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near Matlock to state that it is most ridiculous, r written by a profes r write it over to be to it if he thinks we orth his while or not nothing but assertion s to prove them, and ague foundations, and ague the most taby accusing him of eren udulent falschoods, i ubt he will reply a ashamed of yourself

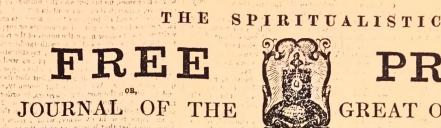
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A NEWSPAPER ISSUED FORTNIGHTLY,

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

No. 19, Vol. 1.

valution, and correlerated and

SATURDAY, NOVEMBER 3, 1860.

PRICE ID.

THE AGE WE LIVE IN. HOW ITS EN-LIGHTENMENT IS BOASTED OF BY THE WITTY SELF-KNOWING CRITIC AND SCEPTIC, WHO, IN REALITY, SHRINK FROM LIGHT BECAUSE THEIR DEEDS ARE EVIL, AND THEY LOVE DARKNESS.

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WE have already past 1860 years of the Christian dispensation, and are now about to emerge into the last forty years of the nineteenth century; and if we carefully examine the history of every age which has passed since the advent of Christ upon the earth, in what shall we find have the masses of the people been enlightened since the days of the apostles? Has the enlightenment they boasted of in every age been conducive to the happiness of the great masses of the people since the days of the apostles? Have not ambition and selfishness, with a desire for wealth, crept into and corrupted the church, and have the people been any further enlightened in pure righteousness? No.

Have they been enlightened in morality? No. Have they been enlightened in virtue? No Have they been enlightened in the true princi-

ples of charity? No. Have they been enlightened in the fear of God and love to their neighbours? No.

Have they been enlightened as to how they might avoid crime and its consequences? And the answer is again-No.

And if these questions are applied to the people of every age, from the days of the apostles to the present, the same auswer must be given. Then why has every age been the boast of its people for the light made known unto them in it, and why should we in the present age boast of our enlightenment when there are thousands of facts to prove that in every age down to the present, the people have become more dark in knowledge conducive to their happiness-more base, and less refined ; and more prone to vice as age after age has rolled on. And now, at the close of the nineteenth century, enlightenment is more boasted of than it has been in any other age.

We would now ask. in what are the people enlightened : for, no matter whichever way you turn, or with whomsoever you converse, if the topic of your conversation should chance to be on the the things which the persons you are conversing with do not understand, they shrug up their shoulders and say, it is the height of folly to harbour such ideas in this enlightened age-the nineteenth century; and so, no matter whatever your ideas, belief, or principle may be, if they are not understood, or should be different to the ideas of the parties around you, you are called superstitious, ignorant, or a deluded man, who, not being satis-tied with being deceived himself, wishes to deceive others. But we are too far advanced in science in this age, say the knowing ones, to be so imposed upon or deceived. Thus if you talk of spiritual gifts, they are ignored; if you speak of the discerning of spirits, you are ridiculed and shrunk from ; if you profess to believe in spirits or pro-

phecy, you are despised and treated with contempt. And again, if you doubt or question the different professions of religion, and the authenticity of the scriptures, you are looked upon as an infidel blasphemer and an outcast, and are therefore spurned with contempt ; and yet the very persons who so treat you for advocating and proclaiming a belief in such things, boast of the knowledge they possess through the enlightenment which has manifested itself during the progress of the nineteenth century. And now we will shew to what extent the people generally have been enlightened, and then leave our readers to say whether the enlightenment has been to their benefit or not.

We have shewn above that they have not been enlightened in morality, virtue, truth, justice, or righteousness, and we shall now shew by our questions and answers in what they have been enlightened.

Have the people been enlightened in ambition and power? Yes.

Have they been enlightened as to how they can oppress their neighbours? Yes.

Have they been enlightened as to how to become hypocrites, and perform the grossest hypocrisy ? Yes.

Have they been enlightened as to what extent they can defraud and deceive their neighbours? Yes

Have they been enlightened as to how much they can prey upon their fellow creatures by usury and other fraudulent means? Yes.

Have they been enlightened in the system of plunder, by trade, traffic or common theft? Yes. Have they been enlightened by the art of false-

hood, craft, cunning, and duplicity, to the detriment of their fellow creatures ? Yes.

And are not the generality of the people prone to cling to all the above vices sooner than follow out the paths of justice, truth, and morality? Yes.

And are not these very persons they who boast of this enlightened age, and of their own wisdom and understanding? Yes.

And we unhesitatingly declare, and are prepared to prove our assertions, that the very persons who boast loudest of their enlightenment, learning, wisdom, and understanding, are they who are the most ignorant and dark in all matters concerning their present and future welfare.

Firstly .- Because they ridicule and ignore everything which they do not understand, and which they are told by their rulers, teachers, or employers, is wrong in the sight of God, and displeasing to them.

Secondly -- Because they smother conscience with every moral virtue, regardless of truth, jus-tice, or conviction, rather than give up their early taught notions, or offend those whom they believe to be their superiors.

Thirdly .--- To suit their own interests, they will change their creeds and principles of religion to suit those from whom they anticipate favours.

Fourthly .- And because they are too blind to see the errors under which they labour through the duplicity of their rulers, teachers, employers, or those from whom they expect favours.....

Fifthly .- And because, though they have read the Bible from their youth, they have not discovered the contradictions, absurdities and immoralities it contains.

PRESS:

GREAT ORGANIZATION.

Sixthly .- And because, although these corroptions are pointed out to them, and English ecclesiastical history brought forward to prove them, yet they will not believe them to be corrupt, but treat those who attempt to shew up their corruption with scorn and contempt as blasphemers.

Seventhly -Because, with all the contradictions and corruptions, they declare the Bible to be the pure word of God, because their clergy or superiors tell them it is so.

Eightly .- Because they cannot see that it is the interest of the clergy and teachers to tell them that the Bible must all be believed and observed to insure salvation.

Ninthly .- And because they believe in the Devil and everlasting torment in hell fire, as preached to them by their clergy, who, with this threat, keep them in ignorance, that they, the clergy, may live upon the earnings of the people, who cannot see the craft and duplicity of their said teachers.

Tenthly .- Because, though the people profess to believe the scriptures, they ignore and deny its teachings, and do not believe that Christ died for all, but that some must suffer eternal torment; though Christ said, and the scriptures prove it, that he came to the world to save all mankind from their sins, that all might, through his blood, have everlasting rest and glory.

From the above, and other causes of unbelief and prejudice, we have proved and can further prove, that they in England who chiefly boast of their enlightenment are the persons who are the most ignorant and dark on all matters concerning their present and future welfare ; while, in their prejudice, bigotry, unbelief, ignorance, and self-interest, will scoff, jeer, ridicule and ignore, everything which their early-imbibed notions are opposed to : and though they boast of enlightenment, they would sooner condemn any subject which their narrow minds cannot understand, than act with pure wisdom, and investigate it; and yet they profess to believe the scriptures, boast of their learning and their enlightenment, but will not take the apostle's advice, and prove all things, and hold fast that which is good. No. The people generally are so absorbed in oppression and money grubbing to accumulate riches, wealth, affluence, and power over their fellow creatures, until. in their extreme ignorance, they sacrifice every other principle of justice, and yet boast of their enlightenment and the enlightened age of the nineteenth century. If such conduct be not ep-pressive, and infidelity of the worst nature, tell us what is.



NOTICE -All letters intended for insertion in this jour nal, must be forwarded to the Editor by the Thursday morning's post immediately following the last date of issue, and no later: and unless this notice be observed, no letters can be inserted in the next succeeding issee.

Holloway, Oct., 1860.

To the Editor of the Spiritualistic Free Press. Sir,—I see that Mr. Camm has replied to my letter, and am sorry to find that it is quite evasive, and there-fore I feel called upon again to review and support my former statements. former statements

I again state and state fearlessly of contradiction, that he statement made by Mr. Camm is false, viz., that the I ugain state and state corriessly or contrast, which the the statement made by Mr. Camm is false, wiz, that the great masses of the people have hitherta been so ingen-ously kept in ignorance of their Ecclesiestical History,? I definition to prove it and company

Section and set of the people gave interface definition and general velocity kept in ignorance of their Reclearestical History, Y I defy him to prove it, and appeal to reason and common sense. I wish to ask Mr. Camm if Ecclearestical Histories are not printed and published, and further, are they not advertised for sale, it is he must admit. Then if they are printed and advertised for sale, an I not at liberty to purchase one or more where they are sold ? cannot I get one or more at any stationers' shop? A knows I can. They may be purchased the all towns by any person either man woman or child, either learned or unlearned, if they have the means. I affirm that I am as free and as much at liberty to purchase food or anything else. He might as well asy that we are ingeniously kept in ignorance of food or clothing, as to say what he has. I therefore challenge Mr. Camm, and defy him to prove his statement.

But again look at the facilities we have to purchase the information in question. Mr. Cassell published a flwork called the Biblical Educator, about ten years ago, in two volumes, they came out in weekly numbers, a posed, they have also been re-issued two or three times and are coming out now, I believe that it has had a very darge circulation. And I can say that these volumes contain all the information necessary on the authenticity, genuinness, and criticisms of the Old and New. Testa-tiont, with en account of the formation of the chains. It hope by this Mr. Camm sees his error. I always think that there are none so bind as those who will not see, and I am afraid. Mr. Camm is one of them, for I cannot conceive it possible for a man to tell a greater falschood than the one in question, which facts prove; -but nothing is too bad for designing men to do. As Mr. but nothing is too bad for designing men to do. As Mr. Okam has been so long connected with schools and schoolmasters, and not scen any Ecclesisatical History in connection with them upon the subject in hand, viz., authenticity, genuineness, &c., of the Old and New Tes-tament, he perhaps still remains ingorant to a great lextent of them, at least one would infer thathe was from what he has written. I shall therefore name a few works upon this subject for his perusal, and I hope he will read them. Bagster's Comprehensive Bible I should think he has read, and with that I would advise him to read Lardner's works on the Scriptures, Angus' Bible Hand Book; Bible, and its History; Bible, what it 4s., &c.; Paley's Evidences of Christianity, Dr. Hore Pau-Inae; Parter's Biblical Criticisms; Newcomb's Historical Views of English. Biblici, Our.English. Bible; Jones on the Canon; Wadsworth on the Canon; &c., and to

Annals of the English Bible; Our.English. Bible; Jones: on the Canon; Wadsworth on the Canon; &c., and to be guided by reason not prejudice, and to act as a man. Mr. Camm in his reply instead of trying to defend his own statements he tries to attack mine and to shun the subject at hand, what turning and twisting on purpose ito lead men astray. He challenges me to find a copy in a thousand houses. What has that to do with the question? It is not what they have, but what they might have, so that it is but merely begging the question; it is therefore not worth notices.

Have, so that it is out metery begging the question, it is therefore not worth notice; He next says that I confound Ecclesiastical History with the Bible, which is false, as any one-may see. I shall therefore leave this part to the judgment of the readers and pass on to the other part, wiz, "that the masses have been taught from, their, infancy, to believe that the book on which they must build their faith is the burse word of God without corruntion, and all persons pure word of God without corruption, and all persons who have dared to doubt this or have ventured to inves-tigate and to think for themselves, have always been pur tigate and to tank for incussives, neve anyways been stigmatized, by the Clergy of every denomination, and their ignorant followers, as sceptics, infidels, heretics Sec." I should be very glad if Mr. Camin would tell me plainly what he means, for he's says in 'one'place_* all persons who have dared to donbt this, and investigate and premity since dared to donbt this, and in vestigate and think for themselves, are stigmatized as seepice, infields, sc.". Then at page 14 of this leader the says that Bar-ster's Comprehensive. Bible is in the hands of hundreds of ministers' and teachers of the people.' for if we're scorrestly informed is a given to them at their ordination. (Chese things being so, that hundreds of ministers no doubt of various denominations, knowing these things, how can they stand, &c." How will no reconcile these statements. First'he says (mark) all persons who have bisen to donbt this and investigate, &c." are istigmatized Statements. It's no says (mark) an persons with a daved to donb this and investigate, & or veri stigmatised as infidela, sceptics, horation, & or i Lorther second place he tells that hundleds of clergymen of various denomin-stions know these things, that they have ventured to in-vestigate and to think for themselves, yet they never have yet been as stigmatised. We member Mr. Chinn says all

yet been as sugmatised, bittemember Mr. Chaim asystall personstruct throw soil 5 or with bitti hum. switcherd I shall therefore leave this part and let the reader form his own conclusions, and pass on to notice the ac-count he gives of the Old and New Testament books. I would just add that the passages and the manuscript copies herefors to, show very plainly that all is not right with Mr. I bit quite without to may make the write-aminted with Evolutions to make the write-Ight With "I is quite writer to any man the vise a quainted with Ecclesiastical History that the writer endeavours as far as possible to lead the reader away from the truth, with great swelling words.' Heidods not begin like an honest man, heidogs not weight eridence hat jumps to conclusion without acidones umps to conclusion's without evidence. adapont

Mr. Camm after making a few introductory remarks which I have already shown are false he endeavours to

ridicule the scriptural account of the immutability of God, then to the subject of the Lecture, the authenticity of the scriptures, as follows:-"We will now hasten be onquire and determine whether Divine revelation is now necessary by examining into some of the ancient manuscripts and translations of the scriptures, and hastly into our authorised version, and them why God knew from all eternity that divine reve-Shew why God knew From all eternity that divine reve-lation would be necessary again previous to what is, called the last great day of God Almighty. "Here he tells us the object he has in view, and his divisions which are two, which we shall next notice. "First then we would observe," says Mr. Camm, "it

"First then we would observe," says Mr. Camm, "it would scenn that according to the 22nd chapter of the second book of Kings, and the 34th chapter of the second book of Chronicles that there was only one book of the law known, and that had been entirely lost, and was again accidentally found while the workpeople were repairing the temple, under the reign of good king

Josiah." Why commence here, "there is a reason," he says, "that there was only one book of the law." I should like to know wholtold him so. The scriptures do not, and I think reason does not, but it suits Mr. Camm, as he-wants to make the scriptures as had. as he possibly. can

It is not a valid objection against the supposition that there were a number of copies of scriptures in existence, because Josiah in the early part of his reign did not know of such a work is the Pentateuch, for the solitary yong the was found in the rubbish of the ruined temple was, probably, the, astograph of Moses. Though the yong king amongst the corrupt men of his father's court had never seen the law of Moses; that is no proof that bios men annogst the citizons and peasants were des-titute of copies of it. After the monarchy was estab-lished, it seems to have been the custom of successive courts to keep historians, who were generally prophets, whose office it was to make correct records and authentic annals of the policial and religious events of their times, 2 Sam. viii. 17, and 1 Kings iv. 3, It is highly probable that the Hebrew documents which were possessed by the Jews in Babylon, were transcripts of works which had long been preserved as sacred books in Solo-mon's temple; What we know of the literary and religious, customs of the ancient nations would lead us to religious, customs of the ancient nations would lead us to infer that the Jows would be likely to keep such impor-tant archives in the temple. It is the common opinion of literary Jews that all the anthors of the Old Testa-ment documents, did deposit their autographs by the ark, in the holiest of all. The priests, as was customary among all nations of antiquity, were likely to be the guar-dians of the national literature, Deut. xvii, 18, and xxiv (24-26, Joshua i; 9, and xxiv, 26, 1 Saml, x, 25. All these scattered bittes are in full consistency with the statements (24-26, Joshuh i; 8; and xxiv; 20, 4 Sami, x, 20. All nesses scattered hints are in full consistency with the statements which assert that the Jews before the couplivity, attended to the preservation of, their sacred writings. In conclusion their from the above particularis, are first; that the Jews would have at the time the antograph first; that the Jews would have at the time the antograph.

nrst, that the Jews would nive at the time the autograph copy was found in the (dempic), a number of copies of the scriptures amongst the citizens and peasants, which would be kept for their own private use. Secondly, whether they had or not there is no doubt; but that this would be kept for their own private use. Secondly, whether they had or noi there is no doubt, but it that copy was the autograph, so that there is no room to suppose that hey were corrupted before this time. From the days of, king Josiah, to Christ, oppies, of the scrip-tures became numerous and were corrected by a standard copy at Jertisaleth, till it was raken by Titigs, when it was carried to the royal place of Vespasian at Rome. This carried to the royal paized of Vespasian at Rome. This brings us down to the year 70 after Ghrist, so that up to this date, we see that they were corrected by a standard copy. I shall, therefore conclude this letter, and am willing to go forward to the present time, and prove what I have before said, that the scripture contains the pure word of God, for tritth will prevail. I start 1 down

anylust sino Yenerality of the people prou above vices somer thun folio JOHN WARD. puths of justice, truth, and merality

To the Editor of the Spiritualistic Free Press.

Sir, IT was in hopes Mr. Ward would have been as good as his word if he had ventured another epistle in your columns, and bave been honest enough to have your columns, and have been honest enough to have acknowledged, the many errors, ipointed out to him, as contained in his former letter, but, such I am sorry to find is not the case, how often do we see ignorance and ambition go hand i'm hand to getter. I what wi pisy its the teachers and preachers see the people cannot find an aller advocate for them erumbling shattered cause, than Mr. Ward shews himself to be, the her to be the shere of the shere

Let us examine whose se, his or mine, In his me with exasion and falsehood. me with exacion and falsebood. Let us examine whose statements are evasive and false, his og mune. In his former, letter, he declared, "that Ecclesiastical History was circulated in nearly all schools and libraries," and given as rewards to scholars." I denied this assertion, "gifenias rewards to kaholara." D denied this assertion, and challenged him to find one copyoni an average in any one thousand houses or families excepting in the affluent and learned, and now, how does he defend his statement? hot by recearing it, but by stating "that sich 'workd'are printed and advertised, and all persons are it diberty to purchase if they have the means; it is not what they have says he, but what they might, have,", I will leave your, readers to decide who evades the question and flashifts, themeltes, he or I. In his next plaragraph, 'in 'order to hide the ignorance he displayed in his for-mer.leator, he confounding the Bible itself with Ecclesi-castion History, he gives a gatology of works, in. Which astical History, he gives a catologue of works, in which he confirms without statements, that the great masses of the people had been kept in ignorance by the clergy, by hisitelling us that some had 'only been 'mblished about ten yeurs, had then forsooth, not by the clergy,

but by Mr. Cassel. But I would observe that in all the works he names, no matter who the authors or publish-ers were, although they may contain authentic account of Ecclesiastical History, yet those accounts are inra-iably glossed over by garbed statements or supposition, written so as to draw away the minds of the reader from the facts alduced; so that notwithstanding the many interpolations, designed alterations, mystifications, and corruptions of the various manuscripts, as well as early printed editions of Scripture; it's made to appear byth gloss, that they do not alter them, but that its genuin-mess is inviolable. What is this but ingenuity, duplicity, and cunning on the part of the writers, in order to keep the ignorant anducultinking, still in ignorance? Now if as we are told there are 50,000 differences in the various manuscripts now in existence, what human mind ean determine what that language was in the original man-uscripts, which have long since been destroyed, as de-lared in divine revelation, and corroborated and con-firmed by ancient history; which history does not recou-done manuscript to be now in existence of an earlier day than the fourth century. Now if supposing a book on any subject, of any modern author contains og contradiction, is not that book and its author contains or looked upon with suspitoin? again, if any of the pop men under Mr. W's superintendence were to mae a wrong "mash," or a few retrograde motions of their loom would be not poince upon the individual, and say hat the work, was spoilt? which in fact would be correct But the Bible, with is 30,000 errors or discrepaneise, we are told, does not alter or destroy a single doctine of revealation, or enfectbles the obligation of christian day, or falsifies an historical fact in the lives of the Patriarch, Prophets, Christ. or his Apostles, but that the book is still genuine!! What thinking mind coold believe this but by Mr. Cassel. But I would observe that in all the revelation, or enteepies the oblightion of christian duf, or falsifies an historical fact in the lives of the Patriarch, Prophets, Christ. or his Appstles, but that the book is still genuine!! what thinking mind could believe this or what human mind can determine this? Can any thing short of modern divine revelation do this? away then with the puny trash of Mr. Ward, and the comment made by any author, in order to hide truth. Strip as-cient Ecclesiastical History of all the superfluous matter, added by the different authors or publishers, and it the leaves bare the unmasked traths, as contained in the leaves bare the unmasked traths, as contained in the leaves bare the unmasked traths, as contained in the leaves bare the unmasked traths, will never alter them. ... He next endeavours to shew a contradiction in th lecture, by me stating that the great masses of the peo-ple have been tangit from infancy, to believe the Bible to be all the pure word of God without corruption, and all who dared to donbt this are stigmatised by the clergy and their ignorant followers as infidels; and then of me stating that hundreds of clergymen of various denomin-tations are aware of their corruption, pay what contra-

stating that hundreds of clergymen of various denomi-ations are aware of their corruption, pray what contra-diction is there in these statements?, have not I stated throughout, that the clergy and learned teachers of the people are the very men, who do know of them, and with-hold that knowledge from their ignorant followers, in the way and manner above stated, and by stating they are all the pure word of God; and if any person should be the or pression the other the bar word of are bar

are all the pure world of God; and if any person should doubt or question this, they are not only branded as be-fore stated, but stol if they continue to do so, eternal tor-ment in fire and brimstone, with the devil and his angels, will be their certain forture doom. In Mr. Ward's next paragraph, he again tells a gross falsehood, he states that I ridicule the Scriptural account of the immutability of God, all who read the lecture in question, or any of the works published by the Notting-ham Spiritual Circle, will see that the Scriptural account of God's immutability, is shewn forth inviolably, in de-flance of rall those passages of Scripture which denies it. fiance of all those passages of Scripture which denies it

finnce of all those passages of Scripture which denies it, and which alsa are many. Mr. W. next in a long unintelligible peramble, si-tempts to deny the account given in 2 Kings, xxii., and 2 Chroh: xxiv., by bringing forward a number of mag-instions of suppositions. But if we are to be allowed to give way to these, one person may suppose one thing, and another person another thing, without end. But who is to determine after all, who supposes right? one persou might say, he supposes the moon to be made of green cheese, but who would believe him? neverthe-lessi if I were to inducing a na supposition. I could almost of green cheese, but who would believe him? neverthe-less, if I were to indulge in a supposition, I could aimst as soon credit this, as to suppose that "pesants," (I sup-pose he means pensants) in that age, possessed a copy of the Pentatench. A little further down Mr W's per-amble, in the face of these suppositions, he states that the prisets, (not the pensants,) were the likely guardiage of the national literature, among all Nations of antiquity. the priests, (not the peasants,) were the likely guardians of the national literature, among all Nations of antiquity. And again, it is the opinion, he says of literary Jews, that the authors of the Old Testament documents, depos-ited their autographs by, the ark, in the holicst of all I think, if (there is any trath in the accounts given in 2 Kings axii, and 2 Chron. xxiv, there could be but few of these documents, either in the hands of peasants, of in the boly of holics at that period, for even Hillsiah the Thigh priest, (who alone could enter that place.) was no aware of such a document being in the temple, till the one was found, as described in the chapters in question. So much for Mr. Ward's suppositions.

one was found, as described in the chapters in question. So much for Mr. Ward's suppositions. He next quicks a passage ont of my lecture, which 1 presume he takes for granted is correct history, and then tells us he has brought us down to the year 70 after Ohrist, and then concludes, not by answering the que-tions, or contradicting other assertions made in my let-ter, but by stating he is willing to go forward with his rigmarole to the present time, and shew that the Scrip-tures contain the pure word of God. If he means that some parts of Scripture is the pure word of God, and that others are corrupted, as declared in divine retel-tion, and confirmed by Ecclesistical History, he may save himself the trouble, because I believe is to be so: but if he means that he will shew that it is all the pure

ord of God without con a with the broken lir anuscripts for the first seven, or ten hund then he will set him ed divine of any der ending the lecture in main to him is, that he etter, and not to medd best read, he has though to allow those whose int to keep the unlearned dirty work, for if they write certain Mr. Ward that he is not able to do

Quorndon, Oct. 20th, 18

WB. BEARD'S . " OBJI THE WORKS OF NSWEBED BY N

To the Editor of the Spi Sir-As you have a account of Mr. Beard take up your valuable s but proceed at once to the "objections" in the my answers to them.

> FIR "On page 106 of th

following words . GABRIEL .--- 'But I a gime has now come wh Governor of the univ his Divine will through people in language w ed, or misundersto tions preparing the warrious and happy kinge salvation of all mauki

"From the above w wwo, or no matter hor shall read Gabriel's r understand those reve Neither can I, or you construction or com expressly declared th misunderstood '; but World of Spirits,' I fin npon receiving insu XXI, J understood fi a separate chapter n each of the five last observations to that words which said, wribed.' From these anderstood Gabriel's misconstrued ' his w misconstructure misconstructur words contained zine" are false."

SEC "On page 44 of 1] at the commenceme persons connected w to establish a new

hold up some alread being declared in a consent to either o been like the revela mon page 45 it i new creed, sect, or f Lord declares that versal faith should existing national la tised in all nations that the only rules observed as a guide and their happines God, with true fait be charitable, kind wards all our fello account of their) f belief.'s) When you establishing, the worship; for you that the Church of not exist under th I read the Book contradict the ab pared with the se ganization must i and confusion, creed, and doeprin of worship for the its members, by the universal oh their charches,

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Holloway, Oct., 1860. To the Editor of the Spiritualistic Free Press.

Sir,-I see that Mr. Camm has replied to my letter, and am sorry to find that it is quite evasive, and there-fore I feel called upon again to review and support my formar statements.

fore 1 reschied upon again to return former statements. I again state and state fearlessly of contradiction that the fearlessly of contradiction that the

I again state and sinte fearlessly of contradiction, that the statement, and by Mr. Camm is false, wiz, that the great masses of the people have hitherta been so ingen-ously kept in ignorance of their Ecclesiestical History V I defy him to prove it, and appeal to reason and common sense. I wish to ask Mr. Camm if Ecclesiastical Histories are not printed and published, and further, are they not advettised for sale y this he must admit. J Then if they are printed and advertised for sale, an I not at liberly to purchase one or more where they are sold ? cannot I get one or more at any stationers' shop? he knows I can. They may be purchased find all towns by any person either man woman or child, either learned or unlearned, if they have the means. I affirm that I am as free and as simeth al liberly to purchase food or anything else. He might as well say that we are ingeniously kept in ignorance of food or clothing, as to say what he has. I therefore challenge Mr. Camm, and defy him to prove lis statement.

Therefore charlenge int. Canin, and dery him to prove his statement:
But again look at the facilities we fnive to purchase the information in question. Mr. Cassell published a (work called the Biblical Educator, about ten years ago, in, two volumes, they came out in weekly numbers, a posed, they have also been re-issued two or three times and are coming out now, I believe that it has had a very large circulation. And I can asy that these volumes contain all the information necessary on the authenticity, genuineness, and criticisms of the Old and New Testa-timent, which an account of the formation of the charlons.
If hoge by this Mr. Camm sees his error. I always (hink that there are none so biln as those who will not see, and I am afraid Mr. Camm is one of them, for I cannot conceive it possible for a man to tell a greater see, and i an array has been a man to de of them, for i cannot conceive it possible for a man to tell a greater falsehood than the one in question, which facts prove; but nothing is too bad for designing men to do. As Mr. -but nothing is too bad for designing men to do. As Mr. : Camm has been so long connected with schools and schoolmasters, and not seen any Ecclesinstical 'History in connection with them upon the subject in hand, viz., authenticity, gennineness, &c., of the Old and New Tes-'tament, he perhaps still remains ingorant to a great Lextent of them, at loast one would infer thathe was from what he has written, I shall therefore name a few works upon this subject for his perusal, and I hope he will read 'them.'' Bagster's Comprehensive Bible I 'should 'think he has read, and with that I would advise him to read Laviner's works on the Scriptures'. Arous' Table think he has read, and with that I would advise him to read Lardner's works on the Scriptures, Angus' Bible Hand Book, Bible, and its History; Bible, what it is, &c.; Paley's Evidences of Christianity; Dr. Horze Pau-line; Parter's Biblical Criticisms; Newcomb's Historical Views of English Biblical Translations; Anderson's Admais of the English Bible; Jones on the Canon; Wadsworth on the Canon, &c., and to

be guided by reason not prejudice, and to act as a man. Mr. Camm in his keply instead of trying to defend his own statements he tries to attack mine and to shun the subject at hand, what turning and twisting on purpose to lead men astray. He challenges me to find a copy in a thousand houses. What has that to do with the question? It is not what they have, but what they might have, so that it is but merely begging the question; it is

pure word of God without corruption, and all persons who have dared to doubt this or have ventured to inves-tigate and to think for themselves, have always been sugaratized by the Clergy of every denomination, and their ignorant followers, as sceptics, infidels, heretics "ac." I should be very glad if Mr. Camu would tell me plainly what he means, "for he says" in "one place 4" all ns who have dared to doubt this, and investigate and persons who have dared to donbt this, and investigate and think for themselves, are stignatised as zeopties, infidis. &c. Then at page 14 of his lecture he says that Bar-ster's Comprehensive. Bible is in the hands of hundreds off ministers' and tekhers of the people' for if we hav correctly informed it is, given to them at their ordination. Cheese things, being so, that hundreds of ministers no doubt of various denominations knowing these things, how can they stand, &c." How will be reconcile these how can they stand, &c." How will be reconcile these statements. First he says (mark) all persons who have dared to doubt this and investigate, &c., are stigmatised wa infidelit septics, the intervise, "Kani Larke second place he tells that hundreds of clergymen of various denomin-ations know these things, that they have ventured to in-vestigate and to think for the meterics, yet they never have yet been de stigmatissd." Behember Mr. Chinn says all

Personalize tenore of the villabilitie hun series of I shall therefore leave this part and let the peaker I shall therefore leave this part and let the redact form his own conclusions, and pass on to notice the ac-count he gives of the Old and New Testament books. I would just add that the passages and the manuscript copies herefors to, show yeary plainly that all is not right within if is units which to only man that is ac-begin like si honest man, heldes mot weighteridenes het begin like si honest man, heldes mot weighteridenes but jumps to conclusions without eridence, stattion Mr. Camm after-making a few introductory, remarks which i likes already shown are false the ondervours to

some of the ancient manuscripts and translations of the scriptures, and lastly into our authorised version, and thew why God knew from all eternity that divine reve-lation would be necessary again previous to what is called the last great day of God Almighty. "Here he tells us the object he has in view, and his divisions which are two, which we shall next notice. "First then we would observe," says Mr. Camm, "it is

"First then we would observe," says Mr. Camm, "it would seem that according to the 22nd chapter of the second book of Kings, and the didth chapter of the second book of Chronicles that the was only one book of the law known, and that had been entirely lost, and was again accidentally found while the workpeople were repairing the temples under the reign of good king Joeiab."

Josiah." Why commence here, "there is a reason," he says, "that there was only one book of the law." I should like to know wholtdidhim so.. The iscriptures do not, and I think reason does not, but it suits Mr. Camm. as he wants to make the scriptures as bad as he possibly

The waits to since the supposition that It is not a valid objection against the supposition that there were a number of copies of scriptures in existence, because Josiah in the early part of his reign did not know of such a work its the Pentateuch, for the solitary know of such a work its the Pentateuch, for the solitary copy that was, found in the rubbish of the ruined temple was, probably, the attograph of Moses. Though the young king amongst the corrupt men of his father's court had never see in the law of Moses, that is no proof that pions men amongst the citizens and peasants were deshad never seen the law of Moses, that is no proof that pions men knonigst the citizons and peasants were des-titute of copies of it. After the monarchy was estab-lished, it seems, to have been the custom of successive counts to keep historians, who were generally prophets whose office it was to make correct records and authen whose office it was to make correct records and authen-tic annals of the political and religious events of their times, 2 Sam. viii. 17, and 1 Kings iv. 3. It is highly probable that the Hebrew documents which were pos-sessed by the Jews in Babylon, were transcripte of works which had long been preserved as sacred books in Solo-mod's templet. What two know of the literary and religious customs of the annient nations would lead us to infer that the Jews would be likely to keep such impor-tant archives in the temple. It is the common opinion of literary Jews that all the anthors of the Old Testa-ment documents, did deposit their nutgraphs by the ark, in the holisst of all. The priests, as was customary among all nations of antiquity, were likely to be the guardians of the national literature, Deut. xvii, 18, and xxxi 24-28, Joshua i, 8, and xxiv, 28, 1 Saml. x, 25. All these scattered hints are in full consistency with the statements, which assert that the Jews before the captivity, attended

in the preservation of their sacred writings, include In conclusion their from the above particulars, are first; that the Jaws would have at the time the antiograph copy was found in the tample in Aumher of copies of the scriptures amongst the citizens and peasable, which would be kept for their own private use. Secondly, whether they had or not there is in 60 doubt, but that this copy was the autograph, so that there is no room to suppose that they were corrupted before this time. From the days of king Josial, to Christ, copies, of the scrip-tures because numerous and were corrected by a standard copy at Jerustelath, till it was taken by Titus; when it was carried to the royal palace of Vespasian at Rome. This carried to the royal paized of Vespesian at Kome. "Inis beings us deform to they year 70 after Ghrist, so that up to this date, we see that they were corrected by a standard copy. I shall, therefore conclude this letter, and am willing to go forward to the present time, and prove what I have before said, that the scripture contains the pure word of God, for truth will prevail, if fight 1 days

And anyther shovenership of the people pron MAN'RHOU'D above vices sooner than folio JOHN WARD. paths of justice, truth, and morality

To the Editor of the Spiritualistic Free Press.

Singler was in hopes Mr. Ward would have been as good as his word if he had ventured another epistle in your columns, and have been honest enough to have your columns, and have been honest enough to have acknowledged the many errors I pointed out to him, as contained in his former letter, but, such I am sorry to find is not the case, how often do we see ignorance and ambition go hand it hand together. I what at "higher is the teacohere and prenchers of the people cannot find an abler advocate for their crumbling shattered cause, than Mr. Ward shews himself to be. I the therefore the there But instead of acknowledging his errors, he charges me with erasion and falsehod. Let us examine whose tatements are examine and the sub set into the sub set

But instead of acknowledging ins errors, ne charges me wild exacion and falsehood. Let us examine whose statements, are, evasive and false, his or mine. In his former letter, he declared "that Ecclesiastical History was circulated in healty all schools and libraries, and Wiven as rewards to scholars."II P denied this assertion. "given is rewards to sonoira." L'achied this assersion, and challenged him to find one copyroit an average, in any one thousand houses or families excepting in the affluent and learned, and now, how does he defend his statement? ho by repeating it, but by stating "that such works are printed and advertised, and all persons are at works are printed and advertised, and all persons are at libersy to purchassif they have the means; it is not what they have says he, but what they might have,". I will leave, your, readers to decide who evades the question and faisifies, themselves, he or I. In his next paragraph, in bridte to hilde the ignorance he displayed in his for-mer-letter, he confounding the Bible itself with Ecclesi-etter litter has been and the the fail of the the in his forastical listory, he gives a catologie of works, in, which has confirms my former statements, that the great masses of the people had been kept in ignorance by the dergy, by hist Helling us that 'some had 'only been jublished about ten years, 'and then forsboth, not by the olergy,

but by Mr. Cassel. But I would observe that in all the works he names, no matter who the authors or publish-ers were, although they may contain authentic account of Ecclestatical History, yet those accounts are impa-inably glossed over by garbed statements or supposition, written so as to draw away the minds of the reader from the facts adduced, so that notwithstanding the many interpolatibos, designed alterations, mystifications, and corruptions of the various manuscripts, as well as early printed editions of Scripture, it is made to appear by the gloss, that they do not alter them, but that its genuins, ness is inviolable. What is this but ingenuity, duplicity, and cunning on the part of the writers, in order to kee the ignorant andmunthinking, stiff in agnorance? Now if as we are told phere are 50,000 differences in the various manuscripts now in existence, what human mind can determine what that language was in the original man-uscripts, which have long since been destroyed, as de-elared in divine revelation, and corroborated and con-firmed by ancient history, which history does not recost one manuscript to be now in existence of an earlier day than the fourth century; and even they are doubted by the learned, whether they were written before the fitt, sixth, seventh, or tenth century. Now if supposing a-book on any subject, of any modern author contains ex-contradiction. is not that book and its author condemned, or looked upon with suspicion? again, if any of the poor men under Mr. W's superintendence were to make a wrong 'mash,'' or a few retorgrade motions of their lon, would he not poince upon the individual, and say that the work was spoil? which in fact would be corre. But the Bible, with its 30,000 errors or discrepancies, we are todd, does not atter or destroy a single doctrin of revelation, or enfeebles the obligation of christian duy, or falsifies an historical fact in the lives of the Patrincing. but by Mr. Cassel. But I would observe that in all the revelation, or enfechles the obligation of christian duy, or falsifies an historical fact in the lives of the Patriarch, Prophets, Christ. or his Appstles, but that the book is still genuine! 1 what thinking mind could believe this or what human mind can determine this? Can any thing short of modern divine revelation due to comment made by any author, in order to hide truth. Strip as-cient Ecclesiastical History of all the superfluous matter, added by the different authors or publishers, and it the leaves bare the unmasked truths; as contained in the leaves bare the unmasked truth, so as contained in the lecture in question, and which no "learned divine" has every yet dared to deny, or confute; therefore the pany efforts as exhibited by Mr. Ward, will never alter them. ... He next endeavours to shew a contradiction in the lecture, by me stating that the great masses of the pec-ple have been tanght from infancy, to believe the Bible to be all the pure word of God without corruption, and stating that hundreds of clergymen of various denomi-tations are aware of their corruption, pray what contra-diction is there in these statements? have not I stated throughout, that the clergy and learned teachers of the people are the zero. or falsifies an historical fact in the lives of the Patriarch

attoins are tware of their corruption, pray what contact diction is there in these statements? have not I stated throughout, that the clergy and learned teachers of the people are the very men, who do know of them, and with-hold that knowledge from their ignorant followers, in the way and manner above stated, and by stating they are all the pure world of God; and if any person should doubt or question this, they are not only branded as be-fore stated, but stold if they continue to do so, eternal tor-ment in fire and brimstone, with the devil and his angels, will be their certain fature doom. In Mr. Ward's next paragraph, he again tells a gross falschood, he states that I ridicule the Scriptural account of the immutability of God, all who read the lecture in question, or any of the works published by the Notting-ham Spiritual Circle, will see thät the Scriptural account of God's immutability, is shewn forth inviolably, in de

of God's immutability, is shewn forth inviolably, in de-fiance of all those passages of Scripture which denies it,

and which also are many. Mr. W. next in a long unintelligible peramble, at tempts to deny the account given in 2 Kings, xxi., and 2 Chroh. xxii, by bringing forward a number of imag-inations or suppositions. But if we are to be allowed to inations or suppositions. But if we are to be allowed to give, way to these, one person may suppose one thing, and another person another thing, without end. But who is to determine after all, who supposes right?" one person 'might say, he supposes the moon to be made of green cheese, but who would believe him? neverth-less, if I were to indulge in a supposition, I could almost as soon credit, this, as to suppose that 'pesanta', '(I sup-pose he means pensants) in 'that age,' poisesessed a copy of the Pentateuoh. A little further down Mr W's per-samble, in the face of these suppositions, he states that the prieste, (not the peasants,) were the likely guardiant of the national literature, among all Nations of antiquity. And again, it is 'the opinion, he says of literary Jews, 'that the anthor's of the Old Testament doomnents, depo-lited thoir autographs by the ark, in the holiest of all. Lithink, if (there is any truth in the accounts, given in 2 Think, if there is any trath in the accounts given in 2 Kings axii, and 2 Chron. xxiv, there could be buffer of these documents, either in the hands of peasants, or in the Noily of holies at that period, for were ullBiat the thigh prist, (who alone could enter that place,) was not aware of such a document being in the temple, till the one was found, as described in the chapters in question.

a much for Mr. Ward's suppositions. He next quotes a passage out of my lecture, which I resume he takes for granted is correct history, and then presume he takes for granted is correct nistory, and then tells us he has brought us down to the year 70 after Christ, and then concludes, not by answering the que-tions, or contradicting other assertions made in my let-ter, but by stating he is willing to go forward with his rigmarole to the present time, and shew that the Scrip-tures contain the pure word of God. If he means that some parts of Scripture is the pure word of God. rigmarole to the present third and that the scrip-tures contain the pure word of God, . If he means that some parts of Scripture is the pure word of God, and that others are corrupted, as declared in divine revela-tion, and confirmed by Ecclesiastical History, he may save himself the trouble, because I believe it to be so: .but if he means that he will shew that it is all the pure

ord of God without corrupt with the broken link, an uscripts for the first thr seven, or ten hundred in then he will set himse then he will set himse ned divine of any denon ding the lecture in que in to him is, that he wil in online is, that he will be ther, and not to meddle a gread, he has thought for allow those whose interes keep the unlearned in airty work, for if they can wite certain Mr. Ward has that he is not able to do it İżı

Quorndon, Oct. 20th, 1880

MB. BEARD'S . " OBJEC THE WORKS OF TH ANSWERED BY MR.

To the Editor of the Spirit Sir-As you have alre take up your valuable spa but proceed at once to th

my answers to them. FIRST

"On page 106 of the following words . GABAIEL .- But I am GABAIEL But I am gime has now come when Governor of the univers his Divine will through r people in language whit rupted, or misunderstoor tions preparing the way rious and happy kingdor salvation of all mauking

salvation of all manking "From the above wor two, or no matter how 1 shall read Gabriel's rew understand those revela Neither can I. or you, construction; or comme expressly declared that world of Spirits, I find apon receiving instruction (XXI, Junderstond from a separate chapter mu observations to that words which said, 'e. wibed.' From these w understood Gabriel's misconstrued ' his won misunderstanding; con on a words contained zine" are false."

SECO "On page 44 of Er at the commencement persons connected wit to establish a new hold up some already and just in the sight, being declared in di consent to either of been like the revelati "On page 45 it is new creed, sect, or for Lord declares that th versal faith should existing national law tised in all nations, that the only rules a observed as a guide and their happiness God, with true faith be charitable, kind, wards all our fellow account of their fai belief.' When you establishing the Q worship; for you sithat the Church of Dot exist under the Li read the Book of Pontradict 'the abu pared with the reve ganization must be fest themselves in may be warned, an and confusion, creed, and doetring of worship for the its members, by u the universal onu their charches, an and for the comini

Page 23. etta have organized Mr J.

observe that in all the ice authors or publish an authentic scolar ments or supposition ands of the realistic for other and the start for a more supposition. otheranding the "mo-or, mystification," as a property of the second second mode to appear by the but that he appear by the but that he appear by the tingenuity, duplicity iters, in order to be presenced in the various forences in the various in the contents. in the original may orroborated and istory does not read ince of an earlier day they are doubted h itten before the flu Now if superior itten before the fluk Now if supposing a n author contains an its author contains an in, if any of the pos-ence were to make a motions of their loos, yridual, and say the sor discrepancies, a single doctring of a single doctrine of on of christian daty ves of the Patriarch but that the book is but that the book is this? Can any this do this? away the ij and the comment the truth. Strip as e superfluous matter, iblishers, and it the as contained in the learned divine" h therefore the put

to believe the Bible iout corruption, an natised by the clerg lels; and then of us of various denominhave not I state ned teachers of the w of them and with norant followers, is nd by stating the f any person should only branded as be to do so, eternal to devil and his angel

again tells a gro e Scriptural account read the lecture ed by the Notting Scriptural account b inviolably, in d ure which denies

zible peramble, # 2 Kings, xxli., m a number of ims; re to be allowed suppose one thing without end. But ipposes right? out moon to be made ve him? neverthe "pesants," (1 sup possessed a copy town Mr W's pe bown Mr Wy per-pus, he states that he likely guardians ations of antiquity of literary Jews. documents, depoe e could be but fer ids of peasants, or r even Hilkiah the at place,) was not be temple, till the opters in question.

y lecture, which I t history, and then the year 70 after swering the que made in my forward with his that the Scrip w that the Scrip If he means that word of God, and In divine revels History, he may lieve it to be so; t it is all the part

word of God without corruption, in the face of history, and with the broken link, or absence of the destroyed manuscripts for the first three or four, or probably five, six, seven, or ten hundred years of the christian era, why lien he will set himself an undertaking, which no genito him is, that he will do as advised in my former jetter, and not to meddle again with things, that, if he has read, he has thought for himself, so little about; but to allow those whose laterest and design it has ever been to keep the unictarned in ignorance, to do their own diffy work, for if they cannot do it for themselves, it is quite origin. My are he shown from his two letters, that he is not able to do for themselves, it is that he is not able to do for themselves.

I am sir, yours faithfully,

w los ati J. CAMM. Quorndon, Oct. 20th, 1880.

MB. BEARD'S .. OBJECTIONS " TO PASSAGES IN THE WORKS OF THE GREAT ORGANIZATION ANSWELLED BY MR. C. GREGORY.

To the Editor of the Spiritualistic Free Press.

To be Description of the second state of the my answers to thom.

FIRST OBJECTION

"On page 106 of the # Scriptural Magazine," are the following words .

following words in the second "From the above words I am led to understand that no

4rd, or no matter how large a number of persons who shall read Gabriel's revelations as given to you, cannot understand those revelations differently from one another. This real Guine's reventions as given to you, ennot understand those revelations differently from one another. Neither can I, or you, nor any other person, put a wrong construction, or comment on these revelations, for it is expressly declared that they cannot be "misconstrued or misunderstood"; but when I read the "Message from the Warld of Spirits, I find one page 132 the following account: "npon receiving instructions at the conclusion of chapter XXI, I understood from the language of the spirits, that asceparate busher must be deviced to the description of each of the five list-named planets, and therefore mindo observations to that effect; having misunderstood the anords which said, 'each planet must be separately des-mised." From these words it appears that you have this-funderstood Gabriel's words by making observations on that imisonstrued ' his words by making observations on that imisonstrued ' his words by making observations on that imisonstrued ' his words by making observations on that imisonstrued is the said, is the said of the "Sorigitard Magn-ting" are fase." From these words its proves that Gabriel's words contained on page 106 of the 'Sorigitard Magn-ting are fase." (here not have how to be a fase for a soried of the said of the said of the soried of the sorigitard Magn-ting are fase." (here not here how to be a soried of the soried soried on the soried of the soried o Tine" are false." oft

SECOND OBJECTION.

"On page 44 of ! Emanuel Swedenborg' it is stated that is the commencement of your receiving revelations, some persons connected with your Spiritual Circle wanted you to establish a new sect of denomination of religion, or 16 establish a new sect or denomination of religion, or abold up some already established sect, as being righteons and just in the sight of God, setting, forth, the same as being declared in divine revelation; but you would nice (consent to either of, these projects, else your would have been like the revelations say Joseph: Smith was, do the her? On page. 46 it is written, "nor could we establish any new reced, sect, or form of worship, is it to anyel. of the Lord declares that the time had notyet arrived whier uni-tered faith whould the satablished of the declares where the stablished of the satablished of the satablish satablish the satablish satablish the satablished of the satabl

Lord actares that the time had notyet arrived when un-trend fails whould be established of therefore; under this in all national laws of tyranny and hypocrisy, as prac-tised in all nations, no universal church could exist; and that the only rules and forms of worship necessary to be observed as a guide to the comfort of man in mortal life source as a guine to the comfort of man in mortal ne and their happiness in immostality, are to love and feer God, with true faith in: Christ, in sincerity of heart : to be charizable, kind, compussionate, and affectionate to wards all our fellow creatores, and not to despise them on second of their failings or difference in dispositions or "see all our fellow creatores; and not to despise them on second of their failings or difference in dispositions or belief." When you wrote the above, you did not think of setsabilishing the: Glunch of Christ, or creed, of form of workip; for you say that the angel of the Eloid deslates i that the Charert of Obrist, nor any form of worship; dould not exist under the 'present laws of the nations." When I read the Book of Life, I find the following words which seturation the introduction of the nations. When I read the Book of Life, I find the following words which seturation the introduction of the nations. When i read the stove: "A it will be seen 'from the stove surses, taken if don't the 'propherey' individioned,'and com-pand with the revelation herein given; that the Great Or-rganization must be established, ere tholcalsmittes 'mani-fest themselves in 'full; in this Nation, so that the people 'may be warset, and know where to'rally, during the strife and confusion, which will surround them. Hence 'the aread, and dostrine; with rules and indiructions, and form lof worship for the Community, have been revealed; that it members, by usiting with each other, wight establish the inverses, and ko do he a people prepared for the Lord, and for the coming of their Savioar King, 'Book' of Life,' and not the soning of their Savioar King,' Book of Life,' and not the soning of their Savioar King,' Book' of Life,' and not the soning of their Savioar King, 'Book' of Life,'

page 23. Also to prové that you profess to be a prophet, and to have organized the church of Christ, see the following

er the Research replaced Works from Mr. at Alfred Street, Notimeters where all con-

works, 'Charity, Rest, and Freedom,' page 9, 'Message,' pages 207, 208, 276, 277, 279, 280, and 282. It is evi-dent from the above words, and from those contained in the references, that you' profess to have established the church, and a new creed with doctrines, containing a form of worship.' Now, in as much as the laws of the Nations of worship. Now, in as much as the laws of the Nations have not been altered since you wrote the book, called 'Emanuel Swedenborg,' so as to grant you a greater priv-liege now, than there was then, of 'establishing a church,' or 'creed,' or 'form of worship,' how is it that you have 'established a church,' a 'creed,' and a 'form of worship,' when the 'angel of the Lord declared, that it could not be done?

How can I believe such things to be of God?"

THIRD OBJECTION.

"On page 55 of 'Emanuel Swedenborg," are the follow-ing words. 'Behold! I am commanded to declare unto you, that the conclusion and completion of this work copcludes, your labours, upon spiritual inquiry and mani-festations on all public matters, or prophecy on past, present, and future events. I can assure, my readers' that I sent, and future events. A can assure, my readers' lint 1 cannot find language to express the feelings of gratitude which 1 feel 1 ove to the Great Author of all wisdom and justice, and the Father of the great human family, at seeing the words which declare that my task is completed so far as making public His divine decrees? for the reader must be aware that writing and publishing eight specific works was a great undertaking; some of which see of a vulpurinous given and house the subjects of specific works was a great undertaking; some of which are of a voluminous size and character, the subjects of which I was htterly ignorant, they being only revealed to the as the different works probeeded in their formation; therefore, on learning from the angel Gabriel, that my task is now completed. I felt reliaved of an anyier; the true nature of which I have not power to explain? "I'..." "From these words it is plain to understand, that all your work of "faloun" was done when you had finished the book called & Emitmel Sweetborg." It appears also from the above that you had done writing on all public matters, and on all public propheeies of past, present, and future svents!

matters, and on all public prophecies of past, present, and future svents) in our non-standard and published to the world in 1858, which was several dead and published to the world in 1858, which was several years' after the above revelation was gived. Now when 1 come to read the Book of Life,' I find revelations in it which contradict the before-mentioned revelation. I will here give a speci-men. "But' before these steps can be embacked upon, these filings, with others which shall follow, must be pub-lished and circulated in every locality named, that the people of such localities may know of the things will be that, when confusion that strife reign around them, they may know in what ' direction' to flee for such on which thy past and when present and thrue a hours will lead. Therefore

ands will then believe the glorious and to which as built and will then believe the glorious and to which thy past and then present and future labours will lead. Therefore hereunder followeth the outlines of the things which thou are commanded from on high---Booke of Life, p(27, 10) is provide from on high---Booke of Life, p(27, 10) is provide the above revelation, which was given in 1858, ft is evident the revelation given in 1858, contained on page 605 of it "Emanuel Swedenborg" is a falschood. For if is expressly declared that you had*present libbirs' io perform, and your present publication show that you have had imany plat. Inbound if is predicted that you "will have many' future is bours." Therefore it lies con-tradiction." In future the bours." There it is the set in the future is present publication are predicted that you "will have had in the blow of untained to set and the set in the future is the set." There it is the set in the future is the set of the set of the set of the set is non-tradiction." In the set of the set of the set is non-tradiction of the set of the set of the set of the interment of the set of the set of the set of the set is non-tradiction. In the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the set of the set of the set of the interment of the set of the i

(a) ... honology 4 Mitthes United Shifts, exclaim reading 40 and segments in the second segment of the second segment of the second segment of the second second segment of the second secon From this passage, as well as many others of a similar nature, I am led to understand that all mankind, no mat-Instore, I am lea to understand and all marking, no int-far what bey do, will have, to suffer, for their individual sing and transgressions which' they commit in this life. Now this is contrast to the gospel of Jesus Uhrist; and it is also contradicted in the following places of your works: "Book of Life, pages 110, 118..." Pray for thine enemies that their transgressions may be forgiven them; and with due sincerity of heart the Lord will hear your, prayers." Seek not the injury of those who have injured you, but pray for their forgiveness to "him who ereated all Hings, and thou will receive a heavenly reward." "From these words. I see that all persons who are no 'transgressions forgiven them." These passages also show me that the forgiveness is a possibility. "In the 'Spiritualistic Free Press, No. 7 page 3; and in "the' ordinknee', book, are the following words, 'which holds back the promise of Christ, sent from Godz, who packed this presentures termal selvation, and whated out ter what they do, will have to suffer for their individual

purchased His creatures eternal salvation, and washed out

parehased His creatures cornal solvation, and washed out their sins with his precious blood?" (10 or 10 or 10 "Our Father who art the living God, "thon hast forgi-en us our sins." It appears from the above, that Christ has not only atomed for the original sin of mankind, but that He has atomed for the sins of all His creatures. From this expression, it is plain to understand that Christ has also stoned for the individual sins of markind, as well as for the original sin. It is also clear, that those who are not in your church, have not their sins forgiven,

or else what use is it to pray that they may be forgiven, or else what use is it to pray that they may be forgiven? "It is also evident from the above passage, that those persons who are in your 'church have their aius forgiven them. Seeing then that the forgiveness of sins is taught da your works, both as regards the original; and the indi-vidual sins of mankind, I want to know how it is that all within sinks of marking, f which to know now it is that all immakind haves got to suffer for their using * for diffi-expressly idealared that is an "all the very bist will have to suffer." Now, if I have got to isuffy for my lighty light sins, after I have got a remission or forgiveness of them .X. (Joint H. D. L by complying with the conditions of the gospel, then I cannot see where the forgiveness would be. For my part I would as leave be without such forgiveness.

"Two of the members of your church have requested me to write these objections to you, that you might give answers to them. "" There are a great many more things which appear to

"There are a great many more things which appear to me to be too ridiculous for me to believe; but as I am a very poor writer, and a very slow writer, and have to get my living by working hard in the coalpit, I cannot find time to write any more." I be coalpit, I cannot find in the to ready a start of the second start of the second I remain a truth seeker and a truth defender as far as

I am able, THOMAS BEARD, JUN.

No. 4. Horwich Row, Whaley Bridge, near Stockport, Cheshire."

ANSWER TO THE FIRST OBJECTION.

The objection to this passage, arises from taking a too confined, and too literal a yiew of the meaning of the words used by the angel, which in this case were intended to express a contrast between the present state of God's revelations, as contained in the Scriptures, and those to be published, to the world, through the Great Organiza-tion; the former being so corrupt, and so mystified, that they appear dike tables, or words without foundation, or meaning; while the latter possesses all that is necessary to make them clear, concise, and forcible, and as the source from whence they are derived will never fail, they source from whence they are derived will never task, they cannot possibly be corrupted, nor can they for any length of time be misconstrued, or misunderstood, as the means of correcting any errongous impressions will be always at hand, and also, there is no ground, no reasonable founda-tion for the view the writer of the "objections" has taken i hand, and also, there is no ground, no reasonable founda-tion for the view the writer of the "objections" has taken on this question. His view of, the matter would amount to an abrogation of, one of the mightigest laws of, the uni-verse, the law of progression., His view, would make, it mecessary that every man, woman, child, or even idiot, that was possessed of intelligence, enough to read the rev-elations, should, understand them in all their hearings, would be able to,dignest, and duly appreciate the sublime language of keavan, in an equal degree to the most exalt-ed intellect even enshined in human form. For bear; in mind, they, according to the wording of the "objection," must not understand the revelations differently from, one another, or put a wrong construction on them, and as the exalted intelligence could not part with its power of judg-ment and discrimination, it follows, that to suit this view, the weak minded and theyouthful, must be equal in judg-iment to those of strong and wigorous intellect; the sui-perficial mushed, who can all other occusions was, incapa-ible of theep examination; on of exercising profound allought, mushem.trading one of the selectial revelations, an onther for minge in, which it is couched may be, must co the ibustant of reading it, comprehend, it equally as yell, as if is had been examined and weighed, and pronounced up-or by the wast minded and weighed, and pronounced upthe instant of reading at, comprehending requiring as which as if is had hene examined and weighed, and pronounced up-on by the united intelligence of the most powerful minds, existing amongst a people propared to receive their di-structions and directions from this source. The interval and direct opposition to that law of nature, which is so well and direct opposition to that law of nature, which is so well

understood, so, universally felt and appreciated, by the great human family—the law of progression; which law applies to all things capable of advancement, and improvement, and in mothing more striking than its effects on the human mind. It is, in opposition to truth, because, it would set aside the gradual development of the mind, of man, in every ease where revelations were concerned, and require all the various grades of intellect to be, on the

Same level sourchaster if the source of the 'wrong construction' on the hyperusing of, the words, ander legnsideration. For in carefully, parusing, the revelation, it is very clear that the words of the angel apply, to, the 'future, and also the word. (time," may have a, meaning ond well defined in the revelation, therefore, considerable latitude must be hallowed its. But the revelation, is, suffic-iently clear, to enable mate by understand, that, at no yary distant date from thence, the divine revelation, is, and now being received and published, will be spread abroad into MT halfors, 'and that' the general limited is of the means will wish its commerciant them and thet, it is in the second will be spread abroad more in nations, has the the general intelligence of the masses will rightly compretend them, and that, it is im-possible from reasons, assigned, above, that they should become reorpupied ior, mystified, i, and the, making a, few mistakes inpreprint guase revisitions for general circu-mistakes inpreprint guase revisitions for general circumistages in preparing these presentations for general reco-lation, or any individual misconstruing their, meaning, has nothing whatever its, do, with the assertion, of the angel, whose worths, are to, be, applied, in their general bearing, to those who are to be plucked out from amongst the Nations of the earth, and to become a neople pre-pared for the Lord.

Therefore, for the reasons assigned, abaye, and which are supported by arguments founded on facts. I feel justified in asserting that the revelation in, question, is not falified or contradicted by the fact alluded to in the "first objection." " Phila

ANSWER TO THE SECOND OBJECTION.

ANSWER TO THE SECOND OBJECTION and Medium's own remarks and opinions, being contounded with the substance of revelations, which hid been receiv-ed previously, touching the establishment of a church, and form of, worship. The angel having declared, that the time was not yet come, when universal faith, and work that the time of worship of the second second second rule for the, guidance of mankind, the injunction to love nand fear. God, with true taith in Christ, 'ke.' The 'Me-dium because impressed with the belief, that no universal pathy of feeling, will be rewarded in the world to co

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church could, be established, during the then present state of things, and not until some favourable change had taken place, and under this constitution, he appended the remark, commencing on the 17 line from the top, on page 45 of "Emanuel Swedenborg," thus worde, "Therefore, under the existing national laws of tyranovy and hypoerisy, as practiced in all Nations, no universal church could exist.". And this was his belief at the time he wrote it, and it was not 'until some time subsequent to this, that he became aware he would be employed as an instrument in the establishment of the universal church of Christ, and which event took place on the 18th day of July, 1888. Thus the apparent discrepancy is explained, and removed.

ANSWER TO THE THIRD OBJECTION.

Thus the apparent discrepancy is explained, and,removed. ANSWER TO THE THIRD OBJECTION. This objection originates in the fact of the wrong mean-ing being applied to the word "work," in the second line of the revelation, means the word "work," as it stands in the revelation, means the word "work," as it stands in the intervention, means the word "work," as it stands in the revelation, means the word "work," as it stands in the revelation, means the work of the diumabip, and subor-ship combined, and does not apply to the pamphlet itself, activation of the works is and the second line. " Cleated Revelation". "Behold I am now command ed to declare unto you, that the conclusion and comple-tion of this work, concludes your labours yous printual inquiry and manifestations, on all pablic matters or pro-phecy, on past, present, and future cernits. Commanding you also, to declare to the world, that you are instructed to answer inquirise on all matters, which may prove of importance and interest to the welfare of man in this world, and in the world to come. Ask that you, having laboured incessantly, and three-events. Commanding you also, to declare to the welfare of man in this world, that upon its completion, and being sent forth, those what receive that blessing promised muto thes at the eversed our commands, and hast laboured difficently in where fulfiment, thou muss declare to the world that Him, where to the earth." Therefore, with thes declarations, which you muss make known, that the world may prove their truthaliness, I now leave you, with the blessings of here we to the revelation from top, means the mission of the work or to prove that below whose labours shall be united in spreading these things to the people, and ere yourcedude this work, leat the second line of the revelation from top, means the mission of the Medium, observe what the low work, "on the second line of the welfare of man in this work, and in the work intervent to be welfare of man in this work. The welfar

ed to answer inquiries, on all matters of importance and interest to the welfare of man in this world, and in the world to come." It is dear on reading this paragraph, that the Medlem's works on spiritual enquiry is not done, for here he is commanded to make known the fact of his being directed to make spiritual inquiries for the welfare of bis fellow mans. And also the worling of this paragraph bears no sign, no intimation of exclusiveness, which it mereasarily would have done who properly scorght them. It is evident from the remarks which follow this reve-lation; that the Medlum himself was deceived for a time, is he acknowledges he has been on two former cocasions, but this fact, as he himself remarks in a former article, in No; Ho of this Journal, only goes to prove the truth of his mission, and moreover screet oillustrate my own observations showe, to the effect that throweldge and wis-dom, are progressive under all circumstances and states, and that nothing cash advords word in state. A the oscination of the revelation in question, on the fast line, the same word "work" occurs again, but in this descrete work of Mediumship. But it is of li-de consequence which way it is read, as it will apply either way, without elabing with the observations, and trypanations inde abore, and thus, it must be evident to all your readers, that the revelation is not a space body "Ensured Swedenborg" is not a furtheode, as due that the "babervations inde abore, and thus, it must be evident to all your readers, that the swelation is not a same advanta-tion in the bear of the Medlum is as a saminalization to he revelation. to the revelation.

ANSWER TO THE FOURTH OBJECTION.

a) 'ANSWER TO THE FOURTH.OBJECTION, ..., ""The first pair of this "objection" treats on a passage, "on page 05 of the "Message," in which the state of the "wicked after death is described, and the spirit is repre-ference are saying "all must suffer, for there is none good," how this we believe. But here, it must be observed that the description given of the state of the spirits departed, refers to those who die without a kritowielege of what has been revealed on this subject, and is now being published to the world, in the works of the Great Organization, con-caraing the state of man after death. Therefore, these epicita remaining in ignorance of their future state, feel the dread of uncertainty concerning their destiny in the cerning the state of man siter death. Interfore, these epicits remaining in ignorance of their future state, feel the dread of uncertainty concerning their destiny in the "work" of spirits; and this dread arises which for the false doctrines and opinions; propagated by the different sects of religion here on the earth, such as a belief in hell and derlhs, and such like monstroom absurdities. But the faithful Members of the Great Organization will be freed from this dread, while prissing through these spheres, and although some slight purification may be necessary. In most cases it will be very slight, and the passage of the eglivit comparatively shold in progressing through the low-st spheres. And now its continuation of the passage in the "Message" citcd above, it says, "bot the suffering of those who lead a vintuous life whilst upon the sarth, will have ao comparison with the sufferings of others, whose lives have been apent in oper relefilon to their oreator. Be assured also, that loving kindness, charity, and 'sym-mathy of feeling, will be rewarded in the world to come;

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and instead of weeping and guashing of lesth, there will be for those who walk in the path of virtue, singing, re-joicing, and praising of God, amidst the sorrows they feel at beholding the anguish others suffer, who have lived hives mingied with folles and vices. Let all markind remember that there is everlasting existence in immor-tality, the beginning of which will be endured either in happiness or misery, according to the natural, or mater-ial lives of men." We are directed to pray for our ene-mies, and to ask that their transgressions may be forgiv-ent tiem, and the Lord will hear our prayers, and will re-ward us for our love and sympathy for our fellow men-tus there is another hope also held out to the faithful Members of the Great Organization, that our prayers will be keard, to the effect of bringing those who have hith-ert opposed us to see their error, and fo become impres-and share the blessings promised to the faithful. Having unavoidably made my letter a long one, I am opost it in use for insertion in the user Lissue, but will continue it if desirable in your next, as it will require a tengthy reply, tunching as it does on is on may projents. CHARLES ORLEGORY.

CHARLES GREGORY. West Cowes, Isle of Wight.

REMARKS OF THE AUTHOR ON THE OBJEC-TIONS AND REPLY IN REFERENCE TO THE WORKS SPECIFIED IN THE ABOVE ARTICLE

TIONS AND REPLT IN REFERENCE TO THE WORKS SPECIFIED IN THE ABOVE ARTICLE. We now lay before our readers Mr. Beard's objec-tions to what he is pleased to call contradictions in the works referred to, and Mr. Gregory suble, though dark reply—able because he has written from the best of his knowledge, he not being aware of the order in which the works were written—dark because the explanation is not quite sufficient to answer the objections aright— but as the passages and pages of the different works are mentioned. I may here state that without giving them again, that Mr. Gregory commenced his reply by mentioning the wrong work first. The Warning Mes-sage which the passage quoted purports to contradict was published nearly twelve months before the Scrip-tural Magazine, and the revelation in the Scriptural Magazine, contradicting my remarks in the Warning Message, have no connection whatever, and does not apply to the Warning Message, which was written twelve months before, so though Mr. Beard has studi-ously collected isolated passages and placed them side by side as contradictions, is will be proved that they have no bearing upon each other. In his objection, he carefully avoids giving the whole of therevelation which refers to my labours ceasing, for in the same rerelation I was commanded to publish alroad, that I must be ready to answer any enquiry, by Spiritual means, of public interest or of importance, and instructions to markind, as Mr. Gregory has shown. Therefore almost a year sitter the Warning Message was published, and the Revelations from Swedenborg and Smith, which contain, the revelation on my labours ceasing, but that I was to answer any enquiry of importance or interest, gentlemen visited me who having seen the corruptions of the Old Testament explained in the "People's Guidê, suggested that as mankind in general built their hopes of salvation on the New Testament, could we not get the mysaic passages contanied in it explained and corrected by Divine Revealation, if so a work should be publish

J. G. H. BROWN.

JUTTHER IMPORTANT REVELATIONS AND PRO-PHETIC WARNING, AS ADDRESSED TO THE CRUCE, THE MOTINGHAM SPIRITUAL CRUCE THOUGH THEIR MADDIG, M.J., G. H. BURNY, GRAT ALFRED STEEL, NOTTINOHAM, CC. OBER. The following revelues. In print yet beautiful a have beings from herein, and hoving kindness of Ga towards his faithul serving that, all the sub-towards his faithul serving that, all the sub-response of the serving that, all the sub-towards his faithul serving that, all the sub-response of the serving that, all the sub-towards his faithul serving that, all the sub-end the same of the serving that, all the sub-end the same of the serving that, all the sub-end the same of the serving that, all the sub-end the same serving that, all the sub-end the serving the serving that, all the sub-sub-sub-sub-sub-towards his faithul serving the service the metry, low-ard the serving the service the metry, low-ard the serving the service the metry, low-server and the service the servery, low-server and the service the servery low-server and the service the service services and double server, the low-server as the services and double server, the low-server service services and double servers, and cloching, saith the low-of dy three fore, let these who continue to market shall fail-reservers and the servers and disease may best the servers and the servers and disease may best the servers and the servers and disease servers double in the divine words gone forth, prepare the servers and the servers and servers and the servers and which are now near at hand. But let the faithul regione by asembling together for the worshig

be scoffed at and ridiculed, yet all shall come to pass Thus saith the Lord." The above revelation, after shewing God's mery and kindness to his faithful servants, also gives further co-firmations of former revelations as gone forth in this journal; and as the confirmations are so plain and er-plicit, eryplaining the calamities, with their causes and results in a manner which cannot be misunderstood of misconstrued, I feel it to be unnecessary to give any further comments or remarks upon the soleman words it contains; though, as is therein stated, we are perfectly sware that the sacred warnings may be scoffed at, rid-culed, and treated with contempt : yet all the unbelief, ridicule, or contempt, will not be permitted or enable to alter the divine truths. Neah was scoffed at and ridiculed for building the ark, and warning the people but he heeded not the scoffs, and the ark was built, and the scoffers and unbelievers in the present day. Dataset and Toblieber Sort be Nottingham Sprintial Circle WY S. E. Herever, Maypole Yard, Nottingham, and can be had our from the Repository of Piprinual Works from Mr. J. O. H. Bove Great Alfred Street, Nottingham, where all communications for the Editor must be addressed.

JOUR WHICH WILL CO

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THE IGNORANCE. RALITY OF TH TION, THE CAU THE MISERY I FROM.

WHAT the people were

pensation manifested easily learned by what day. Before the Chris day. ple had no light or Ch then present morality, Hence the ignorance, c then existed is not to the knowledge of Ch England, and churches conducted by men wl and faithful followers whose duties were to gospel, and to shew u from all vices, follies, fase true righteousne dom amongst the pe rally supposed that a vices would have gra people have become I lowing out the preci teachers who profess and representatives were the different ch ministers formally ap that the justice. puri cepts and doctrines propagated, diffuse to amongst the masses them in an equal p they would be depriv which they then pos possess over the p into the churches, placed themselves a and deception, sec and sway over the 1 fellow creatures ; a the Christian era, a copy of the scrip but little known and they who then poss sanctioned by law the people in tran corrupted them by passages to suit the motives, until the better than a mass ruption, as Engl Bagster's Compre other ancient bist prove, as we ha these corruptions been frightened i tion, for both rul unto them, and clarations, which scriptures, both o tions, immorali it contains is all be observed to e