

loved brewers and landlords much better than their own home and children. What lunatics! It is often said that Paul told Timothy to take wine for his stomach's sake, other say to drink wine for his infirmities, but Paul gave no such instructions. If he had done so it is quite certain it would not have been intoxicating, as Paul says it is good not to drink wine nor anything whereby thy brother stumbleth or is made weak, and he also states he would not take wine as long as the world standeth. The Samaritan poured wine into the man's wounds that fell among thieves, but not down his throat, it was the juice of grapes.

One morning I was asked to attend a temperance meeting which was to be held in the evening of the same day at Malmesbury, I had a very long journey to walk that day, and when I arrived my feet was blistered, I felt almost done up. The Town Hall was crammed; I was at once summoned to the platform. The late Henry Gale was chairman. On the platform were a vast number of ladies and gentlemen so that I had but a small space to stand, and although it was bitter cold frosty weather I began to sweat. I asked permission to take my coat off, and some called out, take your waistcoat off, Master, repeating it several times. After speaking for a while I wished to leave off but the universal voice was go on, go on, so to please them I did go on for nearly an hour-and-a-half. When I arrived at my lodgings I went off to bed. I woke up during the night all in a shake, every nerve and vein was all in a move. I sweat very much but although my body was so much out of tune I was obliged to walk a long tiring journey the next day, which was my daily practice. Many times when so tired I could freely lay down by the road side, and so sleep all night, but was sure death would have been the result if I had done so.

Some years ago the teetotallers held a monster meeting on Marlborough Forest, when a long tried member was asked to address the large assembly, and while doing so a man from the same village opposed him; but the speaker did not answer the fool according to his folly. After the above had finished, C. G. T. was called upon to administer a few doses of physic to the oppressor by telling him he was a member of the guzzling club, but he prided himself in moderation, but, if by any unjust means he could get the drink he would get drunk seven days in the week. No one would give him or any member of his family credit for a small loaf of bread, neither could he give change for sixpence except by receiving six months notice, and at the end of that time he would be fourpence-halfpenny short, and then he would prig from someone, and although his old father had lived thousands of years in deception and trained him as his child in



all kinds of cunning tricks, *but so clever as they were, neither of them could make a mouse*, see the 8th chapter of Exodus and 18th verse. The poor slave of sin escaped as soon as possible from a shouting crowd.

In a village near Malmesbury I met an aged farmer, and asked him if his prospects were bright for heaven, but although he was a member of the State Church he was quite ignorant of God's plan of salvation. I told him the fool came to God with a gift in his right hand, but no outward forms practised by any church would gain heaven, as many of them were tinkered together to please men only. Christ alone is the Saviour of sinners. I wished him to read on his knees the 3rd chapter of John. Immediately after I left him some one threw a large flint stone which came close to my left ear. If it had struck the back of my head it would have for ever put an end to my trying to beseech sinners to be reconciled to God, which would have been very pleasing to Satan and his self-righteous agents. Under a tree in Ramsbury Street I was warning a few youths against the use of all kinds of intoxicating drinks and tobacco when certain lewd fellows of the baser sort maddened with *Hell broth* came from Satan's workshop and laid many stripes on me with a stick, and when I was escaping from these miserable sinners they plastered my coat with mud, then their father the Devil whispered telling them that his children always did his work much better than himself, and as *The wages of sin is eternal punishment*, he would reward them speedily with a hot place in Hell; read the 7th, 9th, and 11th Psalms.

A religious despot told me if ever a man was doing the Devil's work it was me. Another of the same creed told me that I was the best friend the devil had got, and he had told his friends so, of course the public are very thankful for being warned against such as me, especially by a man that contradicted statements that he made a few years ago. A minister urged the congregation to attend a tea meeting seven miles off as I had done times before. I went to our good people and got a good conveyance free of charge, and went over the town and had the promise of a load, giving them to understand the cash they gave me would go into the collection to help pay the chapel debt. In stating my success to the above unkind minister he accused me of what he could not prove, when I wished him to explain himself; he said I was a fool. At the tea table he said I offended the doctor the other day. I answered yes, and called me a fool in the bargain, he said, nay, I did not! I said to him, the people in the town say you are a proud conceited fool, but they all know I am only a common fool, and if you stay here 40 years I will not hear any more of



your preaching, in case you make me as bad as yourself. A worthy minister was heard to say that many preachers in these days of ease and luxury preferred visiting where they could put their feet on a carpet, drink wine, smoke and read the newspaper, instead of visiting the sick and poor as they promised to perform when ordained, and set apart for the ministry. If tradesmen were to pay as little attention in paying their bills and other business matters as many ministers do to God's work in not trying to save souls, they would very soon be ruined, *Woe to them that are at ease in Zion, like preachers and people; I will punish them for their ways, and reward their doings, saith the Lord.* Now suppose men, members of a religious church, agree to employ a third paid minister where there was not so many chapels and rooms to preach in by nearly twenty, as when there were only two ministers, but these ministers were given to understand that they were to well visit every house in each village, especially the sick and poor; now it is very certain if these men had done their duty according to their promise and pay, would the congregation be so often disappointed of a planned preacher; and through such neglect at other times but very few attend the chapels, and are not some quite closed; what a disgrace to a professing christian church to have a decrease of members instead of an increase, are not these glaring sins the results of lazy paid shepherds that do not believe in the Bible they preach from, I shall leave that for you to decide? Why do you village preachers and members continually grumble and find fault? come to the front like honest men, don't you yet believe the fear of man bringeth a snare, snap your chains asunder, breathe in God's freedom, never bow down to any sin feeder as long as you witness such brazen wickedness in towns and villages; you know these paid agents were expected to extend the gospel into other villages, will you name one where it has been done. But will you not prove that some chapels are totally closed through neglect. In some churches the binding rule is, the ministers are to meet the members every quarter to know if they are making progress in the narrow path leading to Heaven, and give them suitable advice. But is it true that some of these ministers now send the ticket to members instead of keeping God's commands. *Cursed be he that doeth the works of the Lord deceitfully.* I once asked a minister why he spent so much of his time in indolence in preference to visiting the sick and poor, and his answer was, if he did visit the people they would think he came to steal something. Why did his conscience trouble him so? as he was paid by labouring people, and struggling tradesmen for work which he promised to do but did not perform, but instead thereof was



giving his time to forbidden games. *Abstain from all appearance of evil.* Not allowing the public to spread the truth over town and village. Such ministers would sanction any kind of flesh pleasing sports, as they love to be present; therefore is it not plain such do not believe the Bible, they but only preach for a good home and money, and don't try to save souls. All good ministers know that early morning worship is needful for *getting down sermons*, but suppose young strong men calling themselves ministers lay in bed until 11 o'clock, and the other part of the day are playing worldly games, then complain that they have not time to go to their appointment or visiting. If the above be true is it any wonder that men are such infidels, as the shepherds are unfaithful so the flock will be scattered. *Unto the ungodly, saith God, why dost thou preach my law, when thou seest a thief thou consentest unto him.* This scripture does not altogether refer to stealing a man's goods, but men often feel God's powerful flash of light on their minds; then the devil at once points them to the inconsistency of some easy living, lazy minister and professor, and thereby the light became darkness; what a dreadful hot hell blind, worldly, careless leaders will have, such do not believe in the 25th of Matthew, and 41st and 46th verses. The reader must not shift the remarks on any particular church.

In March, 1872, in Speen Grave-yard, the following conversation took place between the Bishop and C. Gee Taylor.

B.—Good Morning!

T.—I hope the visit of your Lordship will be made a blessing!

B.—I always try to do good wherever I go.

T.—All outward forms avail nothing unless accompanied by the Holy Spirit of God.

B.—They both go together.

T.—But the converting power goes first; I read in the Bible and Church Prayer Book "Except ye be converted and born again ye cannot enter the kingdom of heaven."

B.—Are you coming to Church?

T.—I do intend entering the building—(*it is not scriptural but bad logic to call any building a church if ornamented with drapery, altar crosses, and candles ever so costly;*) the people are the church, not the building.

The conversation was then ended by the appearance of a surpliced throng, one bearing the pastoral crook, to accompany the Bishop to the altar, to lay, his hands on a large number of persons, which had made a solemn promise, in the presence of God and before the Church, to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the



sinful lusts of the flesh; and believe all the articles of the christian faith; and keep God's holy will and commandments, and walk in the same all the days of their lives. Do all these persons fulfil this solemn promise which they made when kneeling in the sight of a just and holy God? who will bring all men to judgment to give account of their conduct, whether good or bad. *Be not deceived. God is not mocked.*

On the same day the following conversation took place between Taylor and the Churchwarden,

T.—The Bishop appears to be a very humble good man. I hope he enjoys that which he teaches in the catechism, namely, the new birth unto righteousness, being born in sin, and are by nature children of wrath. No creed or outward form of man's tinkering together can save any poor sin-born child of man from hell. No man can enter heaven except he is saved by God's only remedy, coming as a guilty, lost, condemned criminal, and believe on the precious blood of Jesus with all his heart, might, and strength; *Ye must be born again* (see iii. chap. St. John's gospel). This is the teaching of God's word, and all good church people believe it, and by living holy, godly, and consistent lives they enjoy the peace of God that passeth all understanding. *Be not conformed to this world. After pride a fall.*

C.—I do not believe you or anyone understands the being born again, you are talking at random.

T.—Sir, by you thus speaking it plainly appears you do not believe the doctrines of your own Church Prayer Book—read the Article 13 therein.

C.—I tell you such things are not for any of us to meddle with, we cannot comprehend them.

T.—Search the scriptures, pray over them that the mist of ignorance may vanish, and those things will be made plain to the man that to this world is counted a fool and madman. Neither baptism, confirmation, or partaking of Holy Communion can possibly save any sinner, only by coming as a *hell* deserving wretch to Christ, and fully believing in his precious atonement.

After this pleasing conversation my friend took a brisk walk, leaving T to go on his way rejoicing.

Every person has a right to worship under their own vine and figtree; but if a man do exercise the reason that God has given him he will attend where the plain bible truth is preached, not where Christ is wrapped round and hidden from the people by pharisees, who are trying to establish their own righteousness with copes, stoles, crosses, bowings, mincing rituals, intoning, millinery, and other theatrical ceremonies. No wise persons would spend their time in such hell-filling company, the Prayer