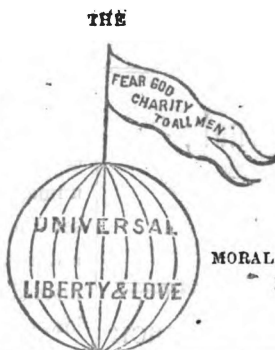


# COMMUNITY'S

Or, Standard

A PERIODICAL DEVOTED TO THE POLITICAL,  
CONDITIONS OF MEN; CONTAINING  
AND DOMESTIC



# JOURNAL;

Of Truth.

MORAL, SPIRITUAL, RELIGIOUS, AND PHYSICAL  
HISTORY, SCIENCE, ARTS, FOREIGN  
INTELLIGENCE, ETC.

PART 19.—VOL. 1 ]

For the week ending Saturday, Oct. 24th, 1857.

[PRICE 1D.]

## A NEW HISTORICAL TALE.

THE HUT ON THE HEATH;

OR,

THE OUTLAWED GANG OF THE DEVIL'S  
DITCH AND THE HERDSMAN'S  
DAUGHTER.

*(Concluded from our last.)*

All these events were minutely related, and Mr. Bridgman was too anxious and too much interested in so singular a narrative, that he did not miss a line or a page, therefore Emily's fears of his seeing the proceeds of that day's employment by her were without cause, though he read until a late hour, after which he expressed both astonishment and admiration at her candour and impartial narration, and she being now fully convinced of his friendship, turned over the MSS., and pointed out the pages she had that day written, which related to her return to Newmarket, her discovery of her father's body swinging on a gibbet, with the account as given to her by Howard the constable, and then enquired after Mr. Bridgman had perused it, whether he wondered at her hesitation in showing him the proceeds of that day's labour; the worthy gentleman assured her to the contrary, and informed her that her narrative would, at some not very remote period, form the subject of an English historical romance, with her own name and character illustrating its pages as a heroine. Several weeks passed over ere Mr. Bridgman had completed the perusal of the MSS.; in the meantime Emily employed every opportunity in the completion of her task, and strange to say, that through the complicated difficulties and tribulations she had passed through immediately before her residence with the draper, which on account of its peculiarity and somewhat obscenity we have omitted, coupled with those of her former experience after her abduction, that no sooner had she finished her arduous task than her health fast declined, and Mr. Bridgman feeling deeply interested in the poor girl's history and future fate, employed the best medical aid, and the good lady, his wife, attended upon Emily with a mother's care and affection, still a few short weeks showed the rapid progress of her declining form, and the doctor had given up all hopes of recovery, and Emily sensible of her approaching fate, called around her her worthy benefactors, to whom she expressed her

warmest gratitude, and as a last and only request of an unfortunate and dying girl, she besought Mr. Bridgman to make public her eventful history as soon after her decease as possible. Mr. Bridgman pledged himself to comply with her request, and in a few days from this interview, Emily the Herdsman's Daughter closed her eyes in the long sleep of death, and was buried by Mr. Bridgman, who, according to his own account as described in the preface to the book of which he justly claims to be the author, he having re-written and revised the original MSS. of Emily, and affixing thereto the now almost forgotten title, namely, "The Hut on the Heath, the Outlawed Gang of the Devil's Ditch, and the Herdsman's Daughter," under which I have introduced Emily's eventful history to our readers, trusting that by its perusal, they have been amused, instructed, and interested.

## CHAPTER XXIX.

*(Conclusion.)*

THIS extraordinary narrative is founded on facts gleaned from the annals of crime, and several of the characters who figure conspicuously through its columns may be traced in the "Newgate Calendar," where the names and crimes for which they suffered are recorded, therefore the men thus named, the old house in West-street, the Devil's Ditch, the Hut on the heath, the Herdsman and his Daughter, and the popular town of Newmarket, are each and all facts far beyond the vale of romance or fiction, for even now, tradition has its legend about the Outlawed Gang of the Devil's Ditch and the cruel Herdsman, and the peasants in the neighbourhood view the locality with superstitious dread and fear. So lately as eighteen hundred and forty-two, the furze, trees, and bushes, between the Devil's Ditch and where the Hut stood, were standing, but the Hut itself had long since disappeared, and upon the place where it stood was erected a magnificent cottage, which was occupied by a gamekeeper, and which continues as a keeper's residence even to this day, though it now resembles a small farm, but the heath immediately adjoining, for several miles, has now a different aspect; its trees, bushes, and furze, have all disappeared, the game driven or destroyed, the heath broken up and is now a broad field of cultivation, leaving no traces to mark out its originality but the bank of the Devil's Ditch, and the keeper's house, where once stood the hut from which this narrative takes its origin.

J. B.

# The Community's Journal;

OR,

## STANDARD OF TRUTH.

Saturday, Oct. 24, 1857.

### SNEAKING HYPOCRISY; OR THE CHURCH ALARMED.

WHENEVER these columns meet the eye of the reader, on glancing at the lines affixed at the head, the first thought or exclamation will be—Who or what has alarmed the church, or how can any events, foreign or domestic, which may occur, cause any alarm to exist amongst the heads of the Established Church of England or any of its dissenting denominations? The answer to these questions is, that the churches have for ages past stood against all attacks, and have defeated every opposition, until its long career of success causes it to gloat and revel in the ignorance of its followers, who are taught from their infancy to believe in the grossest absurdities and diabolical falsehoods, their clergy and teachers knowing that on the people's belief in these falsehoods depends their luxurious living. Hence the ignorant masses have been taught by their wealthy bishops and clergy that it is God's will that there should be poor and wretched, and that it is the duty of those who are thus afflicted, to be contented in their situations, and to be submissive to the oppressive laws which their impious rulers impose upon them, and that for the disobedience of any of the said laws, whether religious or moral as they are called, that, after their toil and suffering in this world, eternal torment in hell fire and brimstone, with the devil and his angels, will be their doom in the world to come, while they persuade the people that the said devil is the cause of all worldly sin, and the people have in all ages readily believed these absurd doctrines, and have looked up to their plundering and oppressive teachers with superstitious fear and reverence, believing all they said to be heavenly truths. But as time has progressed, every age has increased in light and knowledge, and notwithstanding the pains taken by the crafty teachers and rulers in every age to keep the people in ignorance, by concealing the revealed truths through the corrupt state of the Scriptures; yet truth still flourishes, and God is still unchangeable, as can be proved by the Scriptures which the teachers of the present day profess to believe.

And as prophets existed in by-gone ages, even so in the present day prophets can be found who are even now making known the divine will of God to His people, by unmasking the hypocrisy of those who for lucre have set themselves up as the ambassadors of Christ and ministers of the gospel, and professors of charity; who, instead of following the example of Christ and his followers, who went from house to house preaching the gospel to the poor free of charge, and administering to the wants of the needy. Our pretended followers of Christ and ministers of the people are not content to live in luxury and idleness upon the hard earnings of their fellow creatures, but they must have splendid mansions to live in, carriages to ride in, retinues of servants to wait upon them, and revel in luxury and vice, while thousands of their fellow creatures are starving. And yet they call themselves the followers of Christ; but God in his divine mercy has now seen fit to diffuse knowledge amongst his people, whereby their hypocrisy and delusion may be detected. The "Scriptural Magazine" has unveiled these mysteries, and has shown forth the corruption, delusion, and hypocrisy of the present churches and sects in their true light, until the clergy are fearful on account of the progress truth is making amongst the people, and they feel their pulpits totter under them, knowing that, should these truths become generally known, their salaries would be taken from them and they would no longer be permitted to live in idleness at the expense of others. This journal has loudly advocated the doctrines of truth, and has explained many marvellous mysteries, and has shown the people how to free themselves from the present system of oppression; teaching them that God is a merciful God, unchangeable, the same yesterday, to-day, and for ever; proving also that divine revelation still exists, and that God's decrees are still made known; and hence the Scriptural Magazine, and the prophecies in this journal, with the letter on divine revelation. These things have aroused the people who have investigated, and many have detected the hypocrisy and delusion of the churches of the day, and the church is alarmed in consequence, and in many places sending forth emissaries denouncing the doctrines of truth as set forth in this journal and other spiritual works, declaring that their authors and those who read them are going headlong to eternal damnation; and in one instance, which is a known fact, the scripture reader of St. Peter's parish, in the town of Nottingham, has been actually sent by his employers, who are on the

tiptoe of alarm, to all the shopkeepers and booksellers in the vicinity, endeavouring to persuade them that, if they sell or read this journal, or any of the works advertised therein, eternal torment in hell fire will surely be their doom. We could mention the name of the individual who is so fearful for the safety of his church, but we refrain doing so for the present, merely stating that, though he goes to the shopkeepers and pretends that he studies the welfare of their souls, he has never been to read the Scriptures to Mr. Brown, the author of what he pleases to call "The Devil's Works," and I question whether that, if his salary was discontinued, he would read the Scriptures at all, or visit the shopkeepers. But such is the bigotry of those who teach and preach for hire, that they care not whom they injure, or whom they disgrace, or who are suffering from want or hunger, or who needeth consolation of mind, so that their salaries are regularly paid and they can revel in luxury or idleness at the expense of those whose constant toil keeps themselves poor and the oppressors rich. We are thankful to learn that the cause of truth is creating such alarm in the minds of the high salaried hypocrites; for we are aware that the very steps they take to deter the people from investigation, will open their eyes and cause them to enquire amongst themselves, and thus their past errors would be detected, and so these same busy teachers of hell fire and brimstone, by attempting to stop the people from reading and judging for themselves, are only hastening their own downfall; for the more they rail against the truth, the more prominent will truth manifest itself, and though they may bluster and cry out blasphemy, and endeavour to make their followers do the same, yet their own consciences will tell them they are hypocrites, and that they do not live up to the principles they profess, neither have they true charity or brotherly love for their fellow creatures, or they could not squander away wealth in luxury and idleness, while hundreds of their fellow creatures close around them on every hand, are perishing for want. Woe be to ye, ye hypocrites! Such were the words of Christ, and woe and misery they will surely experience, for hypocrisy in every form is an abomination to the Lord.

#### DIVINE REVELATIONS, ANCIENT AND MODERN.

*(Letter of Mr. T. C. S. concluded from our last.)*

to the simple-minded shepherds who watched their flocks by night, and thus we see every event of vital im-

portance to mankind has been proclaimed or foretold by God's holy angels, in the name of the Most High. And as God is not a changeable being, but the same yesterday, to-day, and for ever, how can men dare to say that he has ceased to reveal his will to man, by the same means which was used in all early ages? The angels were employed on all important occasions, even to roll back the stone from the mouth of the sepulchre, and to announce the resurrection of Christ to his disciples; for at the eighteenth chapter of Matthew, second and third verses: "And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." And even when the apostles were imprisoned, the angel was sent to release them; for at the fifth chapter of the Acts of the Apostles, and nineteenth verse, we find these words, "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, go stand and speak in the temple to the people all the words of this life." Again, in the eighth chapter of the Acts of the Apostles, we find at the twentieth verse, that the angel of the Lord spake unto Philip, saying, "Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza." Thus we find that the angel of the Lord directed the apostles, even in the direction they should go to find converts to the gospel of Christ; and in the ninth chapter of the same book we find Saul overtaken in his wickedness, and a great light with a voice causing him to fall to the earth blind; and in the tenth verse we are told that a disciple named Ananias was commanded to go to Saul, that by the laying on of his hands Saul might receive his sight; and we are told that it was in a vision that this was made known to him. And this again confirms the medium which we have before pointed out, that they saw the word of the Lord in a vision, brought by the angel of the Most High, and not by the Lord himself as has been before alluded to; for, no doubt, it was the same angel that commanded Philip to go and meet the eunuch which commanded Ananias to go to Saul. In the twelfth chapter of the Acts of the Apostles, we find the angel of the Lord again delivering Peter from bonds and imprisonment, and Peter could scarcely believe it real, but thought it was a vision and not reality, until he found himself in the streets, and then knew of a truth that the Angel of the Lord had been commissioned to deliver him from prison. Let us turn our attention to the apostle Paul's words for a few moments, and in the twelfth chapter of the first book of Corinthians, we find him speaking of a variety of spiritual gifts, and amongst others, the gift of prophecy; at the tenth verse he says: "To another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." In the twenty-eighth verse of the same chapter, the apostle Paul says, "And God hath set some in the church; first apostles, secondly prophets," &c. And then asks, "are all apostles, are all prophets," &c. In the fourteenth chapter and first verse, the apostle says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy." At the third verse he says, "But he that prophesieth speaketh unto men

to edification, and exhortation, and comfort." In the fourth verse he says, "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine." And in this chapter the apostle alludes to prophecy and revelation so frequently, that it establishes beyond all doubt that prophecy and revelation existed to a great extent, so much so, that the apostle, in the thirtieth verse, said, "If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." Thus we see that this gift was conferred on a great number in the church in the apostles' days. Now, allow me to ask—Why is it that, in the professed Christian churches of the present day, that prophecy, revelation, healing of the sick, and a variety of spiritual gifts are not to be found? I fear the answer must be, that the Christian church is not so pure as it was, that it has ceased to be the acknowledged church of Christ, or Christ would not have withheld the gifts he conferred on his original church. Why are not those who profess to be the ambassadors of Christ gifted with prophecy, even as Paul and Timothy, for we find that Paul foretold the falling away of the church; for, in the fourth chapter in his Epistle to Timothy, he says, "Now the spirit speaketh expressly that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron." And in the fourteenth verse, speaking to Timothy, he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands." Here then we see that the apostles Paul and Timothy were both gifted with prophecy; and the apostle John's vision or revelation on the Isle of Patmos is a fact which all the scoffers at divine modern revelation cannot overthrow; yet it is given in such mysterious and hieroglyphic language, that it cannot be understood by the most learned of our commentators. Thus, Dr. Adam Clarke, after carefully studying the Revelations by John, on the Isle of Patmos, came to the following conclusion, and to use his own language, in the Bible before me, he says, "In the preceding notes, the emblematical and highly figurative language of this book has been left in general untouched. As no two writers have ever yet agreed in their manner of expounding the book of the revelation, it was thought best to mark those general and important truths that were likely to be of the most use to the serious reader, and to leave those figures, emblems, symbols, &c., to be explained by those treatises which are written expressly for this very purpose. To these the reader is referred, though without giving him any assurance that he is likely to edify much by what he reads; the time is not as yet come in which the true light shall be cast

on this most interesting and important series of prophecy." But we may add, thanks be unto God, the time has now come when this mysterious prophecy is explained by divine revelation; and let the bigoted say what they may, the above acknowledgment from such a man, whom we believe laboured hard and diligently to bring its truths to light, is one of the greatest proofs of the necessity of divine modern revelation. For a full explanation of this wonderful prophecy, read the "Scriptural Magazine," which it has pleased the Most High to give his holy angel, who revealed the sacred truths to the ancient prophets, permission to explain and unravel, so that mankind should know what awaited them. But some may say—Why was it given in such mysterious language? This to my mind is very clear—if it had been thoroughly understood it would have been much more corrupted; but, since it was so little understood, it was useless to alter it, and hence it is that so much of it remains in its purity, though passages have been mixed with it to confirm past errors and delusions, put in by the translators and revisers. Then let us heartily thank God that he, in his divine mercy, has commissioned his holy angel to the earth to guide and instruct us, even in the latter days as in ages past. And to Him let us ascribe all the power and glory, that it has pleased him in our day to enlighten our minds and understandings, so that when we read we may understand, and thus be blessed with the knowledge of that which awaits us in time and through eternity. Hoping that it may be the highest aim of those who read, and those who write, to guide and point others to the "Lamb of God that taketh away the sin of the world," and let us try with all our might to bring about, through the length and breadth of the earth, that period predicted both in ancient and modern revelation, when every man shall love his fellow man, and the will of God shall be done on earth even as it is done in heaven, and then, with the angels who sang at Christ's birth, we shall be enabled to sing also, "Glory to God in the highest, and on earth peace, and good will to man." This is the hope and aim of the writer, and if the remarks and arguments made use of, though they may not bear the scrutinizing eye of the critic, yet, if they have benefitted the reader, the writer cares not for the critic or his criticisms, so long as it benefits or instructs his fellow man, who are anxiously seeking the truth; and if these humble remarks have been made a blessing to any, let them, with the writer, give the glory to God.

Yours, a lover of truth and justice.

T. C. S.

#### ON THE MORAL AND PHYSICAL ELEVATION OF MAN, AND THE PECUNIARY ELEVATION OF THE WORKING CLASSES.

(Letter of E. L. Stephens continued from our last).

To the Editor of the Community's Journal.

Sir—We now find it necessary to draw attention to a classification of employments and the relation in which they stand to the consuming buyer. It will be perceived that there are some

labours with which we are brought more in direct contact than others, their production being made in our own neighbourhoods and sold to us, passing through only one hand—the employer; and in some cases not one, the master being the workman—between us and the workman, as boots and shoes in most cases, and clothing also. Other labours with which we are not closely connected, their productions being brought to us from a distance and passing through many hands previous to our obtaining them—as fenders, tongs, candlesticks, knives, pens, crockery, and so forth; and other labours the productions of which we buy but the loan of, as renting a house, paying for a ride in a coach, railway carriage, cab, bus, steam boat, or other conveyance. We shall mention merely a few of these labours.

First—Labours for which a direct demand are made, and which are or can be conveniently carried on in any town or even village, and which are or can be carried on in the neighbourhood where the consumption takes place. Broom, basket, boot and shoe, cap, clog and patten, comb, pipe, and umbrella making, and tailoring. Employments confined to females—dress, bonnet, stay, and shirt making.

Second—Labours for which a direct retail demand is made, and which are or can be economically carried on in almost all towns. Watch and watch-chain making, tobacco and cigar making, picture and picture-frame making, cabinet making, brush, rule, brace and belt making, wood turning, gloving, tinplate working, and so forth.

Third—Labours which it may be found more economical to confine to certain districts, or towns. These are employments connected with which heavy machinery, steam power, and so forth, are extensively connected, or which, on account of being peculiar to certain districts either raised out of the earth or raised thereon, it will be found economical to carry on on an extensive scale, and send the productions over the country, and from one country to another. Most labours in the iron and hardware lines, Britannia metal workers, cutlery, edge, joiners', and other tools, pencils, pencil cases, &c., drinking, ornamental and other glass making, hating, stockinging, weaving, and so forth.

Fourth—Labours the productions of which are bought by loan, and which are mostly carried on in the districts where the consumption takes place. Stone masons, bricklayers, wallers, painters, plumbers, glaziers, paper-hangers and decorators, and most labours connected with house building.

Having said so much about classification, we must enter into the idea of the relation in which people should stand and should not stand towards each other, and we shall be necessitated to repeat a few of our ideas we expressed in the first letters. Society should be a state of united interests, as is now the state of an establishment and partners. Every person should know his or her share, and be always certain of obtaining that share of each year's total wealth brought into the establishment of the state. Society should be so arranged that the greatest possible amount of comfort be obtained for the smallest possible amount of labour. Society should be so arranged that none could possibly gain by the loss of others. By sickness, as doctors and nurses. By the death of others, as undertakers. What an abominable idea that one man's bread, (life) should depend upon

another's death. By the squabbles of others, as lawyers. By the quarrels of others, as officers and generals in the army. We shall not say the private soldier gains much by fighting. By the downfall of others in every imaginable shape, as tradesmen, manufacturers, brokers, buyers and sellers, and workers of all kinds. In a state of partnership each is supposed to economise as much as possible, the least expenditure for a given result being a certain gain to each and all. Thus should the whole state—the whole world be, not as now, a waste of materials already produced, and an unnecessary, unproductive expenditure of labour, being a gain to some and a loss to others. For while this is the case, it must appear evident to all that many useful articles will be wasted, while many are suffering grievous hardships for want of the same. And, also, that many will advocate the wasting of materials, preaching that waste is right. They will say when waste takes place, "it's all for the good of trade, it gives employment." The burning of houses, the breaking of windows, the wreck of vessels, by storm or otherwise, are a gain to some. If a company lose a vessel, or one pane of glass is broke in a firm, even the poorest, as well as the richest of the partners, loose a portion thereby.

Butchers' meat is now sometimes allowed to go bad, because it is found more profitable to individual interest to allow things to go bad, and then throw them into the cesspool, than to sell them cheap; for if they commenced to sell cheaper than they could afford occasionally, to save a part, it would be likely to end in their ruin. We have a common saying which illustrates the position of man to man—"it's an ill wind that blows nobody good;" and often it is said when some person or persons are very much injured. If a man break his leg, there is a good job for a surgeon, and, especially if he be rich, the surgeon's wife and child can wear more silk and satin thereby. When they sit down to their dinner they can say, here is a good dinner, the result of our good friend Mr. — breaking his leg. How can people feel comfortable in such a state of society, be they ever so rich? The very shirt on our backs makes our flesh creep as we summon to our minds the fact that the blood and tears of the slave has stained in deep colours the cotton whence it is made. In our own flesh we can feel the flesh of the slaves quiver and creep as the knotted lash from the powerful arm of a ferocious keeper comes down with bitter curses on the frail and naked form of God's sable daughters!

In a right state of society we should find all "winds" in a greater or less degree blow good or evil to us all, uniting us to share each others gladness, and wipe each others tears; making us more careful of each others welfare when we knew our own was linked to theirs. To bring about such unity—to unite us all in the bonds of holy love—is the mission of the Christian doctrine, in contradiction to all previously taught doctrines that we know of—the cause for which Christ braved the ravings, the scorn, the insults of the mob of that time, and lastly, death. But now, eighteen hundred years afterwards, we find there is no unity or brotherly love amongst men; that they still delight in scourging each other, and that, as foul and horrible deeds are done at this moment by people who think they have received Christianity, as at any period of the world's history. And such

must be the case whilst divided competition—anti-Christ—lives. Let none understand us to mean we are no further advanced than if the Christian morality were only for the first time introduced to the notice of man last year. We are. The light of its morality has struck deep in a few faithful hearts; yet, bearing no numerical comparison to the rest of mankind, they are not able to prevent cruelties being done. But as the sun rising from the horizon first casts its reflection on the clouds—on the mountain tops, thence from peak to peak, and crag to crag, even to the plains, thence to the valleys, infusing its light and heat into every low place, glorifying with its refulgence the whole face of nature;—so has the light of Christian morality shed its rays on those most near to receive it, and so shall it be reflected from them, from man to man and class to class, until the whole race of human kind shall be filled with its glory, and the clouds of nightly darkness shall be changed to everlasting light of snowy white and golden hues; and moral beauty and unity, where all is now corruption and disorder, shall pervade the universal eternal mind of man.

E. L. STEPHENS.

Sheffield, Oct. 20, 1857.

(Concluded from our last.)

### THE HYPOCRITE'S FEAST.

To the Editor of the Community's Journal.

Sir,—On Wednesday night, when various sermons of various kinds were poured forth all over the country for the edification of the public, we thought of pouring out a few remarks, and here they are, if you wish to give them to your readers, whether for their edification or amusement, or neither, they must judge. Many are somewhat astonished at the astounding hypocrisy of the fast-day, that people can be found to be so accomplished in the above art. But really, for our part, we see nothing to astonish in it, it is nothing out of the common round of human doings. Is it not a fact that the idea of a feast or jubilee has always had, and has now, a deep root in the human feelings. This idea has given rise to the love of a holiday, which most countries, perhaps all, revere as an institution to be loved. A cessation from labour is a great boon to man, especially to the toiling masses—thanks for the institution of holidays, would there were more of them. And it is a notable fact, when people cease toil, to make the day still more a jubilee, they indulge in the good things of this world. Be they rich or poor, at Christmas, and on some other occasions, they feast the body with extra good things. On the completion of some great undertaking—a railway, a great tunnel, or a war, is there not a jubilee—do not the school-boys hold a feast when their quarter is expired? Why, even at the end of a dancing quarter, though the pupils may have danced to satiety, do they not hold a longer revel into the night. When we have been doing a thing to satiety, there is a novelty in over-doing it; we shall relish the usual thing all the better for having had a gloating. What wonder, then, that after several months of hideous hypocrisy, the hypocrites should re-

quire a gloating to crown their villany—why not they have a feast at quarter-day? It is periodical though it be not regular. However, their villany is continued until they are so sated that the excitement of a feast is required to enjoy it again, there to gloat over the villany of the past, and plot infernal machinations against the lives and properties of the great body of the people, whom they do not allow to possess much property, but they own it by right. Another feature of the fast day is, it is held at a time than which none more consistent could be chosen—the time when the despots meet at Stutgardt. Why should the hypocrites of England be outdone by the despots of continental Europe? More cheer to them not to be beaten, though they be imitators. But let the people beware when the despots meet—let the people beware when the hypocrites hold jubilee. There is always deep design and villany in those meetings—sometimes more pressing than others. The present fast, besides a feast, is a ruse to cajole the young men to go out and fight the Niggers, by bringing religion, so called, to the aid of the despots. Why not all the landed proprietors form themselves into a regiment to kill the Niggers, instead of the “shopmen,” the gain is theirs? The Indians will not come here. Let English workmen beware, they may be wanting at home to defend their land against despots, and may be to obtain a bit for themselves. Let them remember Stutgardt! and the two meetings, and the two feasts. We say again, we are not at all astonished at the feast of hypocrites, with the bishops as the chief speakers and masters, in “purple,” of the ceremonies.

A WATCHER.

October 7th, 1857.

### THE MISSION OF CHRIST TO THE EARTH.

*By whom was he sent?*

*To whom did he return?*

*Or, does he himself constitute the Trinity and Unity?*

(Letter of Mr T. C. S., concluded from our last.)

Again, at the thirty-seventh verse of the same chapter, Christ declares, “And the Father himself, which hath sent me, hath borne witness of me;” and then he adds, lest he should be misunderstood, “Ye have neither heard his voice at any time, nor seen his shape.” Thus, if Christ had meant the people to understand that he was the supreme ruler and governor, or that he was one of the Gods before alluded to, he would not have used the language we have just quoted. At the forty-third verse of the same chapter, he declares, “I am come in my Father's name and ye receive me not.” Again, at the sixth chapter of the Gospel of John, and at the thirty-eighth verse, Christ declares, “For I came down from heaven, not to do mine own will, but the will of Him that sent me; and it is beyond all doubt that Christ was the sent of God, and not God himself. In the sixty-second verse of the same chapter, Christ interrogates the people: “What and if ye shall see the son of man ascend up where he was before,” and this placed side by side with that passage, or part of a prayer

used by Christ: "Father, glorify me with the glory which I had with thee before the world was." Thus we see that Christ had enjoyed the glory and happiness of heaven with his Father, ages before he was sent to the earth, and no doubt he was a son of God, or, more properly speaking, an angel or good and holy spirit that came and inhabited a fleshly body, sent by the Father of spirits, to show forth in his example the holiness and purity of God, and to show how it was possible for man to be restored again to the likeness of God from which he had fallen, and by his life, death, and suffering, showed to the world the wickedness, oppression, and unholiness of the present race of mankind. But, at the same time, to show how under the reign of the Redeemer the world should be brought back to its original purity, and as the prayer of Christ taught to his disciples implies, "Thy will be done on earth as in heaven; but this will not be until Christ reigns supreme in every heart, and has established his kingdom, and is seated on the throne of David. This we believe to be the mission of Christ to the earth, and then, and then only, will he see of the travail of his soul and be satisfied, and thus his death may be looked upon as only a part of his mission, yet shewing his love for man; but, to look deeper, we shall see the object for which he died was not only for the sins of the whole world, but also that man might be brought back to his original purity, and that sin should cease to exist on the earth, and thus fulfil the ancient prophet's words, "That Christ shall have the heathen for his inheritance, and the utmost parts of the earth for his possession." Then we shall not have to say to our neighbour, "Know ye the Lord, but all shall know him from the least even to the greatest. This, then, was the mission of Christ to the earth, glory to God, peace on earth, and good will to man; and, as the many passages quoted have shown that he was the sent of God, as all the works he did, and all the lessons he taught, were, that it was by his Father's power and not by his own; and even his disciples when questioned by him, said, "And we believe and are sure that thou art that Christ the Son of the living God." But it is folly to try to prove that because Christ is called the Son of God, that he really and truly was God, or one of the Trinity; for, by this rule, it can be proved from Scripture that the believers on Christ was God and equally part of the Trinity and Unity. At the twentieth verse of the fourteenth chapter, we find these words: "At that day ye shall know that I am in my Father, and ye in me, and I in you." Thus we see the sense in which Christ and his Father are one, in the same sense that believers and followers of Christ are one with him so long as they tread in his footsteps and obey his commands, or why did Christ say, in the twenty-eighth verse of the same chapter, "I go unto the Father; for my Father is greater than I." Again, in the sixteenth chapter, and at the twenty-eighth verse, he says, "I came forth from my Father, and am come into the world; again, I leave the world, and go to my Father." And in the seventeenth chapter of the same book, by quoting the first five verses, we think no reasonable person can doubt the truth we have been setting forth, since they are given as the words of the Redeemer himself; and we think his words should be taken in preference to any other. "These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy son,

that thy son may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And again, in the same chapter, commencing at the twentieth verse, it is plainly shown that Christ and his people are one: "Neither pray I for thee alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." We think these words are sufficient to prove to any thinking mind, that Christ is not the only living and true God, since he so frequently denies it himself. But some may say, this was before his death, and that Christ said all power was given unto him; but we find Christ using similar words after his resurrection; for in the twentieth chapter of John, at the seventeenth verse, we find, after his resurrection, when met by Mary in the garden, that he said, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." And thus we have plainly shown that God sent Christ, and that he returned to the Father. And, thirdly, that he himself does not constitute the Trinity and Unity. But, some may say, did not Christ say he must first go away or the comforter would not come? Now John tells us so plainly who and what this comforter was, that it would be useless to go any further into the matter, and I would that all my readers would read this for themselves, and then they will see at once that the Holy Ghost, as a distinct being, is contrary to Scripture, and the word ghost is a corruption of spirit; and as these are purported to be the words of Christ, it is useless to consult what any of the apostles may say; for it is certain that they would not teach any other doctrine than their Divine Master taught, however it may at present stand recorded by the translators. Here, then, are his words:—"If you love me, keep my commandments. And I will pray the Father, and he shall give you another comforter that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." Thus we see what we have before shown, that it was the spirit of truth, or God himself, for he is a spirit of truth, and must be worshipped in spirit and truth; and being omnipresent, for David said it mattered not where we went, to the uttermost parts of the earth, or the depths of the sea, we could not evade his all-searching eye. Therefore it is absurd to believe in a Trinity, for John reiterates the same thing in the sixteenth chapter. Many more passages might be found and brought forward to prove what I have set forth, but sufficient has been said to those who are willing to see, and if as much more was said and proved, the bigot would not be satisfied. But to those who are anxiously seeking after truth, I would say examine and compare Scripture for yourselves, and thus save

yourselves from being deluded by early-taught errors, and your reward will be pleasure and satisfaction of mind, that you have seen and read these truths for yourselves.

I remain, yours sincerely,  
T. G. S.

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This journal will be completed in one volume, with titlepage, index, &c., with No. 20, which will be issued on Saturday, October 31st, 1857; in which number reasons for discontinuation will be explained.

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