

FREE



PRESS;

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. 19, Vol. 1.

SATURDAY, NOVEMBER 3, 1860.

PRICE 1D.

THE AGE WE LIVE IN. HOW ITS ENLIGHTENMENT 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.

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 principles 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 answer 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 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 satisfied 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-

phesy, 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 falsehood, 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, justice, 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.

Sixthly.—And because, although these corruptions 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.

Eighthly.—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 oppressive, and infidelity of the worst nature, tell us what is.

Editorial Correspondents

NOTICE.—All letters intended for insertion in this journal, 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 issue.

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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 therefore I feel called upon again to review and support my former statements.

I again state and state fearlessly of contradiction, that the statement made by Mr. Camm is false, viz., that the great masses of the people have hitherto been so ingeniously kept in ignorance of their Ecclesiastical History? 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 advertised for sale? this he must admit.

Then if they are printed and advertised for sale, am I not at liberty to purchase one or more where they are sold? I cannot get one or more at any stationer's shop? he knows I can. They may be purchased in 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 an Ecclesiastical History, as I am 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 his statement.

But again look at the facilities we have 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 penny each, so low that any one might buy who felt disposed, 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 say that these volumes contain all the information necessary on the authenticity, genuineness, and criticisms of the Old and New Testament, with an account of the formation of the canons. I hope by this Mr. Camm sees his error. I always think that there are none so blind 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 falsehood than the one in question, which facts prove; 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 Ecclesiastical History in connection with them upon the subject in hand, viz., authenticity, genuineness, &c., of the Old and New Testament, he perhaps still remains ignorant to a great extent of them, at least one would infer that he 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 is, &c.; Paley's Evidences of Christianity; Dr. Horne Pauline; Parler's Biblical Criticisms; Newcomb's Historical Views of English Biblical Translations; Anderson's 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 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 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, viz., "that the masses have been taught from their infancy to believe that the book on which they must build their faith is the pure word of God without corruption, and all persons who have dared to doubt this, or have ventured to investigate and to think for themselves, have always been stigmatised by the Clergy of every denomination, and their ignorant followers as sceptics, infidels, heretics, &c." I should be very glad if Mr. Camm would tell me plainly what he means, for he says in one place "all persons who have dared to doubt this, and investigate and think for themselves, are stigmatised as sceptics, infidels, &c." Then at page 14 of his lecture he says that, Bagster's Comprehensive Bible is in the hands of hundreds of ministers and teachers of the people, for if we are accurately informed it is given to them at their ordination. These things being so, that hundreds of ministers do doubt of various denominations knowing these things, how can they stand, &c.? How will he reconcile these statements. First he says (mark) all persons who have dared to doubt this and investigate, &c., are stigmatised as infidels, sceptics, heretics, &c. In the second place he tells that hundreds of clergymen of various denominations know these things, that they have ventured to investigate and to think for themselves; yet they never have yet been stigmatised. Remember Mr. Camm says all persons who have dared to doubt this and investigate, &c., are stigmatised as infidels, sceptics, heretics, &c.

I shall therefore leave this part and let the reader form his own conclusions, and pass on to notice the account he gives of the Old and New Testament books. I would just add that the passages and the manuscript copies he refers to, show very plainly that all is not right with them. It is quite evident to any man that is acquainted with Ecclesiastical History that the writer endeavours as far as possible to lead the reader away from the truth, with great swelling words. He does not begin like an honest man, he does not weigh evidence but jumps to conclusions without evidence.

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 to enquire and determine whether Divine revelation is now necessary by examining into some of the ancient manuscripts and translations of the scriptures, and lastly into our authorised version, and shew why God knew from all eternity that divine revelation 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 would seem 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 work people 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 who told 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 bad 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 as the Pentateuch, for the solitary copy that was found in the rubbish of the ruined temple was probably the autograph of Moses. Though the young king amongst the corrupt men of his father's court had never seen the law of Moses, that is no proof that pious men amongst the citizens and peasants were destitute of copies of it. After the monarchy was established, 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 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 possessed by the Jews in Babylon, were transcripts of works which had long been preserved as sacred books in Solomon's temple. What we know of the literary and religious customs of the ancient nations would lead us to infer that the Jews would be likely to keep such important archives in the temple. It is the common opinion of literary Jews that all the authors of the Old Testament 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 guardians of the national literature, Deut. xvii. 18, and xxxi. 24-26, Joshua i. 8, and xxiv. 26, 1 Sam. x. 25. All these scattered hints are in full consistency with the statements which assert that the Jews before the captivity, attended to the preservation of their sacred writings.

In conclusion then from the above particulars, are first, that the Jews would have at the time the autograph copy was found in the temple, 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 copy was the autograph, so that there is no room to suppose that they were corrupted before this time. From the days of king Josiah to Christ, copies of the scriptures became numerous and were corrected by a standard copy at Jerusalem, till it was taken by Titus, when it was carried to the royal palace of Vespasian at Rome. This brings us down to the year 70 after Christ, 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. Yours truly, JOHN WARD.

To the Editor of the Spiritualistic Free Press.

Sir,—I 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 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 in hand together. What a pity it is the teachers and preachers of the people cannot find an able advocate for their crumbling shattered cause, than Mr. Ward shows himself to be.

But instead of acknowledging his errors, he charges me with evasion 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 nearly all schools and libraries; and given as rewards to scholars." I denied this assertion, and challenged him to find one copy on an average in any one thousand houses or families, excepting in the affluent and learned, and now, how does he defend his statement? not by repeating it, but by stating "that such works are printed and advertised, and all persons are at liberty to purchase if they have the means; it is not what they have said, but what they might have." I will leave your readers to decide who evades the question and falsifies themselves, he or I. In his next paragraph, in order to hide the ignorance he displayed in his former letter, in confounding the Bible itself with Ecclesiastical History, he gives a catalogue of works, in which he confirms my former statements, that the great masses of the people had been kept in ignorance by the clergy, by his telling us that some had only been published about ten years, and 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 publishers were, although they may contain authentic accounts of Ecclesiastical History, yet those accounts are invariably glossed over by garbled statements or suppositions, written so as to draw away the minds of the reader from the facts adduced; so that notwithstanding the many interpolations, 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 genuineness is inviolable. What is this but ingenuity, duplicity, and cunning on the part of the writers, in order to keep the ignorant and unthinking still in ignorance? Now if, as we are told there are 30,000 differences in the various manuscripts now in existence, what human mind can determine what language was in the original manuscripts, which have long since been destroyed, as declared in divine revelation, and corroborated and confirmed by ancient history; which history does not record one manuscript to be now in existence of an earlier date than the fourth century; and even they are doubted by the learned, whether they were written before the fifth, sixth, seventh, or tenth century. Now if supposing a book on any subject, of any modern author contains one contradiction, is not that book and its author condemned, or looked upon with suspicion? again, if any of the poems under Mr. W's superintendence were to make a wrong "dash," or a few retrograde motions of their loom, would he not pounce upon the individual, and say that the work was spoiled? which in fact would be correct. But the Bible, with its 30,000 errors or discrepancies, we are told, does not alter or destroy a single doctrine of revelation, or enfeeble the obligation of christian duty, or falsifies an historical fact in the lives of the Patriarchs, Prophets, Christ, or his Apostles, 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 comments made by any author, in order to hide truth. Strip ancient Ecclesiastical History of all the superfluous matter, added by the different authors or publishers, and it then leaves bare the unmasked truths, as contained in the lecture in question, and which no "learned divine" has ever yet dared to deny, or confute; therefore the puny 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 people have been taught from infancy, to believe the Bible to be all the pure word of God without corruption, and all who dared to doubt this are stigmatised by the clergy and their ignorant followers as infidels; and then of me stating that hundreds of clergymen of various denominations are aware of their corruption, pray what contradiction 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 withhold 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 doubt or question this, they are not only branded as before stated, but told if they continue to do so, eternal torment in fire and brimstone, with the devil and his angels, will be their certain future 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 Nottingham Spiritual Circle, will see that the Scriptural account of God's immutability, is shewn forth inviolably, in defiance of all those passages of Scripture which denies it, and which alas are many.

Mr. W. next in a long unintelligible peramble, attempts to deny the account given in 2 Kings, xxii., and 2 Chron. xxxiv., by bringing forward a number of imaginations 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? nevertheless, if I were to indulge in a supposition, I could almost as soon credit this, as to suppose that "peasants," (I suppose he means peasants) in that age, possessed a copy of the Pentateuch. A little further down Mr. W's peramble, in the face of these suppositions, he states that 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, deposited their autographs by the ark, in the holiest of all. I think, if there is any truth in the accounts given in 2 Kings xxii., and 2 Chron. xxxiv., there could be but few of these documents, either in the hands of peasants, or in the holy of holies at that period, for even Hilkiah the high priest, (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. So much for Mr. Ward's suppositions.

He next quotes a passage out of my lecture, which I presume he takes for granted is correct history, and then tells us, he has brought us down to the year 70 after Christ, and then concludes, not by answering the questions, or contradicting other assertions made in my letter, but by stating he is willing to go forward with his rignarole to the present time, and shew that the Scriptures contain the pure word of God. If he means that some parts of Scripture are corrupted, as declared in divine revelation, 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

word of God without cor- and with the broken lin- manuscripts for the first six, seven, or ten hun- why then he will set him learned divine of any de reading the lecture in a letter, and not to medd- has read, he has thought to allow those whose int- to keep the unlearned dirty work, for if they quite certain Mr. Ward that he is not able to do

Quorndon, Oct. 20th,

MR. BEARD'S "OBJECTIONS TO THE WORKS OF" ANSWERED BY A

To the Editor of the Sp- 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 the following words."

GABRIEL.—But I a- since has now come wh- Governor of the univ- his Divine will throug- people in language w- rpled, or misunderstand- tions preparing the w- salvation of all manki- "From the above w- s, or no matter how- 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 fir- upon receiving inst- XXI, I understood fi- a separate chapter— each of the five last observations" to th- words which said, "scribes." From these- understood Gabriel's- misunderstanding"; e- words contained on- sine" are false."

SEC- "On page 44 of 11

at the commencement- persons connected w- to establish a new- hold up some altrea- and just in the sight- being declared in— consent to either o- been like the revela- "On page 45 it is- new creed, sect, or f- Lord declares that- vernal faith shoul- existing national be- tied in all nations- that the only rules- observed as a guid- and their happiness- God, with true fait- be charitable, kind- words all our fello- wards of their f- belief? When you- establishing the d- worship; for you- that the Church of- not exist under th- I read the Book— contradict the ab- extracts, taken fr- pared with the sev- organization must b- fest themselves fr- may be warned, a- and confusion, a- creed, and doctrin- of worship for th- its members, by t- the universal char- their churches, a- and for the soult- page 33."

Also to prov- have organized-

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 therefore I feel called upon again to review and support my former statements.

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Then if they are printed and advertised for sale, am I not at liberty 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 in 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 an Ecclesiastical History, as I am 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 his statement.

But again look at the facilities we have 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 penny each, so low that any one might buy who felt disposed, 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 say that these volumes contain all the information necessary on the authenticity, genuineness, and criticisms of the Old and New Testament, with an account of the formation of the canons. I hope by this Mr. Camm sees his error. I always think that there are none so blind 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 falsehood than the one in question, which facts prove; 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 Ecclesiastical History in connection with them upon the subject in hand, viz., authenticity, genuineness, &c. of the Old and New Testament, he perhaps still remains ignorant to a great extent of them, at least one would infer that he 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 is, &c.; Paley's Evidences of Christianity; Dr. Horne Pauline; Parler's Biblical Criticisms; Newcomb's Historical Views of English Biblical Translations; Anderson's 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 to lead me 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 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, viz., that the masses have been taught from their infancy to believe that the book on which they must build their faith is the pure word of God without corruption, and all persons who have dared to doubt this, or have ventured to investigate and to think for themselves, have always been stigmatized by the Clergy of every denomination, and their ignorant followers, as sepietics, infidels, heretics, &c. I should be very glad if Mr. Camm would tell me plainly what he means, for he says in one place, "all persons who have dared to doubt this, and investigate and think for themselves, are stigmatized as sepietics, infidels, &c." Then at page 14 of his lecture he says that Bagster's Comprehensive Bible is in the hands of hundreds of ministers and teachers of the people, for if we are correctly informed it is given to them at their ordination. (These things, being so, that hundreds of ministers no doubt of various denominations, knowing these things, how can they stand, &c.) How will he reconcile these statements. First he says (mark) all persons who have dared to doubt this, and investigate, &c. are stigmatized as infidels, sepietics, heretics, &c. In the second place he tells that hundreds of clergymen of various denominations know these things, that they have ventured to investigate and to think for themselves, yet they never have yet been stigmatized. Remember Mr. Camm says all persons who have dared to doubt this, and investigate, &c. are stigmatized.

I shall therefore leave this part and let the reader form his own conclusions, and pass on to notice the account he gives of the Old and New Testament books. I would just add that the passages and the manuscript copies he refers to, show very plainly that all is not right within. It is quite evident to any man that is acquainted with Ecclesiastical History that the writer endeavours as far as possible to lead the reader away from the truth, with great swelling words. He does not begin like an honest man, he does not weigh evidence but jumps to conclusions without evidence.

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 to enquire and determine whether Divine revelation is now necessary by examining into some of the ancient manuscripts and translations of the scriptures, and lastly into our authorised version, and show why God knew from all eternity that divine revelation 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 would seem that according to the 22nd chapter of the second book of Kings, and the 13th 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 who told 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 bad 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 as the Pentateuch, for the solitary copy that was found in the rubbish of the ruined temple was probably the autograph of Moses. Though the young king amongst the corrupt men of his father's court had never seen the law of Moses, that is no proof that there were no copies of it. After the monarchy was established 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 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 possessed by the Jews in Babylon, were transcripts of works which had long been preserved as sacred books in Solomon's temple. What we know of the literary and religious customs of the ancient nations would lead us to infer that the Jews would be likely to keep such important archives in the temple. It is the common opinion of literary Jews that all the authors of the Old Testament 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 guardians of the national literature, Deut. xvii. 18, and xxxi. 24-26, Joshua i. 8, and xxiv. 26, 1 Sam. x. 25. All these scattered hints are in full consistency with the statements which assert that the Jews before the captivity, attended to the preservation of their sacred writings.

In conclusion then from the above particulars are first, that the Jews would have at the time the autograph copy was found in the temple, 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 copy was the autograph, so that there is no room to suppose that they were corrupted before this time. From the days of king Josiah to Christ, copies of the scriptures became numerous and were corrected by a standard copy at Jerusalem, till it was taken by Titus, when it was carried to the royal palace of Vespasian at Rome. This brings us down to the year 70 after Christ, 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.

Yours truly,  
JOHN WARD.

To the Editor of the Spiritualistic Free Press.

Sir,—I 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 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 in hand together. What a pity it is the teachers and preachers of the people cannot find an able advocate for their crumbling shattered cause, than Mr. Ward shews himself to be.

But instead of acknowledging his errors, he charges me with evasion 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 nearly all schools and libraries, and given as rewards to scholars." I denied this assertion, and challenged him to find one copy on an average, in any one thousand houses or families, excepting in the affluent and learned, and now, how does he defend his statement? not by repeating it, but by stating "that such works are printed and advertised, and all persons are at liberty 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 falsifies themselves, he or I. In his next paragraph, in order to hide the ignorance he displayed in his former letter, in confounding the Bible itself with Ecclesiastical History, he gives a catalogue of works, in which he confirms my former statements, that the great masses of the people had been kept in ignorance by the clergy, by his telling us that some had only been published about ten years, and 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 publishers were, although they may contain authentic accounts of Ecclesiastical History, yet those accounts are invariably glossed over by barbed statements or suppositions, written so as to draw away the minds of the reader from the facts adduced, so that notwithstanding the many interpolations, designed alterations, mystifications, and corruptions of the various manuscripts, as well as early printed editions of Scripture; it is made to appear by his gloss, that they do not alter them, but that its genuineness is inviolable. What is this but ingenuity, duplicity, and cunning on the part of the writers, in order to keep the ignorant and unthinking still in ignorance? Now if, as we are told there are 80,000 differences in the various manuscripts now in existence, what human mind can determine what that language was in the original manuscripts, which have long since been destroyed, as declared in divine revelation, and corroborated and confirmed by ancient history; which history does not record one manuscript to be now in existence of an earlier date than the fourth century; and even they are doubted by the learned, whether they were written before the fifth, sixth, seventh, or tenth century. Now if supposing a book on any subject, of any modern author contains one 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 "dash," or a few retrograde motions of their loom, would he not pounce upon the individual, and say that the work was spoiled? which in fact would be correct. But the Bible, with its 30,000 errors or discrepancies, we are told, does not alter or destroy a single doctrine of revelation, or enfeeble the obligation of christian duty, or falsifies a historical fact in the lives of the Patriarchs, Prophets, Christ, or his Apostles, 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 comments made by any author, in order to hide truth. Strip ancient Ecclesiastical History of all the superfluous matter, added by the different authors or publishers, and it then leaves bare the unmasked truths, as contained in the lecture in question, and which no "learned divine" has ever yet dared to deny, or confute; therefore the puny 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 people have been taught from infancy, to believe the Bible to be all the pure word of God without corruption, and all who dared to doubt this are stigmatized by the clergy and their ignorant followers as infidels; and then of me stating that hundreds of clergymen of various denominations are aware of their corruption, pray what contradiction 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 withhold 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 doubt or question this, they are not only branded as before stated, but told if they continue to do so, eternal torment in fire and brimstone, with the devil and his angels, will be their certain future 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 Nottingham Spiritual Circle, will see that the Scriptural account of God's immutability, is shewn forth inviolably, in defiance of all those passages of Scripture which denies it, and which alas are many.

Mr. W. next in a long unintelligible perambulation, attempts to deny the account given in 2 Kings, xxii., and 2 Chron. xxxiv., by bringing forward a number of imaginations 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? nevertheless if I were to indulge in a supposition, I could almost as soon credit this, as to suppose that "peasants" (I suppose he means peasants) in that age, possessed a copy of the Pentateuch. A little further down Mr. W's perambulation, in the face of these suppositions, he states that 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, deposited their autographs by the ark, in the holiest of all. I think, if there is any truth in the accounts given in 2 Kings xxii., and 2 Chron. xxxiv., there could be but few of these documents, either in the hands of peasants, or in the holy of holies at that period, for even Hilkiah the high priest, (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. So much for Mr. Ward's suppositions.

He next quotes a passage out of my lecture, which I presume he takes for granted is correct history, and then tells us he has brought us down to the year 70 after Christ, and then concludes, not by answering the questions, or contradicting other assertions made in my letter, but by stating he is willing to go forward with his rigmarole to the present time, and shew that the Scriptures 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 revelation, 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

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Quorndon, Oct. 20th, 1860

MR. BEARD'S "OBJEC-  
THE WORKS OF TI  
ANSWERED BY MR.

To the Editor of the Spirit

Sir—As you have already  
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Also to prov

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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 then he will not himself an undertaking, which no learned divine of any denomination, dare encounter after reading the lecture in question. My advice therefore again to him is, that he will do as advised in my former letter, 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 interest and design it has ever been to keep the unlearned in ignorance, to do their own dirty work, for if they cannot do it for themselves, it is quite certain Mr. Ward has shown from his two letters, that he is not able to do it for them.

I am sir, yours faithfully,

J. CAMM.

Quornndon, Oct. 20th, 1850.

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

To the Editor of the Spiritualistic Free Press.

Sir—As you have already laid before the public an account of Mr. Beard and his "objections," I will not take up your valuable space by any remarks on that head, but proceed at once to the root of the matter, and insert the "objections" in the order they occur, and then append my answers to them.

FIRST OBJECTION.

"On page 106 of the 'Scriptural Magazine,' are the following words:—'But I am commanded to declare that the side has how come when the Great Almighty Author and Governor of the universe has seen fit to make manifest His Divine will through me, to be spread abroad to the people in language which cannot be misconstrued, corrupted, or misunderstood; but shall pass through all nations preparing the way for the establishment of the glorious and happy kingdom of that Christ who died for the salvation of all mankind.'

"From the above words I am led to understand that no two, 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. 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 World of Spirits,' I find on page 132 the following account:—'Upon receiving instructions at the conclusion of chapter XXI, I understood from the language of the spirits, that a separate chapter must be devoted to the description of each of the five last-named planets, and therefore made observations to that effect; having misunderstood the words which said, 'each planet must be separately described.' From these words it appears that you have misunderstood Gabriel's words or language; therefore you misconstrued his words by making observations on that misunderstanding; consequently, it proves that Gabriel's words contained on page 106 of the 'Scriptural Magazine' are false."

SECOND OBJECTION.

"On page 44 of 'Emanuel Swedenborg's' it is stated that as the commencement of your receiving revelations, some persons connected with your Spiritual Circle wanted you to establish a new sect or denomination of religion, or hold up some already established sect, as being righteous and just in the sight of God, setting forth the same as being declared in divine revelation; but you would not consent to either of these projects; else you would have been like the revelation say Joseph Smith was."

"On page 45 it is written, 'nor could we establish any new creed, sect, or form of worship, as the angel of the Lord declares that the time had not yet arrived when universal faith should be established.' Therefore, under existing national laws of tyranny and hypocrisy, as practised 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 and their happiness in immortality, are, to love and fear God, with true faith in Christ, in sincerity of heart; to be charitable, kind, compassionate, and affectionate towards all our fellow creatures, and not to despise them on account of their failings or difference in dispositions or belief. When you wrote the above, you did not think of establishing the Church of Christ, or creed, or form of worship; for you say that the angel of the Lord declares that the Church of Christ, nor any form of worship, could not exist under the present laws of the nations. When I read the 'Book of Life,' I find the following words which contradict the above:—'It will be seen from the above extracts, taken from the prophecy intimated, and compared with the revelation herein given, that the Great Organization must be established, ere the calamities manifest themselves in full, in this Nation, so that the people may be warned, and know where to rally, during the strife and confusion, which will surround them. Hence the creed, and doctrines, with rules and instructions, and form of worship for the Community, have been revealed; that its members, by uniting with each other, might establish the universal church of Christ, by making their houses their churches, and so to be a people prepared for the Lord, and for the coming of their Saviour King.' 'Book of Life,' page 23.

"Also to prove that you profess to be a prophet, and to have organized the church of Christ, see the following

works, 'Charity, Rest, and Freedom,' page 9, 'Message,' pages 267, 268, 276, 277, 279, 280, and 282. It is evident 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 have not been altered since you wrote the book, called 'Emanuel Swedenborg,' so as to grant you a greater privilege 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 following words:—'Behold! I am commanded to declare unto you, that the conclusion and completion of this work concludes your labours, upon spiritual inquiry and manifestations on all public matters, or prophecy on past, present, and future events. I can assure, my readers! that I cannot find language to express the feelings of gratitude which I feel I owe 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 are of a voluminous size and character, the subjects of which I was utterly ignorant, they being only revealed to me as the different works proceeded in their formation; therefore, on learning from the angel Gabriel, that my task is now completed, I felt relieved of an anxiety, the true nature of which I have not power to explain.'"

"From these words it is plain to understand, that all your 'work' or 'labour' was done when you had finished the book called 'Emanuel Swedenborg.' It appears also from the above that you had done writing on all public matters, and on all public prophecies of past, present, and future events."

"The 'Book of Life,' was revealed and published to the world in 1858, which was several years after the above revelation was given. Now when I come to read the 'Book of Life,' I find revelations in it which contradict the before-mentioned revelation. I will here give a specimen. 'But before these steps can be embarked upon, these things, with others which shall follow, must be published and circulated in every locality named, that the people of such localities may know of the things which must come to pass, and the end which awaits them; so that, when confusion and strife reign around them, they may know in what direction to flee for succour, as thousands will then believe the glorious end to which they past and their present and future labours will lead. Therefore hereunder followeth the outlines of the things which thou art commissioned to prepare for publication. Such are my commands from on high.'—'Book of Life,' p. 27."

"From the above revelation, which was given in 1858, it is evident that the revelation given in 1855, contained on page 55 of 'Emanuel Swedenborg's' is a falsehood. For it is expressly declared that you had 'present labours' to perform, and your present publication shew that you have had many 'labours' on 'public matters' since 1855; and in the above quotation it is predicted that you will have 'many' future labours. Therefore it is a contradiction."

FOURTH OBJECTION.

"On page 50 of 'Spiritual Message,' I find these words:—'We all experience bitter, anguish and reflection, even here, and dread what the future state will be, all being aware of its existence. Therefore, let mankind take warning; for all must suffer, as there are none good.' From this passage, as well as many others of a similar nature, I am led to understand that all mankind, no matter what they do, will have, to suffer for their individual sins and transgressions, which they commit in this life. Now this is contrary to the gospel of Jesus Christ, and it is also contradicted in the following places of your works:—'Book of Life,' pages 115, 118.—'Pray for them 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 created all things, and thou wilt receive a heavenly reward.'"

"From these words I see that all persons who are not in your church, or your enemies, have not their sins or transgressions forgiven them. These passages also shew me that the forgiveness is a possibility."

"In the 'Spiritualistic Free Press,' No. 7 page 3; and in the 'ordnance' book, are the following words, 'which holds back the promise of Christ, sent from God, who purchased His creatures eternal salvation, and washed out their sins with his precious blood.'"

"Our Father who art the living God, 'thou hast forgiven us our sins.' It appears from the above, that Christ has not only atoned for the original sin of mankind, but that He has atoned for the sins of all His creatures. From this expression, it is plain to understand that Christ has also atoned for the individual sins of mankind, 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?"

"It is also evident from the above passage, that those persons who are in your church have their sins forgiven them. Seeing then that the forgiveness of sins is taught in your works, both as regards the original, and the individual sins of mankind, I want to know how it is that all mankind have got to suffer for their sins? For it is expressly declared that even 'all the very best will have to suffer.' Now, if I have got to suffer for my individual sins, after I have got a remission or forgiveness of them

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 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 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 view 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 Organization; the former being so corrupt, and so mystified, that they appear like fables, 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 cannot possibly be corrupted, nor can they for any length of time be misconstrued, or misunderstood, as the means of correcting any erroneous impressions will be always at hand, and also, there is no ground, no reasonable foundation 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 mightiest laws of the universe, the law of progression. His view would make it necessary that every man, woman, child, or even idiot, that was possessed of intelligence enough to read the revelations, should understand them in all their bearings, would be able to digest, and duly appreciate the sublime language of heaven, in an equal degree to the most exalted intellect ever 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 judgment and discrimination, it follows, that to suit this view, the weak minded and the youthful, must be equal in judgment to those of strong and vigorous intellect; the superficial minded, who on all other occasions was incapable of deep examination; or of exercising profound thought, must, on reading one of the celestial revelations, no matter how important, or how profound the subject, and the language in which it is couched may be, must on the instant of reading it, comprehend it equally as well as if it had been examined and weighed, and pronounced upon by the united intelligence of the most powerful minds, existing amongst a people prepared to receive their instructions and directions from this source.

Why is this view contrary to all our experience, it is in 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 nothing 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 case where revelations were concerned, and require all the various grades of intellect to be on the same level."

I could fill your Journal with arguments, against the view taken by the writer of the "objections," but I hope I have said enough to convince your readers, that the ground he has taken is untenable, and that he has put a wrong construction on the meaning of the words under consideration. For in carefully perusing 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 not well defined in the revelation, therefore considerable latitude must be allowed it. But the revelation is sufficiently clear, to enable us to understand, that at no very distant date from thence, the divine revelations, then and now being received and published, will be spread abroad into all nations, and that the general intelligence of the masses will rightly comprehend them, and that it is impossible from reasons assigned above, that they should become corrupted or mystified; and the making a few mistakes in preparing these revelations for general circulation, or any individual misconstruing their meaning, has nothing whatever to do with the assertion of the angel, whose words 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 people prepared for the Lord.

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

ANSWER TO THE SECOND OBJECTION.

The objection in this case, arises from the fact of the Medium's own remarks and opinions, being confounded with the substance of revelations, which had been received 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 worship should be established, and had given as a general rule for the guidance of mankind, the injunction to love and fear God, with true faith in Christ, &c. The Medium became impressed with the belief, that no universal

