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 THE
JOURNAL OF THE GREAT ORGANIZATION.



A NEWSPAPER ISSUED FORTNIGHTLY,

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

No. 17, Vol. 1.

SATURDAY, OCTOBER 6, 1860.

PRICE 1D.

WHO ARE THE GREATEST INFIDELS? IS IT THEY WHO IGNORE DIVINE REVELATION, OR THEY WHO REJECT THE CORRUPTION OF THE SCRIPTURES? OR IS IT THEY WHO PROFESS TO BELIEVE THEM, AND YET REJECT AND IGNORE SPIRITUAL GIFTS?

Nearly 1900 years have now elapsed since Christianity first manifested itself upon the earth, and though Christ and his Apostles who introduced its glorious attributes advocated it, and suffered persecution for it, and in the end bled and died in its defence; yet, although its name still exists, the principles practised in these days are quite at variance with those taught by Christ and his Apostles, so that real true Christianity is almost extinct; and why is it that so much time and money has been expended in its support? On purpose to keep infidelity and blasphemy out of the church. And yet, with all this care, caution, and expense, infidelity is more prevalent in the churches than out of them, for if you go to the Catholic Church, the Protestant, the Baptists, Primitive, or any other dissenting church, and speak with the heads or followers of these churches on the subject of modern divine revelation, they will endeavour to laugh you to scorn, and tell you that revelation ceased with the advent of Christ, and that we have now no need for anything more than the Scriptures to guide us to salvation; and yet the very Scriptures in which they pretend to believe are founded entirely on revelation, and God in no age of the world ever resorted to any other means for making his will known only by revelation, and these means were still used; while Christ and his Apostles existed upon the earth as many passages in the New Testament will prove. And prophecy is a spiritual gift which Christ bestowed upon the faithful ministers of his church; and there is no passage of Scripture which shows that these gifts were ever withheld, or that they should be withheld from his faithful followers. Then, who can be greater infidels than they who ignore divine revelation, and ridicule and repudiate prophecy? for they who do this, no matter however sincere their professions in the belief of the Scripture may be, are not only infidels, but they are also hypocrites of the grossest nature; and though they may stand in the pulpit and pretend to preach the gospel, they do not preach the gospel which Christ and his Apostles set forth, nevertheless, they will say, that if any man or an angel preach any other gospel but that given by Christ and his Apostles, let him be accursed. Now, it is evident that these words apply to those who really preach and teach doctrines, or a gospel contrary to that taught by our gracious Redeemer when on earth; therefore they who bring these words forward and act contrary to their teachings themselves, are hypocrites and infidels of the very worst description. What were the doctrines which Christ taught in their purity? Did he not command man to love the Lord his God with all his heart, and his neighbour as himself? And did he not say that whosoever believed on him and

his works, greater works than he should they do? Was not his works the performance of miracles, such as healing the sick, and prophecy with other miraculous power? And did he not tell his Apostles that if they had faith in him mountains should obey their voice? Now, if these gifts and miraculous power were bestowed by him upon his faithful followers, and were never taken from his church, but cannot now be found in the church or amongst its ministers, and that these ministers do not possess these gifts, but instruct their followers to ignore, ridicule, and reject such gifts or those who possess them. Are not such ministers and followers "Infidels" for disbelieving in them, and hypocrites for professing to be the faithful ministers and followers of Christ or believers in his works. There are none who protest louder or more vehemently against infidels or infidelity than the sectarian professors of religion, and yet they themselves are the greatest infidels and hypocrites; for that class of persons whom the professors designate as infidels only reject the Scripture because it is corrupt and absurd, and because they see those who profess to believe it live in direct opposition to it, while the professors who possess this book and pretend to reverence it as their guide, can see by studying it that it is immoral, oppressive, contradictory, and absurd; and yet for the sake of keeping what they call a respectable connexion, they will smother conscience, and swallow all the absurdities to outward appearance, and declare it to be the pure word of God, and the only safe guide to salvation; while they deny or set at defiance the doctrines it teaches, both in the old and new testament, and call others infidels or blasphemers because they will not say as they say, or do as they do. Therefore we unhesitatingly affirm that the professors of religion or those who pretend to believe the Scriptures, and deny the spiritual gifts, are greater infidels than those who reject the Scriptures on account of their contradictions, immoralities, and absurdities, for we have proved that many of those who the professors call infidels are in reality truth seekers, anxious to be directed right; while the professors in nine cases out of ten are prejudiced bigots, believing in nothing but what they have imbibed from early tuition, no matter how absurd their imbibed notions may be.

HOW THE WEALTHY FEAR THE DIFFUSION OF TRUTH, AND DESIRE TO HOLD THE CONSCIENCES OF THEIR SERVANTS IN BONDAGE.

In England, our much boasted land of liberty, slavery and oppression are as prevalent as in the slavery districts of the United States of America, and yet Englishmen boast of being the only free-born people of the world, and loudly proclaim the nation of their birth to be the land of freedom; but if the existing laws of the nation are carefully examined, and the religious professions as founded on the present corrupt state of the Scriptures carefully analysed, it will be found that oppression, hypocrisy, and deception are encouraged and

sanctioned both by law and religion; so that the people who are compelled to observe either the law or religion, are also compelled to practise every specie of hypocrisy and deception, or otherwise incur the penalty of the law, the scorn and contempt of the masses of the people, or the abuse and ill-will of all who may be placed in authority over them; and thus from the factory owners, manufacturers, and miners, down to the agriculturist, and so through every specie of employers, oppression is practised upon the employed; and no sooner is a man taken into the employ of any wealthy proprietor, than his religious principles must be made known; and should they differ in their religious notions from their employers, in nine cases out of ten they are requested to alter from their former opinion, and to embrace whatever principles their employers or their instruments may profess, or otherwise incur their displeasure, and be pointed at with suspicion and mistrust, and in some cases are turned adrift wherever they are staunch enough in their belief to retain and adhere to its principles in defiance of all opposition they may meet with, believing their principles to be right. As an illustration of the above remarks our attention has been called to a similar instance of self-sacrifice on the part of an individual, rather than he would have his conscience held in bondage to please the arrogance, bigotry, or avarice of his employers. In the county of Warwickshire, not more than five miles from Coventry, a member of the Nottingham Spiritual Circle resided, and was employed by a firm of wealthy proprietors, in the coal and iron-stone mining, and this man who has been on the premises from childhood, and for the last twelve years in their office with all the responsibility of their extensive works resting upon him. In June, 1857, he very promiscuously became possessed of some of the works issued by the Nottingham Spiritual Circle, after reading which and being impressed with their importance and truth, he put himself in communication with Mr. J. G. H. Brown, at Nottingham, and the result was that after experiencing many truths of divine revelation, he became a member of the Great Organization, and his wife shortly after joined also. Thus he continued faithful to his pledge, advocating and spreading the cause of truth; proclaiming the existence of modern prophecy and divine revelation; and in May, 1858, he was called to the circle, and became a member, continuing as such to the present period. After being connected with the Circle, his duties in connection with the cause became greater; and meetings for divine worship were held at his and other houses in the neighbourhood, at which meetings the people were instructed to make their houses their churches, and to be a people prepared for the Lord; and that the doctrines and the works shewed that the Scriptures were corrupt; and that all systems of religion founded upon them were oppressive, delusive, and abominations to God, thus denouncing hypocrisy, exposing priestcraft and delusion; and as these things became known in the neighbourhood, many enemies rose up against the truths propagated; until at length the clergyman of the parish visited his

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house in his absence, and after vainly endeavouring to persuade his wife to burn the books, threatened or used words signifying that her husband would be turned from his situation if he did not desist from spreading what he called blasphemous doctrines; but, regardless of this threat, the worthy member of the Circle still persevered in spreading the truths of divine revelation, and soon established a cause in that district by enrolling members on the books of the Great Organization, and where at this time nearly forty members reside; and since the cause has been established there, public meetings have been held in the open air in many places around that locality, at which the member referred to presided, and at which lectures have been repeatedly given, shewing up the corruption of the scriptures, with their immoralities, absurdities, and contradictions, proving that the clergy knew of their corruptions, and that they preached doctrines which their own conscience condemn; in this manner oppression was denounced, while hypocrisy, priestcraft, and delusion was exposed, and the truths of divine revelation proclaimed, which shewed forth that the doctrines taught by divine revelation were those taught by Christ and his Apostles when on earth. In this manner the meetings continue, where the warnings are spread, and the calamities which are about to fall upon the earth, are pointed out as divine revelation has decreed them, till at length the people in the neighbourhood had begun to see their past errors and delusion, and to discover the oppression of their rulers, and the hypocrisy of their preachers and teachers, so that the clergy and the wealthy proprietors, seeing that truth and justice were manifesting themselves, and that the peoples eyes were becoming opened, began to fear that their craft was in danger, and appeared resolved, if possible, to quench the flame which was lighting up the dark minds of the ignorant masses, and once more levelled their wrath and fury at him whom they believed to be the cause of the exposures they had heard respecting their own conduct; and again the proprietors of the firm by which the said member was employed, consulted together, and after some discussion, agreed to endeavour to drive their long and trusty servant into submission, for said they, these things are spreading so widely, that ere long the people will leave all the churches and chapels, and be following these doctrines, so that this must be put a stop to; and they then gave the said member fourteen days to consider whether at the end of that time he would give up his present religious principles or leave his situation, one of the other he would be compelled to do. The fourteen days expired and another meeting of the proprietors ensued. The member was called in, and when asked for his decision, calmly told them that his mind was made up, and that he should never alter from that which conscience told him was right; and on seeing that they intended either to force him into submission or give him notice to quit, he handed in a paper which he had already drawn up in preparation for such an emergency, giving them fourteen days notice to leave their employ. This cool and deliberate but decisive conduct astounded and astonished them, until they looked at each other bewildered, and at length their solicitor said that as the notice was received by the firm with regret, the member was requested to stay a month, and as he stated that he had given the notice with regret, but could not sacrifice liberty of conscience which every Englishman was entitled to, he felt it to be his duty to take such steps, and would trust in the protection of heaven for the future. They accordingly procured another man, and had the audacity to request their old but faithful servant to remain and instruct the new comer in the duties of his office; and notwithstanding the gross oppression, harshness, derision, scoffs, and jeers which the said member had experienced at their hands, through his faith and fearless service of God in denouncing oppression and proclaiming truth he remained; and in his meekness, charity, and good-will towards even his enemies, gave the necessary instructions to the person who is about to fill his situation; and after all his services and exertion to the interest of his employers, they for

no other reason than that they found him just, honest, candid, and truthful, suffered him to leave their employ because the pure doctrines of Christ in which he believed and endeavoured to propagate were contrary to their own selfish desires and worldly interest; and hence they have sacrificed the services of a long, faithful, and trusty servant, sooner than offend their affluent neighbours, by keeping in their employ a man who denounced oppression, exposed hypocrisy, priestcraft, and delusion; and proclaimed truth. We submit the above to the perusal of our readers, and to an enlightened British people, and ask them how it is that Englishmen can boast of freedom, when liberty of conscience which is every person's most sacred right, is endeavoured to be kept in bondage as in the above case; but we are glad and thankful that our worthy member had sufficient fortitude to resist this gross oppression, and to shew his independence; and that he dare trust fully in God, rather than place confidence in or fear the scorn of man.

EDITOR.

Editorial Correspondence

To the Editor of the Spiritualistic Free Press, September 13th, 1860.

Sir,—I am glad to see that you continue to justly expose the corruptions, immoralities, and contradictions of the Scriptures, notwithstanding the prejudice, bigotry, and unjust opposition which you have to encounter, yet after all this unbounded prejudice, and bluster against your doctrines, they are a great deal more in conformity with justice, truth, and reason, than those set forth by any of the numerous sects and denominations of the day, and their hypocritical followers, and the prejudice of the great masses of the people, whose eyes you are trying to open, and whose understandings you are trying to enlighten, for them to extricate themselves from the delusions which they have so long believed, and the unjust threats, and manifest hypocrisy which has been held out to them. In this letter I enclose 1s. and 6d. postage stamps for the good of the cause, in exposing the corruptions of the Scriptures, which encourage slavery, drunkenness, usury, &c., and many things which we abhor are to be found in the scriptures, which we are told are the word and will of God, and took their rise from them. I also enclose an extract from the *News of the World*, which corroborates divine revelation, which states that foreign foes will invade this country, and England will be united with her long-lost sons of America. Trusting that you will be assisted in spreading divine revelation, I hope to remain

Yours respectfully, A. C. R.

JONATHAN SHAKES HANDS WITH JOHN BULL IN THE PRESENCE OF THE PRINCE OF WALES.

The *New York Herald* has an article on the Prince of Wales. After recounting the programme of the intended reception at New York, to include a banquet and a ball, the writer says:—"Our ancestors helped to conquer the magnificent colonies through which Albert Edward is now making his triumphal tour. The fishermen of Marblehead, the farmers of Massachusetts and New York fought against the chivalry of France at Louisburg and Quebec. Yankee blood was poured out like water on the Plains of Abraham, and Yankee voices mingled in the cheers which were wafted on Victory's wings to the gallant Wolfe, who fell in Victory's arms. In good time, however, these colonies—busy New York, stern New England, and fair Virginia—separated themselves from the mother country, and our ancestors proceeded to the construction of the free system of Government under which it is our happiness at present to dwell. It is only a little more than two centuries since the first Englishman placed his foot on the soil of the old dominion. The Republic itself is but 84 years of age, and now the States stand foremost among the nations. The sturdy child rivals the parent in the material elements of power. Columbia disputes with Britannia the supremacy of the seas. In every port all around the globe the stars and stripes are intermingled in all fraternity with the red cross banner of St. George. In trade and commerce, in literature, manufactures, agriculture, the fine arts, the exact sciences, and mechanical inventions the child has proved itself worthy of the parent stock, and the mother may be proud of her offspring. During all this time the rest of the world has not been at a standstill. Continental Europe has been the theatre of a grand struggle between absolutism and the principles of self-Government. Freedom's battle has been often lost through the treachery of pretended friends or by means of the superior strength of open foes. The allied despots have held in England the only refuge for the friends of the people. Albion has been as a sanctuary for the champions of constitutional liberty, no matter whence they might come. As a matter of course, the continental Powers, despotic to a greater or less degree, view with secret hostility this tight little island, the ever-ready asylum for distressed patriots of every clime. Just now this latent antagonism has taken a more positive shape, and it is more than probable that Europe is on the verge of a tremendous con-

lict, wherein all the despotic Powers will be united against England, with a view to destroy its prestige and reduce it to the grade of a dependent State. In such case, the British people would receive the sympathy and moral aid of only one of the great Powers of Christendom—the United States of America. Not only would we feel the natural sympathy of blood or kin, but we would pray for the success of the British arms in a political point of view, for it is in England alone, so far as the European Governments are concerned, that we can discern anything like recognition of the natural and inalienable rights of man. The Governments of England and the United States are different only in form—essentially they are the same. We speak the English language, and our social habits and manners assimilate to a great degree with those of the English people. Their blood is our blood; their interests are our interests. Under all these circumstances, the visit of the immediate representative of the British monarchy—the descendant of a line of kings who reigned over our ancestors during 700 years—is an event of the highest social and political significance; we might almost be justified in giving it a degree of religious solemnity."

To the Editor of the Spiritualistic Free Press.

Sept. 21st, 1860.

Sir,—I have looked over the lecture that you sent but I cannot find there an answer to the question I asked, but I found a many statements which I believe are false, and shall therefore take the present opportunity to point out to you and your readers those statements clearly and fairly, and I hope I shall be fairly dealt with. If I am wrong I will acknowledge my fault, and I hope you will the same, for the welfare of the public. I shall not wade through the lecture at present, but confine myself to the opening remarks which are as follows:—

I, as a member of the Spiritual Circle, appear before you to treat upon a most important subject. It is more especially so, as the great masses of the people have hitherto been so ingeniously kept in ignorance of their own ecclesiastical history.

Sir, I am astonished to find in the nineteenth century that a man dare utter such a glaring falsehood as that, and afterwards to print it, but such is the case. It is so omitted by all who are well able to judge that if a man is ignorant it is to a great extent his own fault; but the writer says they have been hitherto ingeniously kept in ignorance. I suppose he means cunningly. That they have cunningly devised means to keep them in ignorance upon this subject. Let us look at it fairly and see if such be the case, for facts are stubborn things, and speak louder than words. By whom are the ecclesiastical histories published and circulated? There are at the present time thousands of volumes in circulation; and they are printed by the various religious denominations, and sold in all towns, and circulated in nearly all schools, libraries, and even given for rewards to scholars, and this is done by those whom the writer says tries to keep the masses ingeniously in ignorance; with these facts before our eyes what other conclusion can we come to but that the assertion is false.

He then saith they have been taught from their infancy to believe that the book on which they must build their faith is the pure word of God.

I do not properly understand the writer what he means by the pure word of God. But I do believe that the Scriptures as they are, gives us a faithful account of God's moral government; also the plan of salvation; at the same time I do admit, that like all other books of antiquity, the Scriptures have got a many errors or corruptions, if you like to call them in it. So many are the various readings, that at the first glance they may look appalling; but however appalling they may look when they are presented in a faithful list or catalogue all of them leave claims of revelation uninjured.

Among thirty thousand manuscripts copies of the new testament alone, not a single material alteration or omission can be found. There is not one of the various readings that destroys a single doctrine of revelation, not one of them that enfeebles the obligation of Christian duty, not one of them that falsifies an historical fact in the lives of the patriarchs, prophets, Christ, or his Apostles; then I would like to ask what else we must call it?

He proceeds by saying all persons who dare to doubt this and to think for themselves, have always been stigmatized by the clergy of every denomination, and their ignorant followers as infidels, sceptics, heretics, &c. If he means all who have dared to believe ecclesiastical history are so stigmatized, I am prepared to say that such an assertion is false. I am not aware that Bagster who published the comprehensive Bible you recommend to your readers has ever been so stigmatized; and hundreds of others whose names I could mention. But in conclusion, I must say that such statements as these are a libel upon us as Englishmen in the nineteenth century, who boast of our freedom and liberty of speech and especially liberty of thought; besides those men whom the writer wishes to lower in the estimation of the public, are generally the lights of the world, and endeavour to spread light and knowledge wherever they go. Look around and ask yourself a few questions who is it that gathers the poor children together on a Sunday to learn them to read? who is it that visits the sick and the dying? who is it that feeds the hungry, clothes the naked? It is those whom the writer saith condemn those that think for themselves. I shall conclude for the present, and if I am wrong I ask to be set right in your paper.—I remain your well wisher,

JOHN WARD.

Sir,—I handed your letter over to Mr. Camm, the author of the lecture in mention, and we have inserted his reply, which you will find will puzzle you to confute —EDITOR.

To the Editor of the

Sir,—I received from you my lecture on the authenticity of the Bible. I have great pleasure in replying to you.

He commences by expressing an assertion, that the great uningeniously or cunningly ecclesiastical history, the declares that there are no circulated, and are in no rewards to scholars, &c. tion, if such be the case, have remained so many for I have been intimate schoolmasters upwards of saw such a book in any school being circulated in the manner he speaks. I Ward, and to defy him to any one thousand houses or Village, to take the Copy except the houses of the copy giving a detailed and or Ecclesiastical History, of the Bible, as does the

I think Mr. Ward confutes History with the Bible its ledge his error after I have two, and shewn the diff the word Ecclesiastical Ekkeko, compound of ek ing (because called out), nies "the book," or "the as the Old and New Te book itself, the other,

history of that book. M ment upon Mr. W., an untruth. I therefore say that although we are now ended age, the nineteenth people, and a many local denominations, are igno in the lecture in questio of which, no academical sect, or creed, can or will

Mr. W. next states, he are, give a faithful acc Could any person who priestcraft which he h say or believe that a Go kindness, ever revealed passages.—Ex. xx. 5; 1 to 8; Mat. x. 34, 35; the plan of salvation; o nominations set it forth the same source. W amongst thirty thousand Testament, not a single can be found? Let us of a few of the most an copy in the British Mus an Egyptian lady, who the gospel of St. Matti St. Paul's epistles. Rome, said to have be denied of four, epis another, and the boo found by Tischendorf written in the fourth c tion to our authorized Epistle of Saint Barn complet. The Syrac and third Epistles of Peter, the Epistle of J in the year 1522 adda lions and designed s of in the lecture, I error, for the above at can deny, and which londer than the wor spiritualizer, for who

In answer to Mr. him to read carefully by the Nottingham S to him his utter ign about. As to what h person who dares to out the corruptions nated as infidels; se must know is corre As to his next par the history or the fa false, the men who world," place the tru "under a bed or a b those whom the apo ter times, and depar cing spirits and doc repudiate) and thro of the people, spea questions put by M a few in return. W and now keeps them hunger, and nakedn all, but does not thereby causing him it that are paid fo many of them do a Now, sir, in cont a man is ignorant,

As to what h person who dares to out the corruptions nated as infidels; se must know is corre As to his next par the history or the fa false, the men who world," place the tru "under a bed or a b those whom the apo ter times, and depar cing spirits and doc repudiate) and thro of the people, spea questions put by M a few in return. W and now keeps them hunger, and nakedn all, but does not thereby causing him it that are paid fo many of them do a Now, sir, in cont a man is ignorant,

ill be united prestige and ue. In such sympathy and Christendom ly would s out we would in a political so far as the we can dis- and in- a of England form—ess- English lan- assimilate a ople. Their ur interests, n immediate e descendant estors during and political n giving it a Press. 21st, 1860. you sent but tion I asked, ve are false, nity to point nents clearly t with. If I d I hope you I shall not nfine myself appear before It is more eople have ance of their enth century hood as that, se. It is ad- that if a man sult; but the usuly kept in That they em in ignor- arily and see things, and eclesiastical here are at circulation; s denomina- in nearly all s to scholars, says tries to with these cad we come om their in- y must build what the believes that account of alvation; at her books of rors or cor- any are the ey may look y look when alogue all of pies of the alteration or the various f revelation, of Christian ical fact in rist, or his nsticall? are to doubt lways been ination, and e, heretics, ave eclesi- dared to say aware that ble you re- gimented; d mention- atements as nineteenth y of speech those men stimation of world, and ever they w questions gether on a t visits the hungry, writer said shall com- to be set her. WARD. Camm, the ve inserted to confuse.

To the Editor of the Spiritualistic Free Press. I received from you Mr. Ward's letter criticising my lecture on the authenticity of the Scriptures, and shall have great pleasure in replying to it. He commences by expressing his astonishment at my assertion, that the great masses of the people have been ingeniously or cunningly kept in ignorance of their own ecclesiastical history, then he denies the assertion, and declares that there are thousands of copies published and circulated, and are in nearly all schools, and given as rewards to scholars, &c. Now sir in answer to this assertion, if such be the case, it is very strange that I should have remained so many years in ignorance of the fact, for I have been intimately acquainted with schools and schoolmasters upwards of thirty four years, and never saw such a book in any school, or heard speak of such a book being circulated in any way, or by any person in the manner he speaks. I dare venture to challenge Mr. Ward, and to defy him to find one copy on an average, in any one thousand houses or families, in any Town, City or Village, to take the Country or Nation through, (if we except the houses of the learned or most affluent,) still copy giving a detailed and undisputed account of Church or Ecclesiastical History, as pertaining to the authenticity of the Bible, as does the lecture in question. I think Mr. Ward confounds Church or Ecclesiastical History with the Bible itself, if so, I trust he will acknowledge his error after I have given him a definition of the two, and shewn the difference between them, thus:—the word Ecclesiastical is from Ecclesia, (Greek, from Ekklao, compound of ek, out, and kales to call), a meeting (because called out), the Church, the word Bible signifies "the book," or "the best book," known of course as the Old and New Testament, so that the one is the book itself, the other, amongst other things, gives an history of that book. May I not then, turn the compliment upon Mr. W., and say that he has affirmed an untruth. I therefore again state fearless of refutation; that although we are now living in this boasted enlight- aged, the nineteenth century, the great masses of the people, and many a local preacher amongst the various denominations, are ignorant of the history as contained in the lecture in question, the accuracy and authenticity of which, no academical Clergyman of any denomination, sect, or creed, can or will dare to dispute. Mr. W. next states, he believes the Scriptures as they are, give a faithful account of God's moral government. Could any person who has shook off the prejudice and priestcraft which he has imbibed through early tuition, say or believe that a God, of mercy, justice, and loving-kindness, ever revealed as a moral guide the following passages:—Ex. xx. 5; Lev. xxv. 39 to 46; Deut. xxiii. 1 to 8; Mat. x. 34, 36; Luke xiv. 26; xvi. 9, &c. As to the plan of salvation of which he speaks, what two denomina- tions set it forth alike, even though they all go to the same source. Where has Mr. Ward learnt that, amongst thirty thousand manuscript copies of the New Testament, not a single material alteration or omission can be found? Let us examine what is stated in history of a few of the most ancient MSS known to exist. The copy in the British Museum said to have been written by an Egyptian lady, about the year 328, does not contain the gospel of St. Matthew, or some parts of St. John, or St. Paul's epistles. The MS copy in the Vatican at Rome, said to have been written in the fourth century, is deficient of four epistles of St. Paul, nearly the half of another, and the book of Revelations. The one lately found by Tischendorf at Mount Sinai, said to have been written in the fourth century, contains two books in addition to our authorised version; one complete, partially the Epistle of Saint Barnabas, and the other, but partially complete. The Syriac version is deficient of the second and third Epistles of St. John, the second epistle of St. Peter, the Epistle of Jude, and the Revelations. Erasmus in the year 1522 added 1 John v. 7, besides the interpola- tions and designed alterations in many MSS, as spoken of in the lecture. Thus it is seen, Mr. W. is again in error; for the above are facts which no learned minister can deny, and which facts are stubborn things, and speak louder than the words of Mr. Ward, or of any modern spiritualizer, for who can change the leopard's spot? In answer to Mr. W.'s next paragraph, I would advise him to read carefully the *Scriptural Magazine*, published by the Nottingham Spiritual Circle, which will soon shew to him his titter ignorance of the subject he is writing about. As to what he states next, I again repeat, that any person who dares to doubt the authenticity, or to point out the corruptions of our present scriptures, are designated as infidels, sceptics, heretics, &c., and this Mr. W. must know is correct. As to his next paragraph, I answer that, until he prove the history or the facts brought forth in the lecture to be false, the men whom he designates "the lights of the world," place the true light, as the scripture phrase has it "under a bed or a bushel," and prove themselves to be those whom the apostle foretold would rise up in the latter times, and depart from the faith, giving heed to seducing spirits and doctrines of devils, (which doctrines we repudiate) and through feigned words make merchandise of the people, speaking lies in hypocrisy. As to the questions put by Mr. W., I will answer them by asking a few in return. Who was it that made children poor, and now keeps them so? What is it that causes poverty, hunger, and nakedness? Has not God given plenty for all, but does not man withhold it from his fellow man, thereby causing him to suffer penury and want? Who is it that sees paid for visiting the sick and the dying? Would many of them do so without being paid? Or, do many of them do so even though they are paid? Now, sir, in conclusion, I agree with Mr. Ward, that if a man is ignorant, it is to a great extent his own fault.

I hope by this time he can begin to see the cause of the ingenuity, or design of the learned, in keeping the unlearned in ignorance of their own Church or Ecclesiastical history, and of the corruptions of the scriptures. My advice to him is, that he will immediately give himself up to reading and studying (with prayer to God to direct him aright) the works published by the Nottingham Spiritual Circle, comparing them with ancient prophecy, ancient church history, and what conscience, not priestcraft, tells him are the attributes of a just, merciful and holy God. Then, I doubt not, but he will acknowledge his errors, and also become a member of God's chosen people, who will be sheltered from all harm during the coming struggles, which will shortly visit this boasted land of freedom and liberty.

I am, sir, Yours most sincerely, J. CAMM.

THE SEVEN DAYS OF THE WEEK.

Number seven is a holy number, and of divine origin, and is of various and manifold power; for it consists of one and six, or of two and five, or of three and four; and it hath a unity, as it were the coupling together of two three: whence if we consider the several parts thereof, and the joining together of them, without doubt we shall confess that it is as well by the joining together of the parts thereof, as by its fulness apart, most full of all majesty. And the Pythagoricians call it the vehem- lum of man's life, which it doth not receive from its parts, so as it perfectly by its proper right of its whole First let us treat particularly of the scale of unity; and, because number is nothing else but repetition of unity, let us first consider unity itself; for unity doth most simply go through every number, and is the com- mon measure, fountain, and original of all numbers; the beginner of every multitude, always the same and un- changeable, nothing is before one, nothing is after one; and beyond it is nothing; and all things which are, desire that one, because all things proceed from one; and that all things may be the same, it is necessary that they partake of that one. And as all things proceed of one into many things, so all things endeavour to return to that one, from which they proceeded. One, therefore, is the most High of God, and which is, most beautifully confirmed by modern divine revelation: *Scriptural Magazine*, page 108. Rev. "Behold I am commanded to declare that the great God of heaven is the creator and author of all things visible and invisible, and is the giver or author of life, whose holy spirit is felt and experi- enced by all, in every place, through whom mankind are inspired with heavenly wisdom and gifts of the holy spirit. While all mankind, being his creatures are brethren of the great human family, and the sons of that God who is the father of all, and who hath thus said, "I am the Lord thy God, and thou shalt worship no other Gods but me." Therefore, disregard the three named Gods in the Trinity as human invention; ac- knowledge Christ as the great redeemer sent from God to save the world; this is necessary to salvation, which all men should observe." Again in page 94 of the same work, the Angel Gabriel is commanded to declare that the saviour taught one faith, and instructed his apostles to preach and teach the same unto all people. Rev. "Verily I say unto you, that it is for you, and for all men to know the mysteries of my coming, and the mys- tery of the kingdom of God, that to this end I speak in parables that all them may see and perceive, hear and understand, and thus prevent controversy from arising amongst them, so that by parables they may learn to fear God, and love one another, and in the end be converted to his will, and have their transgressions forgiven them," by the great Jehovah who seeing he is one and unnumerable, yet creates innumerable things of himself, and contains them within himself. In the first day of the week God said, let there be light. And one day with the Lord is as a thousand years, and a thousand years as one day. There is, therefore, one God; one world of the one God; one sun of the one world. Amongst the members of the body, there is one principal, by which all the rest are guided; whether it be the head; or (as some will) the heart. There is one element overcoming and penetrating all things, viz, Fire. From one man, Adam, all men proceeded: from that one all became mortal; from that one Jesus Christ, they are regenerated; and as saith St. Paul, one Lord, one faith, one baptism, one God and father of all. One joined to one makes two, which is the first number, because it is the first multitude; it can be measured by no number besides unity alone, the common measures of all num- bers. Number two is the first branch of unity, and the first pro-creation; and it is called the number of science, and memory, and light, it is also called the number of charity, and of mutual love; of marriage, and society; as it is said by the Lord, "two shall be one flesh." And Solomon saith, "It is better that two be together than one, for they have a benefit by their mutual society, and woe to him that is alone." There are two sexes, masculine and feminine, and signifies matter. On the second day God made the firmament, and divided the waters. In the second thousand years of the world, God destroyed by flood the inhabitants of that part of the world inhabited by Noah, for their iniquities and unbelief. And God commanded that all animals should go into the ark by couples. There were two tables of the law in Sinai; two cherubims looking to the propitiatory in Moses; two olives dropping oil in Zachariah; two natures in Christ, divine and human. Also, two testaments; two commands of love;

two first dignities; two first people; two kinds of spirits, good and bad; two intellectual creatures, an angel and soul; two great lights; two solstia; two equinoctials; two poles; two elements, producing a living soul, viz. earth and water; two principal seats of the soul, the heart and brain. And the Hebrews ex- pressed the name of God with two letters, i.e., (EL) Yours respectfully, J. B., Manchester.

(To be Continued.)

Divine revelation teaches us that the history of the one man Adam is a fiction. The rest of your letter we approve of, but cannot sanction anything contrary to divine revelation.—EDITOR.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

Previous to the publication of the *Scriptural Magazine* by the Nottingham Spiritual Circle, a controversy arose amongst several persons devoted to scriptural research as to whether the scriptures had been translated correctly at first from the original writings of the prophets and apostles, and the result was an appeal for spiritual information on the subject, and the following revelation was obtained. *Celestial Revelation.*—Behold I, Gabriel, am com- manded from on high to declare to the world, that there is not an original copy of the ancient prophets' or apostolic writings now in existence, they having been recopi- ed from the Hebrew, Greek, and Latin tongues, by persons who were interested in destroying their pure meaning, by inserting laws and doctrines hypocritical and oppressive to man, and displeasing to God, destroying the original documents of the prophets and apostles, and thus hand- ing down to the rising generations spurious documents which now do not retain the doctrines which the men who then had the power inserted. And after passing through the various channels to this country in each successive stage of progress, it has undergone alteration and revision. Therefore a base corruption from the original now appears in the English language, called the Old and New Testament, the absurdities and incoherent connections of which are made to appear a mass of fabulous mystery; and the sacred truths of these assertions shall in a short time hence, be made manifest to all mankind." Armed as we thus are by divine authority, for calling in question the truth of the scriptures as a whole, we fear- lessly defy the world to disprove what the revelation above asserts. And in glancing at the historical account of the ancient manuscripts from which the protestant Bible is copied, we discover that in reality there is no account of the original writings being transmitted down to us by an unbroken succession of copies and translations; but we find ample evidence of the chain being broken, and the connecting links dispersed and lost altogether, dur- ing the first three hundred years of the Christian Era; and conjecture taking the place of positive proof in sup- plying the required evidence. The supporters of the present version lay much stress on the fact that after the examination of hundreds of different manuscripts and printed documents, so little variation should be dis- covered in them; and this they allege is a proof of the invariability of the Christian Scriptures. But let us now carefully examine some of the evidence they produce on this head, and see if we cannot discover that with all that can be said in favour of the correctness of the present Protestant version, it is by their own evidence open to objection on this head. Bagster in his introduction to "the Comprehensive Bible," says at page 69, "Notwith- standing all the care which the ancient copyists could bestow, it might rationally be expected, that without the intervention of a continual miracle, various errors must have crept into some of the numerous transcripts of the sacred Scriptures. But the Babbins asserted, and it was implicitly believed, that the copies of the Hebrew text were perfectly uniform, and immaculate, and that in all the manuscripts of the Old Testament not a single various reading of any importance could be produced. At length the learned Morinus Capellus ventured to call in question this notion, from the various discrepancies between the Samaritan Pentateuch, the Septuagint version, and the Hebrew text. The result of this was, after an interval of many years, a careful examination of differ- ent manuscripts, and the discovery of some thousand various readings." The learned and laborious Dr. Ken- nicott, with the assistance of Mr. Bruns, and other learned men, collected about 630 manuscripts; and since the publication of Dr. Kennicott's work, M. De Rossi, of Parma, has published four volumes quarto, to which a supplementary volume has since been added, of various readings collected from 470 manuscripts, besides 288 printed editions. "The major part of this immense collection," says professor Marsh, "consists in mere varia- tions of orthography in the fulness, or defectiveness, of certain words, in the addition or subtraction of a mater lectionis,—of a uau or yod. And if we further add the readings which are either manifest errors, or in other respects are of no value, the important deviations will be confined within a very narrow compass. It should be observed, that of the various Hebrew manuscripts which have been preserved, few comprise the old testa- ment entire; the greater part contain merely select por- tions of it, as the Pentateuch, the five Megilloth, the Hapthoroth, &c. This diversity is partly occasioned by the design of the transcriber, and partly by the mutila- tions of the hand of time. And again, at page 71 in continuation of the same subject, he thus writes, "The total number of manuscripts of the New Testa- ment which are known to have been wholly or partially

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st-thinking that the cause of clergy are ho corrup- contradic- surd, and et strange; still con- dlightened aselves on no longer lities, and in profess- ily set d of God, e contrary, n off the ft, and de- notions, vine reve- and de- isy, priest- believe in being the ever, and of making , as in all a sending gs to the evelation, s to His while the e the un- ine com- justice is tem, and nangeable, a His an- will the ng spread ore as the e last e sincere- gns to be rror, and emselves, ill be too ted to be s, neither anners of mph over oughout vers and ndence. tion in this itor by the following and unless e be inser- Press. llums. of lar facts ervation, od when prevalent

collated, amounts nearly to five hundred, which form only a small part of the manuscripts found in public and private libraries. The result of these collations have shown, that certain manuscripts have an affinity with each other, which has been denominated *Familia*, or family, by Bengel; *resensio*, or edition, by Griesbach; and edition by Michaelis. Four different systems have respectively been proposed by Griesbach and Michaelis, by Scholz, by Matthæi, and by Mr. Nolan; into which we cannot enter here, nor is it necessary we should; and would merely observe that the system of Mr. Nolan has our decided preference.

"The various collations of manuscripts, versions, and fathers, which have been instituted, prove the inviolability of the Christian Scriptures.

They all coincide in exhibiting the same gospels, acts, and epistles; they all contain the same doctrines and precepts. All the omissions of the ancient doctrines put together, would not countenance the omission of one essential doctrine of the gospel relative to faith or morals; and all the additions countenanced by the whole mass of manuscripts already collated, do not introduce a single essential point beyond what may be found in the most imperfect editions. 'Not frightened' says Dr. Bentley, with the present 30,000 various readings, (said to be collected by Dr. Mill), I, for my part, and as I believe, many others, would not lament, if out of the old manuscripts get untouched, 10,000 more were faithfully collected; some of which without question, would render the text more beautiful, just, and exact, though of no consequence to the main of religion; nay, perhaps wholly synonymous in the view of common readers, and quite insensible in any modern version.

In fact, the various readings found in manuscripts should no more weaken any man's faith in the divine word, than the multitude of typographical errors found in some printed editions."

Now, we learn from the above extracts that numerous manuscripts exist as well as printed documents, and that they differ in some points from each other, so as in the aggregate to make up the number of differences to 30,000; and that to form a book like the present Bible, the most perfect and authentic copies (as far as the judgment of learned men would lead them to select) were taken to translate from, and to form the ground work of the book; and then numerous manuscripts were examined and compared with each other, so as to arrive more clearly at the meaning of certain words and passages that were somewhat obscure; always keeping so near the original text as possible.

Now, will it be denied that under the circumstances that would as a matter of course attend a work of this character, that no error would occur? and will it be said that no mistakes were made, and that man's judgment in this case was infallible? No, certainly not; and, is it not attempted to be proved that there are no errors in the translation of the Protestant Scriptures,—at least by those who are acquainted with the subject. But they say the errors are of no importance, and do not affect the truth of any doctrine or belief embraced by the Christian Churches. But this is saying more than can be proved; and the words cited above clearly admit "important deviations," though "confined within a very narrow compass." And it will be my task to shew by the light of divine revelation both ancient and modern, that the deviations are not few or unimportant, but that they are of a character to affect materially the interests of the whole Christian community and others beside; and that chiefly through the corruptions contained in the sacred volume, mankind has attained to the degree of selfishness and ambitious aspiring that has led to the present state of affairs; and has for ages past caused brethren to shed each other's blood in devastating and destructive warfare; and has produced a host of other evils until the fulness of time has come, and that change so often alluded to in the writings of the prophets of old; and so graphically described in the works published by the Nottingham Spiritual Circle, is about to take place; and may mankind be warned in time, is the constant prayer of the writer of this introduction.

C. G.

(To be continued.)

PROPHECY, AND PROSPECT.

To the Editor of the Spiritualistic Free Press.

Dear sir,—If you will favour me with space, I beg the insertion of a few lines on this subject.

The kind interposition of providence in arresting the progress of wet weather, and thus permitting much of the corn to be gathered, is a circumstance pregnant with demand for gratitude from all classes of mankind; about another fortnight's wet weather, and the fate of the corn would (in this land) have been decided, but just at the critical moment the Lord saw fit to stay the impending calamity; but will the threatened calamity operate as a warning to the people? certainly not! the masses who actually began to fear that there might be some truth in modern prophecy, will repudiate it again, and their faith or fears, which ascend no higher than the dark clouds, will be carried away with them; the state of the people with respect to believing God's word by his judgments is similar to a sluggish horse, "No longer flog, no longer go." Now sir, our cause may be distinguished from all other systems of religion, by this one sign; that if the Lord has not spoken by His holy Angels, our cause cannot stand four years, whereas the others may continue hundreds of years, as they have done, and they would still be founded on conjecture, I mean as to the time of the end. But turning from the world to the Great Organization, (or preparatory church), the true members of

which are not fair weather Christians, whose faith reaches beyond the clouds; they are not afraid of evil tidings; they are not mindful of the wind of opposition when they sow, nor will their regarding the clouds of judgment prevent their reaping. Eccles. 11. 4. No brethren, we have a more sure word of prophecy, than prospect can afford. Let us take heed to that. See 2 Peter, 1. 19. And the Lord will follow his word by his judgments in his own way and time. Our objects are to warn the world, and then leave them to their own responsibility, and not as the sects who think to convert them by preaching; we well know that cannot be! As ancient prophets and apostles declared the wicked should be destroyed. See Isaiah 24. 21; Isaiah 18. 9, 10, 11; Mal. 4. 1; Luke 21. 35; 1 Thess. 5. 3; also Rev. 6. 15, 16, 17. Once more we call on all the sects whose fear towards God is taught by the precepts of men. See Isaiah 29. 13. To reflect on the dangerous position in which they stand. We tell them plainly, they are the very people addressed by the prophet Micah, chap. 3. 6—"Ye shall not have a vision." We place the Bible before them, and if they will not believe that, neither will they believe modern prophecy, though a man declares it unto them. The declaration of the ancient prophet is the declaration of the modern prophet. Where there is no vision the people perish, Prov. 29. 18.

I remain, dear sir,

Yours gratefully,

T. F. HOLMES,

Brandon, Suffolk.

STARTLING PROPHETIC WARNINGS AS REVEALED IN MODERN PROPHECY, TO THE NOTTINGHAM SPIRITUAL CIRCLE, THROUGH THEIR MEDIUM,

MR. J. G. H. BROWN, ON SUNDAY, SEPT. 16, 1860, GREAT ALFRED ST., NOTTINGHAM.

At a Special Meeting of the Circle held on the above-named day, according to former revealed instructions, the following startling prophetic revelation was given, commanding us to make it public through the columns of this journal, which is the organ devoted to the objects of our cause, and promoting the doctrines taught by divine revelation. And, in addition to the warnings especially addressed to the people of this nation, instruction to the Circle, and to the enrolled members of the Community, were also given; but as the warnings are so pointed and definite, shewing who will be the combined enemies against this nation, we shall here give the revelation as it was revealed, and time, which is not far distant, will prove whether it be truth or error; if true, neither doubts, scoffs, nor jeers, can never alter the decrees portrayed in it; if false and delusive, it will fall to the ground: so that, in either case, it will meet the reward it deserves. Here then is the revelation as it appeared.

Revelation 2nd, Sept. 16, 1860.—Lo! Behold and mark, that ye study your past instructions and observe the present, and that you obey the future; so that a great and merciful God may guide you in safety through the troubles and tribulations which are about to fall even upon this thy native land, and nation of boasted liberty; so that when thou art prepared to acknowledge the fulfillments of the events, which have come to pass as foretold in modern divine revelation, and in ancient prophecy; thou wilt then be fitted for the great task which severally awaits thee; for lo, have I not, saith the Lord God declared through my angels, to the prophets, in the past and present ages, that earthquakes, howling storms, with crushing winds, and great hailstones, should sweep the earth in every direction; while war, bloodshed, famine, and devastation, should alike assist, in bringing about all the events, according to my words. And lo, have not these things come to pass saith the Lord God? Have not nations already suffered and subjugated? And are not nations and people now suffering dire tribulations? But pestilence and warfare have not yet reached these shores; so the people in their ignorance believe that God will favour this land, and shelter the oppressors of his people and opposers of his will from the calamities, he in his justice has decreed shall fall upon them. But behold! Let them rejoice in their usurped power, and in their self-willed ignorance; but let them rest assured that their rejoicings will be but of short duration for as mighty events are about to develop themselves, upon the manifestation of, which all the

nations or kingdoms of Europe, shall appear before the world arrayed in battle order. But against whom? Let all who desire to receive council from on high, and to follow and observe the instructions given in divine revelation, look to our past declarations made by commands from the most high; and though their fulfillment when given, appeared wrapped in obscurity, and was therefore doubted; yet it is now publicly declared that the very nations which divine revelation defined are the very nations which will unite themselves for the overthrow of what they vainly believe to be British power and British sway; and so possess the nation and its powerful resources as their own. And we again declare that France, Austria, and Russia will be in league against this boasted nation of power and independence, and that Prussia also, notwithstanding the present aspect of affairs, must also participate in the onslaught made upon the British nation. Therefore, let these things be made public, and as the events progress, and your meetings successfully occur, publicity shall be given of more definite and greater minuteness; so that as they are fulfilled the sceptics and scoffers of divine revelation, shall openly acknowledge their truth, thus saith the Lord, the God of the heavens and of the earth.

There were other revelations revealed on the same day as the above, but as they chiefly consisted of instructions to the Circle and to the enrolled members of the Community, and we were not commanded to publish them, we have therefore omitted to insert them, giving that which is of the greatest public interest and importance, for it there shews what nations will be the enemies of England, and that Prussia, notwithstanding her present friendship towards England, will ultimately be arrayed against her in open hostilities; and as the revelation points to former declarations made from on high, we refer our readers for the same to the three series on the war, and to other works, where it is stated that France, Austria, and Prussia would ultimately become as members of the Great Northern monster, and that the four mightiest nations of Europe should become united, and scatter their devastating forces over all the other nations of the earth, thus confirming and corroborating ancient Scriptural prophecy. Therefore, let the opposers of divine revelation and prophecy be aware that neither scoffs, doubts, jeers, or unbelief of prophecy, will ever be permitted to alter its divine truths, for much of it is already fulfilled, and we may expect a full realization of it in the future.

Notice to our Readers and Correspondents.

Just published, price 1d., containing 18 pages, crown octavo, with a neat coloured wrapper, a new pamphlet entitled,—The Last Days of this Dispensation; the Passing Signs of the End; how the people may be saved and flee from the wrath to come; or the Great Millenium Era, and the Reign of Christ." This little work is of the highest interest, instruction, and importance to all mankind, and should be read by every truthseeker, or every person who is anxious concerning the present or future welfare. Printed for the Nottingham Spiritual Circle by S. E. Hackett, at the Borough Printing offices, Maypole Yard, Nottingham, and sold wholesale at the Repository for Spiritual Works, by J. G. H. Brown, Great Alfred Street, Nottingham. The trade supplied at 6d. per dozen, 13 to each dozen.

NOTICE.

In our present number, and in the succeeding numbers of this journal, will appear a series of startling prophetic warnings, addressed especially to the people of this nation, and also to the people of the other nations of the earth.

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

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WHICH WILL

No. 18, Vol.

A DIALOGUE BETWEEN AN ATHEIST AND A CLERGYMAN ON INFIDELITY AND INFIDEL WORKS?

The subjects of of a conversation between an At theist and a Clergyman of the Church of England only a short time. Mr. J. G. H. Brown. This clergyman who divulged his profane, he paid a visit of making inquiries, as set forth declares, that the Clergy are as they preach doctrine condemn, and yet but they propagate the people in ignorance contribute from the Clergy in luxury; alty of imprisonment torment in the world. No sooner had himself to Mr. Brown how he is corrupt, and that whether Mr. B. their conversation

Clergyman.—"I am corrupt, and the and are hypocrite sion and mystery you prepared to g assertions?"

Mr. B.—"We assertions, and followers generally are also Infidels of Clergyman.—"

or their follower this till you have Mr. B.—"En Bagster's Compt Scriptures are c clares that there writings of the p ence and church copy traceable fu the fourth centur tions which the passed through."

Clergyman.—"any material difference manuscripts of 1 circumstance if t gymen hypocrite yet shown how Mr. B.—"I cause they act co because they tel