side of that globe. Or, could any but an Almighty power place the body of Christ on the pinnacle of the temple. It is very strange that other history does not make some mention of this memorable event; for, if it was done by open day, it would have created such an uproar in the city of Jerusalem, that it would have spread far and near.

Another strange thing is, that the devil should have the impudence to tell Christ such a lie, when Christ knew that the kingdoms were none of his. Does it not appear strange to you, O man, that believeth in Christ being one and the same being with his Father, for in very deed you make the devil to tell God this lie, which would be no temptation at all, since God (or Christ, whichever you believe) would know that they were not his to give? Does it not appear ridiculous to you? To the mind of any thinking person it is worse than any Robinson Crusoe tale ever invented by man. There are many more absurdities connected with this fable, such as being bound in chains under darkness, unto the judgment of the great day, and yet going about like a roaring lion, seeking whom he may devour. This is something like the story of Bel and the Dragon, in the Apocryphal books, where Daniel killed the dragon, by giving him pitch and fat mixed with hair, to burst him asunder; and if the translators had authority to take away the fabulous from the Book of Daniel, they ought to have taken this fable from the New Testament at the same time.

The doctrine of a Devil appears to be much firmer established in the minds of men than the doctrine of eternal torment, since but few will stand up in favour of it. One reason is, I have no doubt, the difficulty of reconciling this with the justice, mercy, and loving-kindness of God; and therefore the advocates of this doctrine shrink from contending for it, as all are willing to believe that God is just and merciful. But where is the justice of God displayed in the doctrine of eternal torment in hell-flames. It is absurd and ridiculous to suppose that a God of loving-

kindness and tender mercies should send any of his helpless creatures to a place of such horrible torture as described, and to punish us for what our forefathers did in ages which have long past into the abyss of time. It is contrary to justice, reason, and humanity; for what right have I to suffer for Adam's fault, in eating of the forbidden fruit? What right have those who have never heard the name of Christ to suffer because they do not believe in him? What justice would there be in casting into this terrible place of torture those who are by circumstances over which they have no control, placed in the midst of vice and immorality? Let us look for a moment into the lowest classes of society. We see the young and helpless infant listening to the parent as it lies on the lap, and it is continually hearing curses and oaths from the lips of its parent, and almost the first words it lisps are words which would shock the more intelligent portion of the human race to hear; and, as it grows up step by step, it is taught by the examples by which it is surrounded, to indulge in all kinds of vice and immorality, until that which to the mind of the educated would appear of the most evil nature, but to this child of the poor it has become a pleasure, yea, it has become so familiar with that which others would call evil, to him it is good, and therefore he with pleasure seeks to indulge in vice, and grows up ignorant, vicious, and immoral. But had this child been trained in the path of virtue and morality, he would have been very different; his passion for evil would have been held in check, he would have been taught to shun the evil and cleave to the good; and is this child, made evil by the circumstances which surround him, to suffer equally with the vicious and immoral who have been taught right from wrong? Is there no excuse for him, no pity in the breast of Him who is too wise to err, and too good to be unkind? Yea, the religionist of the present day hold and teach that he who is guilty in one point is guilty of all, and that this child of God, this ill-clad, unlearned immoral, and therefore despised creature of God's creation, is condemned to eternal torment in hell fire, and therefore must suffer equally with that creature who hath been surrounded by everything that was calculated to make him good, virtuous and righteous. Dare we charge God with such injustice? The Scriptures plainly teach a different doctrine to this, though they also teach the oppressive and delusive doctrine of eternal torment in hell flames, or fire and brimstone. Of the absurdity of material fire burning spirit,

we need only refer to the angel that appeared to Manoah and his wife, who passed through, or ascended in the flame of fire kindled on the altar by Manoah and his wife. If a material fire, it would in time burn out, and therefore would not be eternal; and if eternal fire be the punishment awarded to the wicked, it could not be in accordance with the deeds done in the flesh, which Scripture plainly teaches, for if the punishment be in accordance with the deeds done, it must be of greater intensity in some cases than in others; and it must be of longer duration in many cases, and shorter in others, and therefore eternal torment with the Devil, in fire and brimstone, is absurd and oppressive, and not in accordance with the justice, mercy, and loving-kindness of God, and therefore does not exist.

FOURTHLY.—I shall next show the absurdity of that doctrine which teaches a resurrection of the mortal body of man.

The Scriptures plainly teach that, to be absent from the body is, to the Christian, to be present with the Lord; and many of the professed followers of Christ will teach that sudden death is sudden glory to believers in the doctrines they teach; to the unbeliever, banishment from the presence of God for ever and ever, and punished in eternal flames. And yet, there is a day which is to come, when heaven shall give up the dead to come to judgment—hell is to give up her share—the graves are to give up the bodies of the dead—the sea, also, is to give up her dead, and all that are living on the earth are to be changed, and the righteous to meet Christ in the air, so that all that have ever lived on this earth are to be gathered together—the bodies from the earth and sea, the souls or spirits from heaven and hell. Now, it is calculated by scientific men, that the inhabitants of the earth which have lived upon this globe in the time given in the Bible, would amount to five persons for every square foot of land on the whole globe; therefore, much that once formed the bodies of men has been made into bricks, or formed into stone, absorbed by the trees and fruits of the earth eaten by man, and so assisted to form the bodies of other men; they in their turn have mouldered into dust and formed parts of others; the vapours of the body have flown off into the air, formed clouds, and drifted hither and thither; portions again descended to the earth with the water, and drank again and again; portions taken up into our bodies again fly off and evaporate. Those in the seas have been eaten

by the fish, the fish again eaten by other fish ; to bring about this resurrection of the body—flesh, bone, and sinew—we should be such a medley, such a mixture, that it would be impossible to discover what part deserved to suffer most, since one man's body may form parts of thousands more. Christ's body ascended to heaven, but it never went through decomposition. It is the spirit that returns to God, who gave it, but the body is of the earth, and therefore returns to the earth. But we are told that the bodies of all must stand before the judgment seat of Christ, and before him shall be gathered all nations and all that have lived, and all that will live hereafter must be gathered together. Suppose the world to have existed six thousand years, and there has been five buried to every square foot, or 1,238 to the square rod, scarcely sufficient for ten graves, so that each grave must contain one hundred and twenty-eight persons ; thus, it may easily be calculated what will be the number in two thousand years hence, supposing the resurrection to be at that date, so that at the least there would be seven persons to every square foot. How are these bodies to stand on this earth ? They would have to stand seven one above another, supposing one person to be able to stand on one square foot of ground, which would be impossible. thus much for the absurdity of the resurrection of the mortal bodies of mankind.

FIFTHLY.—The absurdity of heaven or hell being our portion immediately after death.

The teachings of the present day are, that those who have been to hell or to heaven for thousands of years, are to be brought back to be arraigned before Christ, to see and judge what they deserve, and to be sent from thence to be rewarded accordingly ; and thus, those who are in heaven may have to change place with some that are in hell, and this would tend to prove that God was not omniscient, that he has not so much wisdom as man, for before we, as Englishmen, condemn any person to his punishment, we are expected to give some proof of his guilt, and so judge him before we condemn him. But some persons tell us that the souls of men are held in reserve, in a place called "Hades, or the World of Spirits," and are kept in bondage and left to roam about at their leisure until the judgment-day. But this is absurd, for if the spirit returns to God, who gave it, all must return, since he gave all our spirits ; and thus, why not consign men at death to

their reward, and so let them suffer according to their deeds. Divine Revelation in our day, declares that all are purified and pass by progress from sphere to sphere, and as they become pure and holy, so are fitted for the company of holy angels, and are purified from all evils, and that the blood of Christ shed for all mankind, availed for *all*, and so delivered them from the curse of eternal death, without an hereafter existence, so that the resurrection is a resurrection of the spirit from one stage of happiness to another.

And thus it was with the poor man spoken of by our Saviour; he was in a happier place than the rich—he had progressed to a higher or happier place. Thus Paul tells us of a third heaven. Christ says "In my Father's house are *many* mansions." Samuel said to Saul "Tomorrow shalt thou and thy sons be with me." And it is rather strange if the Witch of Endor had the power to call the spirit of Samuel from heaven or hell. It is more generally believed in this day, that the soul of Samuel was in this place called "Hades, or the World of Spirits," and the word "Hell," so often used in the Scriptures, is now acknowledged to mean "Hades," or the invisible world. The last new translation of the Scriptures in America, has adopted this word. Josephus believed in a place of this kind, and tells of regions where the wicked are under the direction of angels, and receive temporary punishments; he also speaks of a happier place, called "Abraham's bosom," where, under the direction of holier angels, they sing hymns and praises to God; and no doubt this was the place described by Christ in his parable of the rich man and Lazarus. David speaking of Christ, says, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." It is evident that Christ's body did not see or undergo any corruption, since his mortal body rose on the third day; and it is also plain that he did not go to that hell of fire and brimstone spoken of by those who are the professed followers of the meek and lowly Jesus. It is now acknowledged not to mean hell, but hades, as before stated, by many of the most learned divines of the day. Thus we can understand the words of Christ, "Except ye become as little children, ye can in no wise inherit the kingdom of heaven," and so stript of all worldly-mindedness and every evil, and thus fitted for the enjoyment of happier and holier regions; thus, it is necessary that we should be purified and made holier, or heaven itself would be no enjoy-

ment to us, but only increase our unhappiness by being placed in a position we were not fitted for, and thus the necessity for purification and being cleansed from all unrighteousness; and thus we believe that heaven or hell immediately after death, as taught in our day, is absurd and contrary to Scripture.

SIXTHLY.—We will next consider and examine the principles advocated by the members of the Great Organization.

The first we will glance at is Justice. The eighth command or rule laid down as a guide to its members is as follows:—

“Administer injustice to no one, neither despise those who may appear inferior in thine eyes, but remember that the Lord who is thy God, is their God, and ye are of one flesh and blood.”

And thus it may be seen that, if its members keep in remembrance this command, given from heaven as a guide, they will cease to do that which is unjust, or do wrong to their fellow man either in word or deed, and not despise those who are beneath them in station, wealth, or abilities, but will learn to love all as God's creatures, remembering that we are of one flesh and blood, however we may look with contempt upon others; and though we may think and feel ourselves superior to others, yet, in the eyes of God, we are the same family, of the same kindred, and one common Father watches over us, and in a few fleeting years will bring us to the dust where all men are equal; for though we may be entombed in the marble sepulchre, or our bodies preserved by embalmment, yet all that remains of our bodies is dust, and here we meet on the same level the king and the peasant, the bishop and the prelate, the oppressed and the oppressor, the wealthy and the poor wretched and ill-clad person who, half-famished, walks our streets, and through the curse of poverty is looked upon with contempt, and despised by those around him, whom the rich shun as if he were a reptile, and the priest looks upon him with contempt, yet, in the estimation of our common Father, the ever-living and true God, all are equal, and he has ordained that they shall all meet on the same level, their bodies shall return to dust, but their spirits to God, who gave them.

Charity is another principle set forth by the Organization, which may be seen in the rules or commands before alluded to, viz. :—

“Love thy neighbour, and be charitable and compassionate to all mankind.”

If this was observed and fully carried out, how much happier mankind would be ; this world of plenty would become a paradise, mankind would labour in harmony and love for each other's welfare, and not, as now, be divided into classes and sects, each seeking their own happiness to the detriment of others ; thus, one of the objects the Great Organization is instructed to labour for, is to establish this principle in the minds of the people, not only of this land, but in all others, and thus unite mankind into one holy bond of love and brotherhood, each looking upon his neighbour with charity and loving-kindness.

Truth is another principle which must be established in the minds of men, for the time has now come when truth can be known from error, in which we have been long enwrapt, caused by falsehood and delusion, placed in our hands by those who corrupted that which is set before us as our only guide to salvation, and thus made self-contradictory and delusive, by setting forth opposite doctrines, teaching one thing on one page, and the very opposite thing on the next page ; yea, even in the same chapter contradicting itself. One of the duties of the Organization is, to lay bare this corruption, expose falsehood, and establish truth, by setting forth before the people Divine Revelation, as a guide to happiness in this world and speedy rest in the world to come, and so teach the people to be charitable and believe in the truths set forth, and follow out the merciful doctrines and precepts laid down as their guide, and thus establish loving-kindness amongst mankind, with the fear of God, and belief in the Redeemer as the Saviour of mankind, who gave himself a ransom for *all*, without exception, and that he who ascended to heaven in the presence of his disciples, shall descend to the earth and reign supreme over all the kingdoms of the earth, for ever and ever. But before this period, the earth must be cleansed and purified, and a people prepared to receive him, so that his reign will be a reign of peace, happiness, contentment, and everlasting enjoyment ; and this time is far nearer than many anticipate, for the troublous times have already commenced, and nation is rising against nation ; wars and rumours of wars are the order of the day, and the Great Universal Organization is now called upon to use all her efforts in seeking out and gathering together those who are decreed to pass through scenes of strife, bloodshed, and destruction unscathed and uninjured ; and whilst others are wandering to and fro in confusion and despair, they will receive

protection from heaven, by being directed and protected by the messengers of heaven, and so fulfil those words which declare that "Angels shall gather together the elect from the four winds of heaven." But think not when we say *elect*, that we shut out any portion of God's creatures; they are the elect who are willing to believe and be guided by the instruction given from on high. Those who reject the instruction diffused amongst them as a guide, reject the means of salvation from the calamities portrayed, therefore take the responsibility on themselves, and cannot charge God with injustice, neither lay anything to the charge of the Great Organization, since all that can be done in the shape of warnings issued through the press, have been done, but still a great and mighty work lies before them, by doing all that lies in their power to spread those warnings far and near, ere the few days of tranquillity left to us are past, and confusion and distraction take hold on the people. Let us do the duty intrusted to us to the utmost of our capabilities, and leave the result in the hands of Him who hath declared, "To that man will I look who is humble and of contrite heart, and that trembleth at his word."

Hoping these few plain remarks may be made a blessing to those who hear, and those who may read, is the sincere desire of the writer.

DELIVERED BY

T. C. STRETTON,

In behalf of the principles advocated by the Members
of the Great Organization, founded by the Spiritual
Circle, at Nottingham, May the 4th, 1857.

J. G. H. BROWN,

MEDIUM.