

Details of the London Baptist Missionary Society & Related efforts as seen through the Earthen Vessel 1850 – 1853. With special reference to Charles Walters Banks and James Wells

Richard C. Schadle, June 14th, 2023

Introduction

By the beginning of 1853 C.W. Banks was deeply involved in promoting at least three different enterprises related to Evangelism and Protestant unity. These were: 1. “The London Gospel Mission;” 2. “The Free Grace National Tract Association,” and 3. “The New Testament Protestant Association”. All three were strongly related to each other, however my purpose in this essay is to concentrate mostly on the first two named above.

A brief letter from James Wells to Banks on these subjects dated March 21st, 1853, gives us some very pertinent information. It reads as follows:

Mr. James Wells’ View of the Association.

Dear brother Banks. I regret that I was so misunderstood in my remarks at the public meeting at Mason's Court¹. I intended no reflection whatever either upon you or upon anyone else; and hoped that, according to the laws of freedom and friendship, my words would have been taken in the same open and friendly spirit as that in which they were spoken. But no: a dark, a cloudy, and a gloomy shadow was thrown over them; and that which I intended as unfettered discussion was turned into wormwood and gall.

But now as to the question of whether you are right or wrong. I believe you are wrong in some respects. You appear to be wrong personally and relatively.

First, personally; for **I do not believe you will succeed either in the missionary or the anti-popish enterprise.**

I believe you are wrong relatively; that, if people would follow you, you would draw them away to so many nothings.

I am more than ever convinced that we have at present neither materials nor adequate means for either missionary movement or anti-popish operation. What

¹ James Wells is referring to the second public meeting of the “The New Testament Protestant Association”. Banks gives a fairly long summary of this meeting on pages 91 to 92 of the March 1853 E.V. At the close of this and just before Wells’ letter Banks says: “[At the meeting above referred to, Mr. James Wells seriously questioned the propriety of such a movement. I subsequently addressed a note to him. The following is Mr. Wells view of the Association.]

may be brought to light by private conference of ministers I know not; but **at present we have nothing evidencing a command from on high.**

I admire the good feeling in your heart, and in the hearts of others; the end is desirable, but where are the means? Tracts!! what one Catholic will read them? Lectures!! who is able so efficiently to give them, as to make the least impression whatever upon the Catholic body!

Now, dear brother Banks, as a minister and as an Editor, the Lord has greatly blessed you; as a minister, there are hundreds of real Christians in town and country looking up to you; and as an Editor, there are many thousands looking to you; and I believe that the closer you are kept to these two departments, the more useful you will be: in these you mislead no one, nor be misled yourself. I have neither time nor space to argue out these points, nor is it needful, as a hint to the wise is enough.²

These, then, are my convictions. I may be wrong. You will no doubt judge that I am wrong; but you will give me credit for freely speaking my mind. Could I see with you as to the means of attaining the proposed ends, I should be one of the first to go to war with you, as I know I should have a good, sincere comrade, a good soldier of Jesus Christ.

Your's truly, in the Lord, with no feeling but that of sincere Christian regard, J. Wells. 6, St. George's Place, North Brxton. March 21st,

In the Sunday sermon preached on April 21st 1867³ Wells is even more explicit and all he has to say there relates directly to Bank's efforts as those outlined in this essay.

But now I come to the point, and it is important to notice it wherein you stand in a dangerous position. You recollect that when Amaziah wrought a great victory, he thought, having done that, he could do anything; and so, instead of resting, on he started, with the determination to conquer the king of Israel, and, of course, to take the northern part of the land; and add it to his own dominions. But he did not stop to ask the Lord whether he should do so; on he went, and he got the worst of it; he had to repent and to retreat. So, there is a strong feeling, perhaps, with some of you to have some sort of school or schools, some institution of some sort or another. Now that, and indeed everything in a way of connecting anything with the cause, is a matter of most solemn importance. Oh, how many cases have I seen where a school has been introduced, and graceless, frivolous girls and boys, for teachers, a bandbox, self-important, self-sufficient superintendent! The deacons are nothing, the minister nothing; and by degrees you get these fashionable, frivolous, graceless young people in. The old minister becomes antique; they want to get rid of him, and get a man-made parson, a bandbox parson; they do not wish to have a minister

² The same is true with regard to evangelistic tracks as Banks himself show how little success was accomplished (see later in this essay).

³ Going on Carefully Vol 9 of the STP number 440

according to vital godliness, truth, and power, according to the Spirit of the living God, or according to those solemn experiences that feed the people of God. They want to have a minister of the times. Ah, a minister of the times is not a minister of God; for that minister that is conformed to the world is departed from God's truth. Yet this is that at which they aim. And by slow degrees the gospel becomes a secondary consideration. By slow degrees out goes the gospel, out go the people of God, lose the place, meet in a room somewhere, and leave in possession of these graceless, frivolous professors, the very building that they themselves labored with all their might to establish. Nor is it uncommon for a minister to advocate in public most eloquently these wonderful schools, while in private he sighs under their burdens, and all but deplors their existence; and perhaps hectored over by the head master of the poor little imprisoned children, while the minister can scarcely get bread for his own children. Therefore, whether I live or whether I die, for your own sakes, for God's sake, for Christ's sake, for heaven's sake, for truth's sake, whenever the time shall come to propose anything, be careful what you propose, be careful of the principles upon which you proceed. Let any divinely taught Christian, any man that knows his own heart that knows what vital godliness is, go to one of these places where there is so much to do about these things, do you find any food for your soul? Do you find a sworn covenant there? Do you find the grace of God there? Do you find the liberty of the gospel there? No. What is the theme of the pulpit? The people's doings. What is the theme of the people? Their own doings. That very day when you shall connect any human organism, let it be what it may, any institution with this place that can by any possibility come into the place of the gospel, farewell forever to the Surrey Tabernacle. Therefore, in the plenitude of your zeal and concern to do something, be aware of what you do, for you know Satan can come in all sorts of shapes and forms. Surround yourselves with those doings and institutions that will gain you the applause of all the Egyptians, and Moabites, and Edomites, and Philistines, and Pharisees, and Sadducee and Essenes, and all the rest, in proportion as that takes place, farewell to the vitality of experience here, farewell to anything and everything worth having here. And therefore, be quiet now for a year or two, be content with what you have done, and look about a bit, and think a bit, and pray a little, and pray a good deal if you can, and let us see what is done in the way of conversion, in the way of testimony of the presence and power of the blessed God. I know some may think me unnecessarily jealous, but it is my place to be jealous as a minister. I myself was the means of planting this church. Like Melchizedek, I had no predecessor. I never succeeded any minister; I have never taken any man's pulpit. When I first preached the earth was my pulpit and the heavens my sounding board. I then went into a little room, from there into a little chapel, from there to another; then built one, now another and have gone on. So, like Melchizedek, I have had no predecessor. Whose people did he take? Why, I have taken no one's people. So that I ought to be a little bit jealous over you. And if I could look up from the grave fifty, or sixty, or seventy years after my death, and see this church just where you are now, I should rejoice, yes, I believe that it would add in my soul even to the very joys of heaven. I may also just say, that while you have acted to my satisfaction, I believe I may say that I have acted to yours also. I have aimed to get this chapel so invested in trust, upon

such principles as to secure the truth, and prevent anyone dominating over this people. That is done. Also, I wished that matters should be so arranged that the ground rent should be secured; in case when I am gone you should not get a minister to keep the place full long enough to enable you to pay the ground rent and other expenses, and so be in danger of losing the chapel. That is done. The houses are built, and in a few years will pay themselves, and then they will pay your ground rent. Then, if you should have a minister as successful as I have been, you will always find plenty of objects of charity, and you will pay the ground rent without touching the house rent; and you can devote that to such objects as may seem suitable to you at the time. Moreover, I have felt concerned, and my deacons with me, that if I leave a widow, I should not leave her a burden to anyone; that I should not leave a widow that should have any claim whatever upon this church and congregation, I have done so. That is also clear and free; so that if I die tomorrow, and leave a widow, she comes with no claims upon you. Not but I well know that if £500 or £1,000 were needed to make the widow I leave comfortable, I am as satisfied that though I am not here to see it, you would not let that widow want. I do not believe that the memory of James Wells will die the day that he dies. Hated as he may be by those outside, and by some who know him only by wicked misrepresentations yet bless the Lord! We have gone on together simply by the force of God's truth, the vitality of godliness, and I have more confidence in that than I have in anything else.

As will be seen in this essay Charles Walters Banks initially believed that James Wells and others among the senior truly hyper-Calvinistic⁴ brethren would follow along whole heartedly with his ideas. Banks himself had an incredibly poor understanding of the doctrines of grace. He was all for peace and unity, especially with the Church of England. The truth is that doctrine was very low on his list of priorities. He was all for tracks and any means of disseminating the gospel except preaching. If people prayed together God, he believed, would respond by use of any means at all. This is of course a very Arminian approach as opposed to a truly sovereign grace approach. Wells was tenaciously on the side of the covenant of grace and against any form of slippage into false doctrine. Banks was all for fast results and “Christian” unity at any price.

Banks was in no way against preaching, but he was willing to drop it and use any other means at hand. The Bible on the other hand clearly teaches the Primacy of Preaching as well as the necessity of sound doctrine:

Romans 10:8-17

But what saith it? The word is nigh you, even in your mouth, and in your heart: that is, the word of faith, which we preach; That if you shall confess with your mouth the Lord Jesus, and shall believe in thine heart that God has raised him from the dead, you shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith,

⁴ I use this term as these ministers used it among themselves: It terms of High doctrine rather than the Low doctrine embraced by Banks and so many others. These “others” professed to be high in doctrine and love of the “truth” but were anything but in actual practice.

Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who has believed our report? So then faith cometh by hearing, and hearing by the word of God.

2 Timothy 4:1-5

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry.

Timeline and Comments (From the E.V. as used in this Essay⁵)

November 1850: Mr. William Allen, (of Cave Adullam, Stepney, and Mr. Williamson of Notting Hill were involved in Banks calling to Ebenezer Chapel. William Jones was a deacon there.

April 1851: (His first appeal towards starting this mission seems to be sometime in April 1851. This was given at his church (Ebenezer Chapel, Shoreditch). This church was in the middle of London. Miss Hunt replies with a letter. This appeared in the May issue.

June 1851: The E.V. for June, (pages 133-135) contains an account of the Ebenezer Chapel meeting of the 12th of May 1851: This is a summary of the message he gave on May 12th at Ebenezer Chapel, (His first anniversary at that church). It's important to note that the mission, at that meeting was called "The London Gospel Mission." It's important to note that both Mr. William Allen, of Stepney and Mr. Williamson, of Notting Hill spoke at this meeting (that is along with 5 others plus Banks himself). After a brief account of the meeting Banks gives a long letter received from Mr. Thomas Jones who was the chairman of the above meeting.

June 1851 (sent April 1851) Immediately following Banks gives a letter from his future wife Miss. K. Hunt where she asks if the mission is undertaken in the right spirit. There is much good in this letter. However, there is also some indication that she was not strong in doctrine nor of the importance of sound doctrine.

June 1851 Brief update on the Mission

June 1851 Very favorable testimony for Banks and The London Gospel Mission by "C. Chappell"

June 1851 Appeal to the Pastors of our Churches for the London Gospel Mission by "John Garritt" Garritt professed extreme enthusiasm hoping to get all the big named pastors like Wells, Foreman, Coles etc. on board. He even went so far as to say "Tis time to be doing as well as saying. Come forth, brethren; put on the harness, lead the van, consolidate the movement, give effect to the provisional measures taken. It is in embryo yet: it is a movement that can only stand by union and the combined strength of all the pastors and churches of the land, and why not? what is to prevent? Is prejudice to do it? Shall secret dislike? Is it a time to dwell in ceiled houses, and the land lie waste? A few cannot do the work, it must be all or none. This only can give effect." With out question he was putting his faith in horses and chariots instead of the Lord God himself.

June 20th, 1851: A Letter in search of a Pastor after God's own Heart. This is a long Arminian style approach by John Wade in favor of Banks

August 1851: Things to be considered by Mr. Wade, And all the servants of Christ. A letter by "Thomas" correctly opposing Wade's first letter. Banks felt the need to add an editor's note in support of Wade at the head of this article.

⁵ I have sought out as many reverences as I could find for the time frame covered. If I have missed any it is due to inaccuracy on my part and not intentional R.C.S.

August 15th 1851 YEA AND NAY. Excellent warning to Banks and against Ward by JOSEPH F. RUDMAN

August 1851 IMPORTANT MOVEMENT TOWARD - The Establishment of the London Gospel Mission. This is an important update by Banks of the meeting held at the Surrey Tabernacle. It includes James Wells warning that Banks would not succeed due to a lack of suitable preachers. A second meeting at the Tabernacle was scheduled for Friday September 5th. As Banks was determined to carry on without suitable preachers it appears that this meeting never took place. At the last Banks does not refer to it again.

October 1851 Silent Messages of Mercy. Based on what Banks see the Wesleyan Society doing by way of evangelism he turns to the use of tracks.

October 1851 Who is it that spends his Money for that which is not Bread? A short but outstanding letter against Wade's first letter.

September 10th, 1851, MR. JOHN WADE'S SECOND LETTER He remains unrepentant and glories in his errors.

December 1851 Beginning and ending comments for a sermon from Banks. Shows some insight into Bank's state of mind at this time.

October 10th, 1851: A PARSON TO LET, IN THE NEIGHBOURHOOD OF CHESHAM by J. Parsons. This is another letter in favor of what Banks was doing. It contains the only reference that I can find to Bank's mission effort being called "The **Particular** Baptist Missionary Society." Apparently, it was decided, early on, to drop the word "Particular" and to include the much more general word "London". This opened the door for all and sundry to be included.

January 1852 Some of the remarks from Banks opening address for the January 1852 Earthen Vessel. He talks about the formation of "The Free Grace National Tract Association," and how he uses his personal testimony of salvation as the first tract (also the first in a series by the same name. His well-established love of the Anglican Church comes to light here again.

January 1852 E.V. A WORD OF EXHORTATION TO THE PARTICULAR BAPTISTS OF MANCHESTER AND SALFORD. This is a long letter by one William Price. Despite the use of the word "Particular" it is sadly lacking in anything in relation to the sovereignty of God or the doctrines of Grace. It follows very much after the fashion of Banks himself.

November 1851: The History of the "Silent Preacher" This is all about Banks future wife Kerenhappuch Hunt (at this time). Bank made great efforts to promote her tracts.

February 1852 E.V. A Good Gownsmans Epistle. This is a short letter praising Banks, the Mission, Hunt and her tracts.

February 1852: A VOICE FROM A RAILWAY CARRIAGE; OR A FEW HASTY THOUGHTS FOR SUCH CHRISTIANS AS WILL THINK A LITTLE ON THE PRESENT STATE OF

THINGS. Banks is supposed to be expounding and applying Romans 13:11. His real purpose is to expand on his personal vision of evangelism and unity among the churches.

January 5th 1852 First Public Meeting of The Free Grace National Tract Association. Here we find tracks supplanting preaching.

April 1852 E.V. From a letter of J.W. Banks to his brother Charles dated February 19th, 1852: tract distribution.

May 1852 E.V. “I never Prayed in all my Life!” Promotion of a tract by Joseph Fletcher.

May 1852 E.V. Closing Notices – The Free Grace National Tract Association (Mr. Wells)

May 1852 E.V. THE LONDON GOSPEL MISSION - Meeting House

May 1852 E.V. Closing Notices – The Free Grace National Tract Association (auxiliary) (Mr. Wells)

June 1852 E.V. Free Grace National Tract Association – Sixth Month. By this stage they have degenerated to such a point that their stated aim and those who they work with has a very minimal common denominator. The aim is: “disseminate the gospel of our Lord and Savior Jesus Christ, in the shape of tracts.” In their overreaching desire they welcome almost any “gospel” group into fellowship: “so we claim to belong to the whole church of Christ, whether they may be called Presbyterians, Churchmen, or Dissenters.”

June 1852 E.V. The Silent Preacher. Banks calls he future wife a “very holy writer”.

July – October 1852 Editor’s notes 1, 2, & 3. Various short, related topics.

March 1853 E.V. First annual meeting of the London Gospel Mission. Here in another declaration, its stated that the Mission exists on: “its establishment on free grace **principles** alone.” Notice its NOT based on the doctrines of sovereign grace (Paul’s Gospel) but on a set of humanly defined “principles” agreeable to by most, if not all, Protestants. It’s freely admitted that this is based on tract distribution alone at this time.

November, December 1853 E.V. RECOGNITION of MR. S. KING BLAND AS PASTOR OF THE BAPTIST CHURCH, AT CHESHUNT, HERTS. Gives us one of Mr. T. Jones sermons. This Jones was deeply involved with the Mission.

Appendix: Some brief thoughts about William Allen, Minister of Cave Adullam Chapel, Stepney

The origin, progress, and present position Ebenezer Chapel, Shoreditch⁶

Editor's note: So much of what follows in this essay is related to this precise church and the people involved in this meeting. I felt it was advisable to relate the whole article. In many respects this set the high-water mark of much that came after. RCS

In the very center of that densely populated part of the metropolis, known by the name of Mason's Court, High-street, Shoreditch, stands that neat modern, and commodious house, for the worship of God, Ebenezer. If ever there was an attempt to do good (through the instrumentality of a preached gospel) from a pure motive, we believe the erection of this house was one: it was built by the late Mr. Bradley, for many years a boot and shoe-maker in Shoreditch. His widow is the present proprietor. We shall give a brief account of a meeting held there; from whence a little of its history may be gathered.

On Monday evening, November 4th, 1850, a Recognition Service was held in Ebenezer Chapel, Shoreditch, for the purpose of recognizing the Church as a Strict Communion Baptist Church, and C. W. Banks as their minister. On the previous Lord's-day morning, Mr. Williamson (of Notting Hill,) had delivered a most profound and powerful discourse on the Nature and order of a True Gospel Church. The services of Monday evening, (after about two-hundred persons had taken tea,) commenced by Mr. Williamson reading the Word, and seeking the Lord in prayer. Mr. William Allen, (of Cave Adullam, Stepney,) then called upon one of the deacons to give some account of the leadings of God's providence in bringing them to their present position. Mr. Jones then made the following statement:

“It may not be known to all assembled here, that the first humble attempts to do good by the friends who originated the cause of God in this place, was by teaching a few of the poorest children that could be collected. In process of time the schools were increased, the gospel was preached, and a church formed, and like the church in the wilderness, the manna laid round about the camp, the water flowed from the rock, and she sung the praises of her God. But the chill hand of adversity has again and again been felt. Nevertheless, from her has originated another church, and yet another, in which Christ has been exalted, and souls converted to God.

“The place which Mr. Banks had been preaching in on Monday evenings being required for manufacturing purposes, application was made for this chapel. After the minister and friends had been consulted it was granted. Mr. Banks preached his first sermon in this place on March 20, 1850. Only five weeks elapsed before the friends who heard him with pleasure, and we trust with profit, felt desirous to offer him the use of the chapel on Lord's-day afternoons; the superintendent and teachers of the schools readily consenting. The attentive and crowded congregations on these afternoons and on Monday evenings were a pleasing contrast to those assembled at other times for worship. The church here, like the bush burned with fire, but not entirely consumed, having been decreased by divisions and sub-divisions, removals, deaths, &c. &c., could do but little for its minister, which necessarily obliged him to turn his attention to other things; the re-action of which was to decrease the church and congregation still more; the prayer-meetings were given up; and at

⁶ E.V. December 1850, pages 274-275

length the minister resigned. The pulpit was supplied for a few weeks by several kind friends, to whom we are much indebted. It was then thought desirable to offer Mr. Banks the use of the chapel, if he could supply it. This has been accepted, this has been approved by the deacons, members of the church, teachers of the schools, and congregation, with very few exceptions.

“Enjoying the ministry of Mr. Banks ourselves and praying that he may be made very useful to others, we have been induced to invite him to take the pastoral charge of us. We do most earnestly pray that the word of the Lord by him, as well as by those whom he may appoint, may run and be glorified; that sinners may be converted, and saints built up. We do not only pray for spiritual blessings, but we do most earnestly pray to our heavenly Father for temporal blessings. It would be exceedingly grievous to us if we should receive spiritual things, without being able to render a recompense of things of less value. We do hope and pray that the tithes and the first-fruits may be brought in; that the Levites may prepare for the priests; and that the hewers of wood and the drawers of water may all delight to help to build the temple of the Lord of hosts.”

Mr. William Allen then called upon C. W. Banks to state what circumstances had led him to accede to the church’s request. In answer to which, he spoke somewhat as follows: “I feel that the services of this evening are connected with the cause of God; and I know that this appears a very strange affair to some of my friends. **They cannot understand how I can consistently undertake the care of another people, especially as they know I look after my own church so very indifferently.**⁷ I have no desire to wound their feelings, nor to perplex their minds; therefore, as frankly as possible, I will state how this has been brought about.

“Many thousands of times I have told the Lord I felt myself to be a poor, foolish, good-for-nothing worm, and have begged him to take me into his hands, and deal with me as he pleased; and really I do hope he has done so in all my movements in the ministry; and this cause, at Shoreditch, like all places for preaching, has tumbled into my hands, and I have had no power to do with it different than I have done.

“In showing you how it came about, I must tell you that in the year 1844, a door was opened for me to preach in Windmill Street on Wednesday evenings. I had nothing to do with opening the door; it was done for me; I went and preached there for a length of time; and was at last turned out of it by the American New Light People; but before that door was closed, there was one opened for me herein Shoreditch, at Beulah Chapel; and there I preached for some few years; and I know the Lord did bless me there, and make use of me; and I felt very much love for this part of the metropolis, because I had had so many blessings. At length that door was closed against me: but two brethren, (without asking me,) came and prevailed upon Mrs. Bradley to let us have this chapel to preach in, and they came and told me the time was fixed for me to begin here. I came reluctantly; but the Lord has, now and then, sent a few dewdrops down upon my soul in this place; and, through my instrumentality, the church has become a strict Baptist church; and the supplying the pulpit with sound gospel ministers was put into my hands; the cause has much rallied, and I hope good

⁷ This is a very important fact to notice. By his own admission Banks was not able to fulfill even the obligations as a pastor he started out with at this time. In spite of this he agreed to take on another church and then shortly later to start not one but at least three new enterprises. During this same time he bemoans all the pressures of his editorial ministry in which he pleaded for all the help he could get.

is being done. To my great surprise, the church have sent me a kind and unanimous invitation to become their pastor. The invitation is as follows:

Dear and Honored Sir, We approach the subject with some diffidence, because we are not unacquainted with your laborious exertions, and we are well acquainted with the superior claims of your many dear and tried friends whose happiness and enjoyment we would not for one moment desire to lessen: but seeing we are as sheep without a shepherd; if you thought it possible to become our pastor and take a little care and oversight of us, in addition to what you do already, it might with a divine blessing (we think) greatly tend to facilitate your wishes. We believe your desire is to glorify God and to promote the happiness of immortal souls. We hope our end and aim are the same. We had rather be doorkeepers in the house of our God than to dwell in the tents of wickedness. We are few in number, and unable to make or offer you any recompense, but if it should please our merciful God and Savior to incline your heart to do this for us, we are not without the hope but the tithes and the first fruits may be brought in, the Levites shall prepare for the Priests, that the hewers of wood and the drawers of water will all be ready to work in the vineyard of the God of Jacob.

Signed on behalf of the Church, John Burtwell, William Pack, Thomas William Jones, Deacons.
Ebenezer Chapel, Sept. 29th, 1850.

“This I at first laid aside; but I thought of it; I prayed for direction; I consulted my brethren our deacons at Crosby Row; I wrote also to our esteemed brother Wells on the subject: I also took the advice of a very aged servant of Christ: and although none of them felt they could positively commend the matter, yet they could not say much, against it.

“My only reasons, then, are these: seeing God has, I trust, opened this door, blest me here a little in this work, my desire is to stand here in the name of the Lord, to gather sinners and people, without in any wise slighting, injuring, or dividing the cause at Crosby Row.”

Mr. Allen then required a statement of the doctrines he felt determined to preach, the Lord permitting, and what discipline he would endeavor to maintain. This being given in a concise manner, and a suitable hymn being sung, **Mr. James Wells** then delivered a very wholesome, deeply interesting, and able address to the church and the minister from Paul’s words to the Ephesians: “Endeavoring to keep the unity of the Spirit in the bond of peace.” And there with terminated one of the happiest meetings we ever witnessed. [We may add, it is a mistaken notion that C. W. Banks has left, or desired to leave Crosby Row: Shoreditch is a sister church, of whom he has taken the care, under God. His union to, and usefulness in Crosby Row remains the same,]

FIRST PROPOSAL FOR THE LONDON GOSPEL MISSION⁸,

To Faithfull Gospel Ministers, and all true Christian Laymen:

⁸ E.V. May 1851 page 128

Christian Brethren, My heart has been greatly encouraged in following up the Appeal I made last month,⁹ (with reference to Christian exertion on the part of our churches,) by many letters from different brethren, one of which (from brother Williamson,) you will find on the wrapper of the present number. I have been urged to call a meeting. My mind has been influenced, too, by the coming in of that text: “BECAUSE THAT FOR HIS NAME’S SAKE THEY WENT FORTH; TAKING NOTHING OF THE GENTILES.” This Scripture confirmed and instructed my spirit in the matter; and I resolved, God willing, to introduce a Proposition, (for the purpose of endeavoring to carry the pure gospel of Christ into the different parts of the metropolis,) at the First Anniversary of my poor ministry at Shoreditch, which will be held, (God willing,) on Monday evening, May 12th, and the following is a very brief and imperfect outline of the Proposition I hope to submit.

I would propose that an effort be made to form an Association, composed of Faithful Gospel Ministers and Christian Laymen, to be called the **London Gospel Mission Association**. That one of the principal objects of this Association shall be to promote the regular proclamation of the Gospel in such parts of the metropolis and its suburbs as shall be found suitable for the same, subject to such regulations as may hereafter be adopted. That the loan of Chapels, Schoolrooms, and other convenient places, be sought to be obtained, in order that extra services on week evenings might be held, without at all interfering with such stated services as may already be held in the different places of worship so obtained; and in such parts where no place can be obtained, spots shall be fixed upon for the ministry of the Word out of doors. That stated Pastors, who may be found favorable to this effort, shall be earnestly solicited to open such evening services by preaching the first sermon; and that the utmost publicity be given in the different localities to the services intended to be held. That no person shall be authorized or encouraged by this Association to go forth in the name of the Lord, until by an examination of his moral character, his standing in the truth, and his ability for the ministry has been proved.

I need not inform you that the present period is considered by all professing Christians as one that is leading up to a most momentous crisis; and many thousands of hearts are beating with strong desires to know and to do their Master’s will. From the high-toned aristocratic Churchman, down to the wildest ranter, the utmost effort is now made to disseminate their peculiar sentiments and to catch souls in their net. Brethren, let me ask you two questions. First, what is generally the state of our churches, where something like gospel truth is held? I answer, in most cases, cold formality, a deep decline, and painful divisions are everywhere manifest. Secondly, I ask, shall we, in these days, witness these things, and make no effort to alter them? I feel we dare not. Let our popular ministers, and our old established pastors, frown upon us, and sneer at us, if they please. But let us, (whose hearts are stirred up to action in the holy warfare,) go forth as Joab did, of old, saying to one another: “Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the Lord do that which is good in his sight.

An important document has just been published in the shape of a Letter on “Open-Air Preaching.” It is full of stirring facts and sound appeals. I hope to make much use of it in my Lecture on John Calvin and his times.

⁹ As far as I can tell this appeal was probably made at Ebenezer Chapel, Shoreditch..

Want of room forbids a further detail; but I trust the blessing of heaven, and the help of Christian brethren will be found, while I am Yours to serve in the gospel, C. W. B.¹⁰

SERIOUS CONSIDERATIONS RESPECTING THE PROJECTED LONDON GOSPEL MISSION¹¹

Many of our readers are aware that a meeting was held in Ebenezer Chapel, Mason's Court, High Street, Shoreditch, on Monday evening May 12th¹², when a preliminary proposition was made with a view to the formation of an Association to be called "**The London Gospel Mission.**" The place was crowded by hundreds of persons evidently interested in the business of the evening. The chair was taken by Mr. Thomas Jones, (of Chatham;) who opened the meeting in a neat and intelligent address. Mr. Messer, of Cornwall; Mr. William Allen, of Stepney; Mr. Williamson, of Notting Hill; Mr. Searle, of Kingsland; Mr. Jeffery; Mr. Tanner, and C. W. Banks severally addressed the meeting; the desire being more fully to send the pure Gospel of Christ into the different parts of the metropolis; and into many of the dark corners of our highly favored land. The meeting was adjourned to Monday evening, May the 18th. The following valuable letter from our esteemed friend and brother in Christ, Mr. Thomas Jones, (the Chairman,) has been received; and we publish it entire, trusting its weighty and wholesome remarks will be of great benefit to the Committee in the working out of this important design.

My dear Sir, I know not what may be your inference from the meeting of last evening, whether you could read in the quiet earnestness of the crowded audience, and in the warm, though somewhat discursive, orations of the speakers, any good promise of further development and ultimate success. Under the circumstances related, you could do no less than bring the subject before the churches, and having done so, your individual responsibility ceases; and it remains with those who have volunteered their services to carry out the suggestion which was so cordially received by the meeting. It would appear from the statements made last evening, that there is no want of men who have "a mind to work," Nehemiah 4:6; and we are quite sure there is no lack of work: Judah may plough, and Jacob break his clods. Hoshea 10:11. If the knowledge of those who are emulous of an evangelist's occupation, bear a just proportion to their zeal, you may live to see great results from this small beginning. But, (we are forced on the use of "but" an ugly word, which, like a collision on the railway, stops us in the height of our speed and shivers our proud schemes to atoms,) but let us count the cost, and not provide a failure by our own injudiciousness. It is not wise to pretend that preaching and worshipping God in buildings of brick and stone is not conformable to the Master's behest: "Go into all the world and preach the Gospel to every creature." The apostles themselves went into the Synagogues to teach, and Paul preached the good tidings of salvation

¹⁰ Charles Walters Banks

¹¹ E.V. June 1851, pages 133-135

¹² See above

in a schoolroom at Ephesus, in an upper chamber at Trous, and in his own hired house at Rome. With all our defects and regrets, we must know that the moral and religious condition of the people would be low indeed if we had not places where regular services are held, irrespective of the barometer and thermometer. Such places and services need not supersede out-door preaching; on the contrary, they may promote it, support it, and all work together for good.

Neither is it just to admit, much less publish, that the churches are selfish and supine, and the ministers idle and heartless. There are always drones in the best of hives, and there are always working bees. We are not in the habit of calling on the world to come and see our zeal for God, 2 Kings 10:16; nor of getting up orations to our own honor, but there is a goodly number of active laborers in our communion who could show their faith by their works, and thereby witness a good profession. James 2:18; 1 Timothy 6:13. The Master we serve, "is the same yesterday, today, and forever;" though the manner of his service is necessarily affected by the changes of time.

All good men have not the same amount of physical or spiritual ability. You know a person whose incessant toils would kill one half of the preachers of the day, nay, they are killing him. And you also know how much London pastors have to do, and indeed pastors everywhere whose multifarious duties almost warrant the witticism of a pungent critic, that the pastor of a dissenting congregation is not a man but a system. Nevertheless, they, or many of them, may be able to render aid in this projected mission, and I dare not doubt their willingness, if they can see their way, and are not repelled by bitter words instead of being attracted by Christian urbanity.

It is to be regretted that the accuser of the brethren is so successful in dividing, though it is not allowed him to conquer. God knows we have enough to do and suffer without casting dirt at each other, and inventing Shibboleths which, rendered into plain English, are identical with the spiteful notices stuck up by rival tradesmen, "No connection with any other shop." The Lord hasten the day when "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; when Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isaiah 11:13.

It is more than insinuated that some pastors discourage young men who have gifts, or at least neglect to draw them out and put them to work. Perhaps there is no part of a pastor's duty more difficult than this. Such an one (if he be worthy of his office) has a deep acquaintance with his own heart, and, by consequence, with the hearts of others; and he knows how liable we are to be deceived by our warm feelings and good desires. He knows that what is vulgarly called the "the gift of the gab," is of itself a poor qualification for the work of the ministry; and he knows that where modesty, sobriety, and solemnity are lacking, no warrantable equivalents exist, and he dare not make preachers of such. And even where he sees promise, and entertains high hopes,

he may doubt the propriety of putting the young men forward too fast lest he involve them in the fate of the novice lifted up with pride.¹³ 1 Timothy 3:6.

But suppose a young man, impressed with a belief that he should go and work in the vineyard; should he not make a confidant of his pastor, and tell him the exercises of his mind about the matter; and if he is encouraged to put his hand to the plough, should he not seek the prayers and counsels of one who must needs know more of the work and the warfare than he does himself? Instead of this, the young man too often listens to the flatteries of foolish, or false friends, who induce him to think he is the embodiment of the entire college of apostles; and he concludes that the pastor envies him his wonderful abilities, and all who do not offer incense to his vanity are his enemies. While then you are calling upon churches and pastors to put all their talents to use, warn young men against the snares which beset them, tendencies to trust in their own hearts and imitate the perverse example of Rehoboam, 1 Kings 12; of which may come great detriment to their usefulness, and great shame to themselves in future years, when they reach that stage where a man no longer suspects himself a fool, but knows it.

And lastly. Let there be no mistake about the message your missionaries carry. The people they are supposed to go to, will be very little the wiser, and none the better for noisy declamations, on dry doctrines, tirades against Arminianism, and denunciations of those who differ from us. **No, it must be the simple things of truth, simply, but boldly delivered. The necessity of the sinner, and the sufficiency of the Savior; the agency of the Holy Spirit; the efficacy of the atonement; the nature of true repentance; and the good fruits which grow from a living faith.**¹⁴ Let these be the warp and the woof of their ministry, and they shall not labor in vain, nor spend their strength for nought. There will be a shaking among the dry bones; quickened souls will come demanding a place in Zion, saying, "We will dwell with you;" and many a slumbering church will be awakened up by the uproar, and exclaim, "Who has begotten me these?" Isaiah 49:21. Send the enquiry through the camp: "Who is on the Lord's side?" Let us "seek and pursue peace" as well as pray for it; cease from dishonorable strife among brethren; hush unholy clamor; down with prejudice; and what our blessed Lord finds our hands to do, be it done with all our might, for "the night cometh when no man can work." "Let your work appear unto your servants, and your glory unto their children; and let the beauty of the Lord our God be upon us; and establish you the work of our hands upon us, yea, the work our hands establish you it." Psalm 90:16,17.

I am, my dear sir, (less than the least,) yours in the best wishes, T. Jones.
3, Spencer Place, Blackheath, May 13, 1851.

¹³ This is what happened in the case of Spurgeon.

¹⁴ Already we can at this early stage the mission was to be founded on the dumbing down of the Gospel of Sovereign Grace.

IS THE LONDON GOSPEL MISSION UNDERTAKEN IN THE RIGHT SPIRIT?¹⁵

We have received the following excellent epistle with reference to the above subject; and trust our readers generally will benefit from its publication.

“My dear and very highly esteemed Pastor¹⁶: Pardon me for troubling you again so quickly with my poor feeble thoughts; but my heart is very jealous of the honor of my ever adorable and gracious Lord and Savior, I feel an ardent love for souls, and a strong desire for the exaltation of Christ Jesus, It is Christ Jesus in his glorious person, characters, and excellencies as the Savior of sinners that alone can be of real and enduring benefit. He is the star of God’s right hand, the attraction and delight of blood-bought souls; and sure I am, if the Scriptures are true, that none but blood-bought souls will ever admire his beauty, or follow after his excellency. And also, wherever the purchase of Jesu’s blood, are found they will, in due time, come out, and will bend their way towards the Son of Righteousness. It is those that seek the Lord Jesus from heart-necessity that prove their calling to be from above. But alas! I fear many in these days follow after him from excitement, from persuasion, for the sake of custom, as a thing of mere course, because they hear so much talked in every corner about him, until the gospel has become an idle tale, a mere gossip story. I can enter in some faint measure into the feelings of poor Jeremiah when he mourned over the desolation of Jerusalem, and the contempt of the holy sanctuary, and said, ‘Mine eye runs down with rivers of water for the destruction of the daughter of my people.’ And I do feel that which was true in the days of the prophet concerning the city of Jerusalem is true of gospel Jerusalem in this present age. ‘How is the gold become dim! the most fine gold changed! the stones of the sanctuary poured out in the top of every street? the precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter.’ My heart is pained within me when I think how many thousand souls are deluding themselves under false apprehensions, and being deluded by false teachers, embracing notions of the gospel, receiving Christ and his word in name, in notion, in theory, and thereby nursing themselves up in vain hopes of heaven, whilst, like the young man in the gospel, they yet lack one thing. **Ah! that inwrought one thing known only to those whose eyes the Holy Spirit of promise has opened to see, and whose minds he has enlightened to understand the emptiness, poverty, and vanity of all things short of acceptance in Jesu’s merits, cleansing by his blood, and justification by his death, and in his righteousness.** That weighty sentence which fell from the lips of our Lord contains the whole secret of heart religion: ‘Sell all that you have, and follow me;’ part with your own righteousness, virtues, gifts, honor, wealth, friends, applause, and mortal esteem, cast it all away, lay it down at my feet, and trample upon the whole of it as worthless and contemptible, and beg enduring riches, a robe that will never wear out, a crown of glory, the honor of which will never fade away; follow me, cleave unto me, fasten all your hopes upon me, put your trust in me, suffer with me, and you shall also reign with me; let me have all your heart, the first and last of your attention; bid farewell to all that is opposed to me, and tread in my footsteps; so shall you find life everlasting when the things of flesh and sense are forever vanished and gone.

¹⁵ E.V. June pages 135-136

¹⁶ I.E. Banks

O, my dear pastor, may the Lord ever preserve you blameless from the snare of conferring with flesh and blood; may he deeply baptize your soul in solemn realities, and lay deeply in your ministerial meditations the all-important thing, personal possession. Christ's kingdom is not built up by noise and empty sound, by excitement and busy tumult, but by power, spirit and life, holy anointing, sacred fire, rich out-pourings, and diffusions of the Spirit of grace. These things lead up to God, for they come from him, and have to do with him; in them is safety, certainty, and lasting blessing. That which arises from heated feelings of creature zeal or fleshly ambition will, must, sooner or later, vanish away like a passing vapor, and leave all in darkness around it, whilst the Word of God ever abides.

There is a solemn word in Timothy, which has struck my mind very forcibly, 'I charge you,' &c. 'Preach the word, be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time shall come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.'

I tremble for the ark of the Lord, lest it should be put upon the shoulders of unsanctified bearers. It was the Levites who were anointed and sanctified by God who were authorized to carry the ark; so now God chooses, anoints, and sends forth his own servants, who are to bear forth the ark of the covenant before the camp of the Israelites. **I find there is great care taken by the Holy Spirit to point out the right way for carrying the ark of the testimony.** It is said very expressly 'None ought to carry the ark of God but the Levites, for them has the Lord chosen to carry the ark of God, and to minister unto him forever.' When the ark of the testimony was treated rightly, the Israelites were greatly blessed. 'And there was great joy and rejoicing of heart before the God of Israel; and gifts were dealt unto the people; and acceptable praises were offered unto the Most High. Thanksgiving from sincere and contrite hearts.'

I would not, my dear pastor, put a straw in your way if my Lord's glory might be promoted by this thing which you have in contemplation. It is out of love to you I speak, and not from any wish or desire to dictate.

It is my inward impression that **you would find it very profitable both to your soul and for your ministry if you had more time and opportunity to wait at the throne of grace, and to examine matters carefully between God and your soul; that is the place to get strength to endure Satan's buffetings, to stand against mortal opinions, which, in this day are as numerous and diversified as countenances ; that is the place to get confirmed and built up in solid reality, and where the strength of grace shall be renewed like the eagle to mount up into heavenly things, leaving earth and the groveling vanities of creature things far behind.**

Seek, my dear pastor, the Lord enabling you, to preach Christ only, to exalt Christ only. He it is that attracts seeking souls, and establishes instructs, edifies, and confirms believing souls. Jesus himself said, 'I, if I be lifted up will draw all men unto me,' O, then, pass by every tumult of fleshly excitement, and hold up, exalt, magnify Christ and his cross, apply, commend, and impress the value of his person and grace on the hearts of your hearers; and may the Lord bless and prosper you abundantly is my fervent prayer and warmest wish.

These few, feeble, and scattered thoughts I now leave with you, casting myself, and the cause I have advocated, into the hands of him who worketh all things after the counsel of his own will, earnestly praying God that he would encircle you in the arms of everlasting love, and direct all your steps.

Believe me ever to remain, your faithful friend in the cause of truth.

K. Hunt¹⁷

P. S. It has occurred to my mind that this plan which you have in view is a kind of evangelising work; and that perhaps you have taken your example from some of those dear saints who are now in glory. **I feel persuaded that a work of that kind, wherever it has been carried into effect, has rested more with one individual person, whose soul has been stirred up by the Holy Spirit; and who has been filled with an extraordinary measure of righteous zeal; one whose mouth has been freely opened, whose tongue has been set at liberty, and whose heart has been filled to overflowing with heavenly matter. It has been under peculiar and appropriate circumstances, and it has only lasted for the time of such necessity: such as in the case of Luther, Whitefield, Bunyan, and others.** They could take up the grand principles of the gospel, and defend them with easy simplicity, so as that a little child might understand; yet in fiery zeal, and with great boldness, so that the stoutest minds were compelled to bend as did Peter when the apostles were mocked by the multitude. That this power was given of God and was also aided by him is very evident from the effects which were produced by it. ' When the people heard the gospel which Peter proclaimed they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do.'

The cold rehearsal of a long formal arrangement of doctrines, and a dry sound of empty sentiment, destitute of the fire of the Holy Ghost, will neither be likely to gather sinners, or to penetrate rocky hearts.

If the Lord has an evangelising work to do in this great metropolis, doubtless he will raise up, anoint and send forth an evangelising teacher, independent of the aid of any society, or connection, or contrivance, or invention, or scheme, of mortal man.

My thoughts glow and extend. I have before the eye of my mind now the time of the great plague, when the messengers of truth were untiring in their efforts to speak a word to the hearts of perishing multitudes when, like Moses, they sought to bold up the brazen serpent before their eyes, that they might look and live.

But I must break off. With many prayers and earnest wishes for prosperity, yours in the cause of Christ.

K. H. 1, Bermondsey New Road, April 26, 1851.

¹⁷ The writer is Miss. Kerenhappuch Hunt. She wrote "Communing of the Spirit, Christian Exhortation and Gospel Consolation and Encouragement; Being a series of Scripture Meditations connected with Christian Experience." The short title is "Scripture Meditations"

Brief update on The London Gospel Mission.¹⁸

THIS committee appointed for the purpose of endeavoring to establish a “**LONDON GOSPEL MISSION,**” have held meetings since our last, for private business; and on Thursday evening, June 12th, a special public meeting for prayer was held in Crosby Row, at the close of which a suitable address was delivered by Mr. J. E. Bloomfield, of Cheltenham. We understand that a Prospectus, or Circular Letter is in the course of preparation; and will be forwarded to the several pastors and ministers in London, and its neighborhood, as early as possible. Surely, upon a calm consideration of the subject, everyone who truly feels an interest in the prosperity of Zion, must see that such a united effort is calculated to do good; and that it belongs to us who have obtained mercy, and whose hearts the Lord has stirred up, to go forth in the name and strength of our glorious Immanuel, in the midst of the many thousands by whom we are surrounded, bearing and scattering the precious seeds; in the fullest confidence that this gospel of the kingdom must first be preached in all the earth for a witness, and then shall the end come; relying upon the encouraging promise that the Word of the Lord never shall return unto him void.

We forbear any further notice at the present of this movement; but we hope to have to record the onward progress of the Mission, with such evidence of the Divine sanction as shall silence the secret sneers that are at present cast upon it; and turn many of its determined foes into zealous friends.

Testimony in favor of The London Gospel Mission¹⁹

A CHRISTIAN friend sends us a very savory epistle²⁰, from the midst of it, we extract the following: “Tuesday afternoon, June 17, 1851. My beloved Pastor, I once more take the liberty to write you a line or two; and may it be for the honor and glory of our God, who in his infinite wisdom and boundless love, has most extraordinarily fitted and qualified you, by the teachings and anointings of the Holy Ghost, to open up faithfully the mysteries of the Redeemer’s kingdom; he also had pre-determined that he would make of you an under shepherd. O, what an honorable position for one who has been made, by painful experience, sensibly acquainted with himself as a poor fallen sinner, having like passions with other men! You have under your care a flock of redeemed sheep, those who have been washed, cleansed, and sanctified in his own most precious blood; they are his purchased possession. his royal heritage: they hear the true Shepherd’s voice, through the gospel trumpet; you are to watch over their souls with a parental affection. We look up to you as our spiritual father, who is made instrumental in feeding our never dying souls with

¹⁸ E.V. July 1851 page 169

¹⁹ E.V. July pages 181-182

²⁰ No wonder Banks called this a “savory epistle”. Could anything be more inclined to puff him up with pride and false assurance?

heavenly manna; we are all one in Christ Jesus; we come to our militant home with longing expectations to hear what our beloved will say to our souls; we pant and thirst, or at least I do, to get near, that we may drink full draughts of heavenly bliss from those living streams which flow spontaneously from the fountain fulness of a precious Christ. Then how can we cease to pray for you, my beloved friend! It cannot possibly be or we must expect to come empty away, and find leanness and barrenness in our souls: a declining state must indeed be a wretched state.

Lift up your head, you drooping saint,
You royal blood-bought heir of heav'n!"

Stand upon your watch tower; lift up the shield of faith; ward off the fiery darts of the wicked one, who is the accuser of the brethren; he has many times put his cloven foot between and separated the best of friends. Our God is a just God and a Savior; he judges not by the outward appearance, but can clearly discern what is in the heart; and judges right too; although, at times, we can only groan out our desires at the footstool of divine mercy; yet sure I am those very groans and sighs will pierce through the azure vaulted skies, and enter into the ear, yes, and the very heart of God, who gave us to feel our need of his helping hand; and will in his own due time, answer our requests according to his mind and purpose. May we, then, in patience possess our souls, until he shall say Child 'come up hither.' Sweet Jesus, keep our souls close in your embrace. May we lay passive in the arms of immutable love, as clay in the hands of the potter, to do with as seems good in your sight.

"I am thankful I have been enabled to present my feeble prayers and supplications before the Lord, on behalf of the Gospel Mission. Many sweet things have been whispered to my soul concerning this; which humbles and crumbles one so vile, down at the feet of our adorable Emanuel, with a broken and a bleeding heart; and there I would permanently lay, were it his heavenly will. Since you have established such a noble cause, you must expect to meet with opposition from within and without; take courage, march boldly on in the strength of the Lord, care for no man's smiles or frowns, nor fear none of these things; you must suffer for the truth's sake. It is recorded in the sacred volume of eternal truth, that we are not to think it strange concerning the fierce trial that is to try us; as if some strange thing had happened unto us; 'but rather rejoice, inasmuch as we are partakers of Christ's sufferings.' That God, who has put it into your heart to form this Society, for the good of immortal souls, will surely uphold you and it, by the right hand of his righteousness; and although it is at present in its infantine state, and seems to be frowned upon by some, yet I think I can say without presumption, as sure as our God sits upon the throne of his glory, it will expand far and wide, through old England's highly favored isle; and when your head is laid low in the silent tomb, and your body moldering into dust, countless myriads shall be brought down to the foot of Calvary's cross; and though this Society may cause you to pass through much tribulation, weary days and tiresome nights, your reward is in heaven; there is laid up for you a crown of glory which can never fade away. Then cheer up; he has said, 'Go, preach the gospel to every CREATURE.' 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.' He will send in tried heralds of salvation, men of wisdom and understanding, so that you may have the power of sending out to the poor and the needy, the halt and the blind, faithful ambassadors for God, men full of zeal, bidding firm defiance to all opposing powers, in this dark and cloudy day. O God, grant those champions of holy faith, courage to unfurl the blood-stained banner of the cross, raise it high upon the gospel pole at every turn, and not shun to declare the

whole counsel of God, whether men will hear or forbear; knowing assuredly, that their mighty conqueror, the Captain of their salvation is before, and will tread down Anti-Christ with the breath of his mouth. My heart is enlarged, but I am in haste, and can only drop a few broken HINTS.

“God Almighty bless and prosper your undertaking, prays yours unworthily,

“C. Chappell”

Appeal to the Pastors of our Churches: The London Gospel Mission:²¹

[At the urgent request of the writer, we print the following “Appeal to the Pastors of our Churches” without abridgment. We are deeply and solemnly persuaded that the Lord is stirring up the hearts of many of his own children, to go forth with that truth which, by the Holy Ghost, has been made both powerful and precious to their own souls. In some small measure, it has been with us in this matter, as it was with Nehemiah; he said, “I arose in the night; land some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem.” “The rulers, (says Nehemiah,) knew not whither I went, or what I did.” But he told the Jews of the distress, and waste, in Jerusalem; and, having so done, he made his powerful appeal to their hearts, saying, “Come, and let us build up the wall of Jerusalem; THAT WE MAY NO MORE A REPROACH.” When they had heard of “the hand of his God which was good upon him; as also the king’s words that he had spoken,” then they said: “LET US RISE UP, and BUILD. So, they strengthened their hands for this good work.” Oh, what a day would that be; if our glorious Master’s chosen and anointed servants were to meet; and each one, under divine unction, was to relate a little of the coming in of life, love, truth, blood, peace, pardon, and salvation to their own souls; as also, as regards the calling in, and conversion of elect sinners to Christ, through them. Would not this warm, unite, and encourage their hearts together, and stir them up to a holy and earnest diligence in this work? We believe it would. Sanballat (the enemy, or a bramble, in secret,) Tobiah, and Geshem might despise them; but a holy faith would again fire Nehemiah's soul; and he should be heard to answer, as in days of old, “The God of heaven, he will prosper us; therefore, we, his servants will arise, and build.” The following appeal, we trust, will be followed with a divine blessing. Ed.)

To the Pastors of our Churches.

Dear Brethren in Christ, holding the Head and proclaiming the faith of God’s elect, in love and power, by the demonstration of the Spirit, and maintaining the ordinances as once delivered to the saints.

It was our pleasure to attend a meeting at Ebenezer Chapel, Shoreditch, on Friday evening, July 11th, 1851; in company with our esteemed brethren, Alldis, of Beulah Chapel, Somerstown; Allen, of the Cave Adullam, Stepney; Jones, of Chatham; Shipway, of Holloway; Searle, of Kingsland; Williamson, of Notting Hill, and other brethren. A spirit of fervor then pervaded the meeting, and

²¹ E.V. July 1851 pages 188-189

a union of heart was felt by all present, I believe, and a solid determination to come forth to the help of the Lord against the mighty, in these days of rampant delusion; amidst the spread of the errors and soul-destroying doctrines of the Mau of Sin ; amidst the spread of a zealous perseverance of American Mormonism, amidst infidelity of the deepest dye, and every soul-thrilling infatuation that the advantages of civilization on the one hand, and the stupor of vice can effect on the other. Is it a time to sit idle, is it a time to be apathetic, is it a time to let private opinions, or party feelings, divide and conquer us? Oh, no. Read the close of **the London City Mission Magazine**, for July, on the wants of the metropolis, and our duty as the pastors of the church of Jesus Christ; and remember, dear brethren, that the whole gospel, the whole counsel of God is what we proposed to have proclaimed in our midst by only fully approved agency; an agency duly examined by a chosen committee of accredited ministers of Jesus. What we want is to have the cordial and hearty support of such men as brethren Wyard, Foreman, Wells, Milner, Curtis, Bonner, Newborn, Dickerson, Felton, Lewis, Coles, Wood, Jones; yea, all fervent and effective men of God; whose experience shall guide, and whose influence shall bless the land, by sending out from their midst, men who are fitting for the work of the ministry of Christ; and whose union with all good men shall show that "These brethren love with a pure heart fervently." **'Tis time to be doing as well as saying. Come forth, brethren; put on the harness, lead the van, consolidate the movement, give effect to the provisional measures taken. It is in embryo yet: it is a movement that can only stand by union and the combined strength of all the pastors and churches of the land, and why not? what is to prevent? Is prejudice to do it? Shall secret dislike? Is it a time to dwell in ceiled houses, and the land lie waste? A few cannot do the work, it must be all or none. This only can give effect.** Shall it stand or fall? Is it a time to let the old cry sound out again: "These Baptists do nothing but divide?" Oh, no, brethren. The 133rd Psalm is our rule, and the 18th verse of the 3rd chapter of 1st John, must be our practice, to be right before God. "You God see me." Oh, that our hearts may be right in his sight, and our hands active in his cause; and the beauty of the Lord our God upon us, and the work of our hands established by Him! What will be best to do would be to call a meeting for prayer in a central part of London, and then follow the cloud of divine blessing upon the meeting so called; and then if union is found to exist, to call a general meeting in August, say last Friday, at Salem or Soho, if they would lend the place for it. Speak out, brethren! come forth in love and peace, come forth; who can tell? The little cloud, like a man's hand, brought abundance of rain, and "You, O God, didst send a plentiful rain, whereby you have refreshed your inheritance when it was weary." So, arise, O God! plead your own cause! Awake, awake, O arm of the Lord, awake! as in ancient days, are not you it which cut Kahab, and wounded the dragon? Then, oh pluck your hand out of your bosom now! Oh send us help from the sanctuary, and strengthen us out of Zion; and pour out upon your people, a spirit of supplication and union of heart; and, Lord, purge out the false leaven from our midst! Save your people—bless your inheritance. Feed them also; and lift them up for ever.

Now, dear brethren, beloved, I close for the present on the subject with this admonition: pray remember, that if all wait until the work is successful, under the impression of watching the cloud, it is certain none will appear; for the command is, "Go out! preach to every creature." And the first disciples went everywhere preaching the word of God; and the apostles and elders assembled to consider the church's affairs in a sweet spirit of unity. Yours in covenant bonds and willing to serve in love,

John Garritt. 13, Victoria Grove, West, Stoke Newington,

A Letter in search of a Pastor after God's own Heart.²²

To the Editor of the "Earthen Vessel:"

Dear Brother in the Lord, A few poor people with me are in want of an honest and broken man to minister to us the word of life. I have many times thought of asking the liberty of a line in your periodical, but from many considerations have been kept back; your correspondents are "mighty men of valor," and have their pasture "in all high places," I have been there for many years past, but through mercy have been brought down from those towering heights, and being now in myself a poor weak and sinful man, reduced by dire necessity to fall at the feet of Jesus, to take his yoke and learn of him, and in some humble measure to desire to partake of his meek and lowly and loving, and tender spirit. Since it has pleased the Lord to reduce and break my spirit, under his "mighty hand," it has rendered me incapable of soul communion with the general professors of what is generally called, "the truth," and truth no doubt it is, as far as it goes, but it is a most solemn and trembling thing with me, that the far greater parts of the holy Word is kept back, or awfully perverted, some words taken out and others put in to make it read in union with a particular line of faith, I have read and heard such things which has made my soul tremble, that poor blind and sinful man should thus pretend to teach the Lord wisdom; O fearful, awful state, of a proud and presumptuous unbroken spirit. But though I cannot be one spirit, or say, "a confederacy" with such, yet, being in the hand of the Lord, I would hope to see the day when we shall see eye to eye and wait patiently till he subdue the boisterous tumult of the spirit, and breathe his own sweet spirit of gentleness, lowliness and love, to adorn his most sacred name and gospel. Whatever knowledge there may be in the great and deep things of God, yet the spirit being unpurged and unbroken, there is no solemnity becoming such most sacred and holy mysteries. The spirit of a poor sinner, with "all knowledge" and "all faith," and an enlightened understanding in "all mysteries," is like the poor man with the legion, he is out of his mind, no bonds or fetters can bind him, none can pass him with safety; peace, rest, humiliation and love, flow only as the soul is brought to the feet of Jesus, and it is only maintained and increased as the soul puts on his yoke and bears the daily cross, all things must be proved, and purged by fire; "by sorrow of heart, the spirit is broken." In a state of such deep poverty, emptiness, loss, weakness and woe, as I now am taught to see and feel in myself, yet, through abounding grace, a state of solemn and sacred rest and blessedness, as a poor helpless, ignorant and defenseless child; it is no wonder I should greatly fear to venture out thus amidst the multitude; but there are two portions given from the mercy seat through the holy Word, which gives me to hope that the pillar of the cloud is gone before, and that "the Lord God will be a sun and shield," to guide and clear the way. The one, "Whosoever shall be ashamed of me, and my words, in this adulterous and sinful generation, of him also will the Son of Man be ashamed, when he comes in the glory of his Father, with the holy angels." The other is, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." The first showed me my fears were sinful unbelief, which kept me in bondage through the fear of man, and that, though I was the most weak and worthless, a poor empty vain shadow, a poor little babe,

²² E.V. July 1851 pages 197-200

yet I should not be ashamed of Jesus, or of showing my little faith, however small and peculiar to the general mass. "Out of the mouth of babes and suckling's, the Lord can ordain strength and perfect his praise." The second is a most gracious promise, which contains a fulness more than most are willing to receive. A pastor after God's own heart, has an heart formed by God himself, according to his own heart, reduced to a state of honest simplicity, and uprightness before God, and reconciled to declare his whole will, as revealed in his Word, independent of self and reason, and carnal wisdom, neither to add or diminish, wrest or pervert the sacred Word, to make it suit a poor contracted proud and selfish mind, but to bow with childlike simplicity to infinite wisdom and love. In order to judge in this case, we have the sure word of revelation, where the Lord has opened his whole heart to us on this subject, as far as concerns our present state. "No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, he has declared him," he came from the bosom of the Father, "the faithful and true witness," to testify his heart was "full of compassion and gracious it breaks forth as an over-flowing fountain, "a pure river of water of life," it flowed from the fulness and exceeding riches of grace, in his kindness towards us, through Christ Jesus; it flowed in the face of sin, and enmity, and guilt, unsought, undesired and undeserved. "Sin reigned unto death, but grace did exceed and much more abound." As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the gift came upon all men unto justification of life." All flowed from the fulness and strength and freeness of the pure love of "the God and Father of our Lord Jesus Christ;" it flowed freely from his heart to us, when our poor nature was in its worst, lowest and loathsome condition, a poor, destitute, helpless and forlorn outcast, a state which no eye could pity, nor no heart conceive, or no language folly express; yet then, even then, did the bowels of the mercy of our God move towards us, and embrace us in an act of pure love and grace. "He remembered as in our low estate, for his mercy endures forever." "God so loved the world, that he gave his only begotten Son," he "was made flesh and dwelt among us;" he took the body, that holy nature, or rather, "that holy thing" to wash and cleanse it, and to adorn and beautify it, to cover all its nakedness, and make it "the righteousness of God in him yea, and more than all, and to crown all, God saith, "Yea, I swore unto you, and entered into a covenant with you, saith the Lord God, and you became mine." Here was not an interest gained, but an interest given; nor mercy granted, when earnestly sought, but mercy breaking forth and flowing from a fulness of pure love, to poor ruined and wretched objects, dead and lost, hopeless, and helpless, and altogether as insensible and unconscious of its state as a poor babe in the day it is born, and cast out and exposed to all the woes and miseries of its forlorn and perilous condition, yet "God so loved the world that he gave his only begotten Son;" who shall say what is comprehended in the word "so?" "God so loved the world." It implies such a fulness, depth, strength, height, length and breadth which no language could express, not all the riches of all the glories of heaven could so commend and show us his love, but the greatness of his love could only be set forth by the greatness of the gift, "his only begotten Son," "the Son of his love." Some have thought the covering, washing, adorning, and comeliness, &c., &c., have reference to the graces of the spirit, which the soul of a poor sinner is blessed with in the day of his espousals, and no doubt it does in a certain degree; but there is a being made perfect through the comeliness with which the Lord is pleased to put upon us, which no state of sanctification in the body can attain unto; it is the person of the Lord Jesus in our nature, and "in the body of his flesh through death," and in himself alone, that is said to "Present us holy, and unblameable, and unreprouvable in the sight of God," Col. 1, and not the work or gifts, or graces of the spirit. To be a pastor after God's own heart, a soul must be taught what God has revealed in his Word, what is in his heart, to poor sinners in his dear Son, and have the witness of the Spirit to reveal and seal and conform the

blessed reality of the full, free, and pure love of his heart, abounding and much more abounding over all the loss and ruins of sin in the fall. Where the love of God is in the heart, it enlarges the heart, it breaks all contraction and flows freely, it acts in its measure according to God's own heart; it goes forth with the joyful tidings of a feast of fat things, **to invite** poor sinners to come, for all things are ready, **only come** and partake of the riches of the pure love of God, here is the dear Son of God in his holy person and righteousness, an offering and sacrifice, a great High Priest, making atonement, and presenting himself in our nature, in which he suffered to put away all sin, in bearing all the curse due to it, and restoring our nature and persons in himself, pure and holy, and perfect in the presence of God, being made the righteousness of God in him, the mind of God is well pleased and satisfied, and delighted in his dear Son, he rejoices over poor sinners that come to him, he accepts us in his beloved Son; "Come, for all things are ready," all the blessings of salvation in the person and merits of the Lord Jesus will be heightened and sweetened a thousand-fold, when beheld as all flowing from the fulness of the love and pure goodness of our dear heavenly Father, as from a full and boundless ocean; this gives perfect satisfaction and rest, and removes all suspicion and jealousy from the heart. Surely there is nothing among all the works, and wonders, and mercies of all heaven and earth, which can so completely fill, and satisfy, and give perfect rest and peace to all the boundless desires of an immortal soul, and give it "everlasting consolation," as when brought back to its original home and rest, the peaceful bosom, the loving heart, friendship, communion, and intercourse with the Father and with his Son, Jesus Christ. And certainly there is no state, no privilege, no honor which can be conferred upon the soul of a poor sinner, than to be enabled to declare and show forth the riches, "the unsearchable riches of Christ," as the free and pure gift of pure love; it is of the same nature and blessedness as that of the angels and heavenly host; it brings "Glory to God in the highest, and on earth peace," and is an act of God's pure "good will to men," "glad tidings of great joy, which shall be to all people." To make a man a pastor according to God's own heart, must have God's own heart opened, and read it in his holy Word, by his Spirit, as also a full commission from the Lord for the high and holy office, "Go you into all the world, and preach the gospel to every creature;" and in sending them forth, "he breathed on them, and said unto them, Receive you the Holy Ghost." Hence there is a oneness of spirit to proclaim the pure love and goodwill of God to poor sinners in the person and redemption of Christ, and the earnest desire for his exaltation and glory, in the salvation of immortal souls. The soul of a poor sinner who has the Holy Ghost breathed into him is made a witness of, and (if called) a witness for Christ; the Spirit opens the fulness of his love and sufferings; the virtue and blessedness of his person and righteousness, the peace and pardoning love of the Father in him; Christ is his life, his joy, his strength and hope, his portion and glory; he has the mind and disposition of Christ, and bears the marks of the dying love of the Lord Jesus upon his spirit; his ministry will be the ministry of reconciliation and peace; as the apostle said, "He has given to us (or as the margin reads it, 'put in us') the ministry of reconciliation; to wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be you reconciled to God." What intense and burning love and affection is here opened to us, as dwelling in and breaking forth from the very heart of God in Christ after the reconciliation, peace and happiness of poor sinners, to pray and beseech poor souls, as in the name, and from the very heart and inward affection of love and tenderness, which could be in any form of words conveyed unto us.²³

²³ Wade, like Spurgeon who followed after takes the classic Arminian view of these passages from 2 Corinthians.

Here is the open heart, the open arms, the open invitation to encourage, to draw, to embrace poor downcast trembling souls to reconciliation and peace with God; and yet further, here is the means by which this reconciliation was affected, "For he has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." God laid the sin and the whole weight of **all trespasses and transgressions** on the dear Son of his love; he was "made a curse for us" he bore the wrath and curse; and removed and cleared away in his holy person all that our poor nature had incurred by the fall, and restored in his most blessed person and righteousness all that we lost, and restored our nature and persons unto the presence and peace of our dear Father. "holy, and without blame before him in love," "complete in him," and "made the righteousness of God in him." And what gives the solid ground of peace to the heart, in all this is, the whole heart of God was in it, first and last; all his wisdom and love, all his justice, mercy, faithfulness, goodness and power, all his purposes, designs, and promises, all his thoughts of peace and pardon, all the praise and glory of his grace, which now flow, and will eternally flow to him and to the Lamb, from the hearts of poor sinners for ever and ever! all and more than mortal heart or tongue can tell, all flow from the heart of God in the glorious Person and redemption of Christ!

O! blessed ambassadors of our God and the Lord Jesus Christ! and has he put into you, indeed, the word of reconciliation, and given you to read his very heart, in his boundless love of his dear Son? Surely from that ocean of love, and perfect, full, and complete redemption of the Lord Jesus, your soul is filled with the same love, tenderness, longing, and compassion, as to break forth with pure affection to precious immortal souls; and in opening God's own heart, prove that you are a pastor according to his own heart, and that you are not ashamed of him or his word, in the midst of this "crooked and perverse generation," not only in the encouraging, and comforting, and building up the saints, but in inviting, exhorting, warning, and admonishing of poor sinners to reconciliation and repentance. We behold the Lord Jesus addressing those who followed him for carnal ends, for the loaves and fishes, saying, "Labor not for the meat that perishes, but for that meat which endures unto everlasting life, which the Son of Man shall give unto you; for him has God the Father sealed." And when he was asked, "Are there few that be saved?" he replied to the curious enquiry in a way of exhortation and admonition, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." And when being told of bloody murders and dreadful judgments which some poor sinners fell under, he replied, "Except you repent, you shall all likewise perish." And again, as if to show his desire to awaken conviction of the necessity and importance of it, he repeats the solemn fact, "Except you repent, you shall all likewise perish." And to show yet more fully, behold the fulness of his compassionate heart in his love and longing affection towards poor sinners, when the tender sympathies of his soul burst forth in tears, over the heavy judgments which he saw must fall upon the immortal souls in the city of Jerusalem, "He wept over it, saying If you had known, even you, at least in this your day, the things which belong unto your peace! but now they are hid from your eyes." O, solemn, weighty, deep, and soul-awakening subject! What a fulness is opened for meditation and observation, but space will not admit indulging the liberty. Suffice it to say, here is a pastor according to God's own heart; yes, it flows immediately from the heart of the Lord God of the holy prophets himself.

I would bow my soul before the mercy-seat, for such a pastor who has the Lord Jesus dwelling in his soul, and is bearing about in his labors, the tender, affectionate, sympathizing heart, full, and overflowing, with love and prayer for immortal souls. Precious Jesus! send us a pastor according to your own heart, filled with your love, and with a single eye, fixed upon your glory. I might go

through the Holy Word, and show from both apostles and prophets, who were pastors according to God's own heart, what was their manner of addressing poor sinners, as well as proclaiming the everlasting love of God, in the delight and joy of his heart, to his people in his dear Son. The apostle, in opening his commission before Agrippa, said, with these words, it was "to open their eyes, and to turn them from darkness to light," &c; that they might "receive forgiveness of sins," &c; "that they should repent and turn to God, and do works meet for repentance." And on speaking to the superstitious people at Athens, who lived in heathenish darkness, he said, "at the times of their ignorance, God winked at, but now, **commands** all men everywhere to repent."²⁴

Numerous instances might be brought forward in proof of this subject, but one or two strike me too forcibly to be omitted. In Proverbs 1, the Lord under the character of wisdom, utters his voice and cries to the "simple ones," to the "scorners and fools that hate knowledge," saying, "Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you." Here are the two principle and effectual means of conviction and conversion, the Spirit of the word, from the mouth of the Lord. See the subject and its momentous and solemn connection; here is a pastor after God's own heart, "in whom are hid all the treasures of wisdom and knowledge." Ezekiel was a pastor according to God's own heart, and received his word from the mouth of the Lord, to warn the wicked, and deliver his soul from his destruction, and to declare the solemn mind of God in the business, as the Lord most solemnly swears to it by his own existence: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn you, turn you, from your evil ways, for why will you die, O house of Israel!"

The prophet Isaiah, in addressing the same characters, said, "Seek you the Lord while he may be found, call you upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts," (or, "the man of iniquity," margin, Isaiah 55,) and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon," or, "multiply to pardon," margin. What a delightful view of the tender mercies of our God, is here presented to the wicked and unrighteous; yea, the man of iniquity, a poor sinner wholly made up of sin, yet bad, and black, and base, and guilty, as the case may be, yet they cannot exceed the exceeding riches of his grace; he will multiply to pardon beyond the multitude of transgressions. "Where sin abounded, grace did much more abound." Some have supposed this Scripture was addressed to back-sliders, from the word, "return but back-sliders are called "back-sliding children, revolters, adulterous," &c; but not the wicked or the unrighteous, the return is the loving and gracious invitation of the Lord, to a state of original friendship, peace and reconciliation, enjoyed with him before the awful departure in the fall. The same objections have been raised on the blessed and loving invitation on the opening of this chapter; (Isaiah 55) in supposing it addressed to the children of God only; but the very expressions are clearly and expressly pointed to those who spend "money for that which is not bread," and their "labor for that which satisfies not." Now, it is not so with quickened and convinced souls, they long, and labor, and thirst, and cry, for living bread, living water, "durable riches and righteousness," and also their ear is opened and inclined to hearken, and they do come to the mercy-seat, and they do, in some measure, taste that the Lord is gracious, and they can and do eat, and relish that which is good, and their souls delight in fatness. These are a full clearing of the passage from the general acceptance of it; and there needs not a single word to prove who they

²⁴ Wade seems to be oblivious to the fact that this verse is in direct contrast to his "God loves everyone and longs for them to come to him" message. He of course does not say this as plainly as I have put it but that is without question the substance of his doctrine here.

are, thirsting and laboring for the things of sense and worldly objects, which can never satisfy an immortal soul.

But after all that has or might yet be produced from the Word of God, I am fully aware human reason will never bow, but will still maintain the old objection, “what is the use of speaking to the dead? God only can speak to them and quicken them when he please.” Yes, but he has appointed means for that end, and it strikes me, that the Lord foresaw this objection, and has given the most full and most decided testimony, to confute the truth of it, and at once to put to shame and silence, every such vain and carnal objection. In the notable instance of the ministry of Ezekiel, the Lord led him into the valley of dry bones and caused him “to pass by them round about, and behold, there were very many, and lo, they were very dry.” It appears, he had a long, and solemn, and real conviction, of the dead and dry, and utterly helpless condition; and the Lord asked him “can these bones live?” And he said, “O Lord God, you know.” He then commanded him, “prophecy upon these dry bones, and say unto them, O you dry bones, hear the Word of the Lord!” The prophet did not begin to consult reason, and raise objections, and take one word of God to contradict another, but did as the Lord bid him, in simple faith in the power and promises of God; he used the means. “So I prophesied as I was commanded, and as I prophesied, there was a noise; and behold, a shaking, and bone came together, bone to his bone.” Here is a pastor according to God’s own heart, exercising the “obedience of faith,” simply and solely upon the promise and power of God. And the Lord honored the faith that honored him in simple obedience; he used the means, and the Lord fulfilled his promise, he caused life and breath to enter into them, put sinews and flesh, and skin upon them, set them upon their feet, raised them out of their graves, united them together, gave them a knowledge of himself, “to the praise of the glory of his grace.” “You shall know that I the Lord have spoken it, and performed it, saith the Lord.” Ezekiel 37.

What a fulness of gospel blessings, and pure blessedness opens in the wonderful display of grace mercy and peace, from the fulness and overflowing of the pure ocean of love, which dwells and flows freely from his heart, to poor sinners “dead in trespasses and sins.” The general view of the gospel is, as sent to the souls who are brought to feel their wretchedness, which is indeed a blessed truth; but it extends further, it speaks to the dead and gives life, to the deaf and the blind, “hear you deaf, and look you blind, that you may see.” To those who know not that they are wretched, and miserable, and poor, and blind, and naked, the gospel says to such, “I counsel you to buy of me, gold tried in the fire, that you may be rich; and white raiment, that you mayest be clothed, that the shame of your nakedness do not appear; and anoint your eyes with eye-salve that you may see.” To such the Lord Jesus comes with rebukes of love, and says, “be zealous, therefore, and repent.” The gospel extends to the lowest depths of our woe, and utter loss, which is, being dead to a sense of our death. Jesus is “the Resurrection and the Life what encouragement is here held out in the promise, and power, and love, and condescension of the Lord; to go forth in his name and command, to proclaim his fulness, and preach “repentance and forgiveness of sins to every creature,” with a single eye to his glory, and simple faith in his power ; and such means will most surely be owned with his blessing and presence, as sure as it was in the ministry of Ezekiel; “Jesus is the same yesterday, and today, and forever.”

Should these few hints fall under the eye of any poor broken and bowed soul, who is cast out for the singularity of his faith and practice, in addressing poor sinners on the sure authority, command, and example of the Lord, I would say to such an one, come and cast in your lot among

us; “bread shall be given you, and your water shall be sure.” However weak, simple, and unlearned, come and lie down with a poor, sinful man, at the feet of Jesus, and lay your soul before him, with all its powers, to be disposed of, and formed, and supplied, engaged, and occupied, emptied and filled, at his pleasure; to receive every subject from the mercy-seat, to have every power and faculty of the soul, led and shown in every meditation; to beg all wisdom, strength, faith, and prayer, &c., from his fulness. The deeper the poverty, the darker the path, the hotter the furnace, the heavier the cross, the more will wisdom, self-will, reason, self, and pride, be confounded, and the naked soul be led more closely and constantly and lie lower and lower at his feet. Jesus writes his name on a poor, naked, void, empty, and helpless soul, he opens his heart, and compassion, and most tender love, and taketh the most weak, fearful, and tender lambs, in his arms, and carries them in his bosom; he opens unto them the secrets of his heart, the glory of his person, the excellency of his righteousness, **the all sufficiency** of his sacrifice, the true blessedness of entering into the sweet and holy presence of our most dear heavenly Father, to have most blessed, solemn, sacred, and holy peace and friendship with him in his dear Son, the Son of his love. Here **we receive** his sweet mind and Spirit, and become one Spirit, and bear about in the body, the marks, the dying, the mind and image, of the Lord Jesus.

The Lord fulfil his gracious promise and send us a pastor according to God’s own heart, to feed us with knowledge and understanding. Could it suffice to have one after the wisdom of men, to take a certain portion of the Word, and either leave or pervert the rest, we had only to give the hint, and we should be supplied presently. I have cause for everlasting praise and gratitude, for breaking the miserable bonds of my poor, contracted, and selfish heart, in opening to me the depth, the fulness, the unsearchable and boundless all-sufficiency of his person and merit.

Yours in him, John Wade.
Uppingham, Rutland, June 20th, 1851.

Things to be considered by Mr. Wade, And all the servants of Christ.²⁵

[Mr. WADE’S letter in our last, has called forth some strong feelings in some quarters, and grateful emotions in others. A series of comments on the position taken by Mr. Wade, (with reference to the faithful fulfilment of the pastor’s responsibility,) will follow. We commence with the following very judicious communication. **An indiscriminate proclamation of gospel truth is not consistent with the mind of God as revealed in the Bible; nevertheless, we fear, in many instances, while there has been an earnest contention for truth maintained; and an anxious concern to find out the church of the living God; there has been wanting those solemn appeals to the consciences of such as are but careless and way-side hearers, which we know the Holy Ghost has inspired in the breasts of many of his own servants, and which, when faithfully used, have often proved signally effective, in plucking sinners as brands from the burning. To be a faithful minister of Jesus Christ, in every sense of the word, and to be clear of the blood of all to whom we minister, should, indeed, be our earnest, our constant aim. ED.]**

²⁵ September 1851 E.V. Pages 212-214

To Mr. Wade,

DEAR SIR, Being a constant reader of the Earthen Vessel, my attention has been particular drawn to the subject treated of in your letter, therein contained. I must observe that you have advanced a subject in your epistle, which no doubt will bring upon you the tongues and pens of many pastors, who probably think themselves to be after the heart of that blessed Master they profess to serve. However, my friend, if you have been taught your doctrine by the Holy Ghost and prompted by the same divine teaching to make it thus known, you need not fear for the result. I must confess for myself, that it has been a subject upon which my mind has many times been considerably agitated; and the conclusion to which I have generally arrived is this, "That no pastor should ever preach a sermon, however comforting and consoling it might be, either to delivered souls, standing in the real freedom of the gospel, or to quickened souls who are yet in the throes of the new birth; without, at the same time, giving those still dead in sin, warning of their perilous condition, and holding forth Jesus as the willing receiver of all sensible sinners that come unto God by him; seeing it is through his blood, sacrifice, and perfect atonement, that any sinner can escape the wrath to come." This is, what I have concluded, was the extent to which ministers might safely go, carrying with them the entire approbation of the scriptures of divine truth. But you, Sir, seem to have concluded that sinners, "dead in trespasses and sins, who desire not the knowledge of God's ways, are at enmity with God, and his truth too." That sinners, in this condition, are to have the love of the Father's heart in Christ Jesus directly and unqualifiedly preached unto them; and urgently invited to come to him, of whom they have no knowledge, neither do they desire to know him. Now, notwithstanding all you have said, and said it too, in a most loving, kind, commendable, Christian like spirit, I cannot yet approve your position; because there are other scriptures than those mentioned in your letter, which to my poor, doubting mind, seem to run counter thereto. Mind, my friend, my object in freely making these few remarks is, not to controvert what you have written, very far from it; for your letter has had a very humbling, softening effect on my mind; but I am merely putting down a few thoughts on the subject which I have no doubt you will receive with kindness. The first scripture which now strikes my mind is, our dear Redeemer's own invitation, "Come unto me all you that labor and are heavy laden" Can these be those who are fast in the flesh and are at ease? Again, "oh! every one that thirsts," is invited to drink: but who is the thirsty soul? Again, "When the poor and needy seek water, and there is none," &c. Again, our Lord himself says, "The whole need not a Physician, but them that are sick" It really does appear to me that all these sweet invitations are bounded by the several descriptions of state or condition annexed thereto; that is the man who labors is not at ease. The man, who is heavy laden, is not he who has no burden at all: the thirsty man is a very different man to those who are satisfied. And so, I might proceed to contrast these opposites. So again, I might observe that the heart that is not broken cannot be bound up: those who are not captives do not sigh for deliverance. Besides, all those who came to Jesus, in the days of his flesh, for anything to be done for them, all had a direct errand, and came under the commission of the gospel; that is, they were all alive from the dead. Then, again, my mind is ruminating on the manner pursued, in this respect, by the apostles. Now, when Peter stood up before the multitude to preach, were the three thousand pricked in their hearts by being **urgently invited** to come to God through Christ? No: we find the apostle honestly charging home upon their consciences, the murder of the Lord of life and glory; but, after they were pricked in their hearts and cried out, "What shall we do to be saved?" then comes the sweet and consoling invitation, to believe on the Lord Jesus! Again, Paul, the great apostle, he almost

invariably begins with the law; ably showing that it must do its office in the concern, acting as a schoolmaster to Christ; he does not begin inviting those who neither knew law nor gospel, to come to God through Jesus Christ. My friend will, therefore, see the reasons which prevent my coming to the same conclusion with himself; because it seems to me that the first thing a sinner is taught, is to know and feel himself a sinner: and, from that moment, all the sweet and comforting invitations in God's word become just suitable to his state. But a man in his Adamic state and standing, cannot know anything spiritual; seeing it is in life union with the Person of Christ, everything spiritual is learned. Therefore, before a sinner can appreciate or regard those kind invitations, he must have life communicated. It appears, therefore, to my poor judgment, that sinners dead require awakening to life, and a consciousness of danger, similar to the three thousand before Peter. The jailor before Paul, and Paul himself before his blessed Master; thus we have the malady first, and the remedy after.

Thus, Sir, as a perfect stranger to you, quite open to conviction, I have freely offered a few thoughts for your consideration. As regards my own experience I am quite sure that had I not first felt myself a vile, poor, miserable sinner, all the kind invitations in the world would not have caused me to see any beauty in the Lord Jesus Christ, or even to have acknowledged the necessity of his dying at all. May he, who alone teaches to profit, lead our souls into a right knowledge of the Person, blood, righteousness, and work of Christ. So, prays yours, in the bonds of truth, THOMAS.
London, August, 1851.

YEA AND NAY.²⁶

DEAR MR. EDITOR. Permit me to call the attention of the writer and the reader of a certain piece in August number, entitled, "A Letter in search of a pastor after God's own heart," to a few brief observations and questions thereupon, not from a captious disposition, but out of a pure regard to those doctrines which are according to godliness.

The apostle could appeal to Jehovah, that as He was true, his word had not been among the Corinthians yea and nay. 2 Cor. 1:18. **And as the Vessel professes to advocate Bible truth, I am deeply anxious that one uniform testimony from time to time may be given by its pages to every fundamental doctrine of the gospel of Christ.**

Nothing grieves me more than to find the Vessel with anything besides heavenly treasure in it, with the seal of heaven upon it; for that which will not stand in the court of truth, faith must reject.

Hence the letter headed as above has given me and others some uneasiness, for there is ambiguity about it and yet enough comes through to convince us something is meant; and by careful reading, duty, faith, and invitations to dead sinners to come to Christ is plainly evident.

²⁶ September 1851 E.V. Pages 214-215

I cannot go through it seriatim, but I pause on the very threshold to ask Mr. W. whether he means the writers are “Mighty men of valor,” men contending for the faith, or only a taunt, a byword? and whether he means to call the “High places” of sound doctrine “Towering heights?” and if not, what is meant? and whether anything can be higher in doctrine than two works sent out by Mr. Wade, called respectively “The Baptism of the Spirit,” and “The Drawings of Everlasting Love?”

But Mr. W. says he is come down from those “Towering heights” where he had been for years,” Being now a poor, weak, sinful, man,” &c. I presume the “Drawings of Everlasting Love,” are designed to tell us how he was brought up to the heights of election, predestination, &c., that is, if these are the heights meant unless Mr. W. means the proud heights of presumption in an “unbroken spirit,” which if he is now “In a state of such deep poverty, emptiness, loss,” as he says he is, and which he was not in before, would lead us to suppose the latter and not the former, and if so, we have here a flat contradiction to his ever being drawn of love, or baptized of the Spirit at all, for this is yea and nay.

Now there needs not, my dear Mr. Editor, a going all round the world to buy a farthings worth of tape, when it may be bought in the same street; and if Mr. Wade wishes to advocate the doctrines of duty, faith, and offered salvation, and general proffers of grace, he needed not to have made any apology in reference to himself, nor have called himself a poor vain, empty shadow, a poor little babe, and the like; because there are some of us who know how much per cent to take off that; for, if in the same sentence he tells us of his faith bring peculiar to the general mass, we think he thinks it very superior, though it be ushered in with such words as the above cited, and others of a like nature.

Again, Into whatever valley Mr. W. has gone to feed, it seems he has not grown very charitable since feeding there, when we find so much said of those who “as professors of the truth, as far as it goes!” that is, if he will speak out “those who preach election, &c., wrest and pervert the Word of God, to make it suit a poor, contracted, proud, and selfish mind. I think, gentle reader, that this is a pretty heavy, not to say rather a bitter charge, for a man at the feet of Jesus, partaking of his meek, and lowly, and loving, and tender spirit, to make against some, who being in the Lord’s hand, he hopes someday, to see eye to eye with!

When time permits, I hope to make it appear that there is no Bible warrant for general offers and proffers; and that in the meantime, Mr. Wade will carefully read his own works, and either refute his own propositions, or show the consistency of his works with this letter; particularly the extravagant proposition of a thwarted, crossed, and baffled Jesus, and a gospel invitation to a man thirsting for the things of sense and worldly objects to come and drink of salvation water. I will only ask him, what thirst for God he had, when filled with vain delights? what desire a dead sinner has for a living Savior? And what either him or Paul would have done at the tomb of Lazarus? And whether there be not a legal repentance such as Nineveh had; and whether there be not a spiritual repentance such as the Corinthians possessed? And whether these are one and the same, or different? Let Mr. Wade distinguish between things which differ; and if he chooses to carry a trowel to build, and then a pickaxe to pull down his building, not to put the rubbish into the Vessel, but send it another way. I was amazed to hear that he had gone from truth, especially after reading the things that had been sent abroad.

In conclusion, if Mr. W. wants a yea and nay man, they are to be had; but for a letter in search of one, to be sent through the pages of the Vessel, is passing strange; unless it be a design to entrap unwary and unstable souls.

That the Lord may send out more laborers into his vineyard, and endue them with knowledge and understanding, is the prayer, dear Editor, of

Yours's fraternally,

JOSEPH F. RUDMAN.

Trowbridge, August 15th, 1851.

IMPORTANT MOVEMENT TOWARD - The Establishment of the **London Gospel Mission.**²⁷

We feel much pleasure in recording **what we would hope may be considered a favorable onward movement to the projected London Gospel Mission.** According to appointment, and with the consent of the esteemed pastor and deacons of the Surrey Tabernacle, a meeting of the committee was held in that place, on Friday Evening, August the 8th; when Mr. James Wells, Mr. Thwaites, Mr. Butt, Mr. Chivers, and other deacons, of the Tabernacle, and Mr. C. H. Coles, of Brentford, for the first time favored the committee with their presence, counsel, and advice. Some most important and valuable hints were thrown out. We trust a brief outline of the proceedings maybe interesting to many who are waiting for information on this subject. Mr. William Allen (of Cave Adullam,) presided: the meeting was opened with singing and prayer. The chairman then gave a statement of the progress the committee had made; observing that its aim and design was to establish, if possible, an association for the purpose of sending forth such truly godly men, (as might be approved) into the different dark parts of the Metropolis, and its suburbs; either to preach the Gospel, to read the Scriptures, or to distribute tracts. Mr. Thomas Jones, (of Chatham,) said he wished it to be understood that the committee considered themselves as acting only in a preparatory manner. They had not fixed upon any definite course; but they had resolved to submit their proposition to the different pastors and ministers of truth in London, to solicit their co-operation, and to embrace and act upon any suggestions that might really strengthen them and help on the objects they had in view. After a few remarks from Mr. Wells, Mr. Thwaites took the matter up in a very deliberate, but masterly style; and we wish the leading sentiments of his address could be carried through the churches, and that they might be prayerfully considered by all who love our Lord Jesus Christ in sincerity and in truth. Mr. Thwaites said, the proposition to carry forth the gospel was decidedly a good one; it was a principle no one could dispute; it was in strict accordance with every part of the New Testament; and he was fully aware that the Particular Baptist churches, who hold the doctrines of distinguishing grace, had long been reproached with the stigma that they wrapped themselves up in their own chapels and pulpits, and cared not to make any effort to carry forth the tidings of the gospel to others. This Mr. Thwaites considered a libel upon our churches; for, said he, if I could find a man who truly and experimentally knew God's salvation for himself;

²⁷ E.V. September 1851 pages 221-223

and was moved with a desire to go forth to China, or any other part, to preach the pure gospel of Christ, he (Mr. Thwaites) would exert himself to the utmost to send such a man out; and if such godly devoted men could be found, who, in addition to the life of God in their own souls, had the necessary qualifications for speaking in the Lord's name, he would go on sending until he covered the whole land with missionaries. Now then, (said Mr. Thwaites,) this point being settled, that we are authorized and instructed by the New Testament, to send forth the gospel, there are other important questions which should be most carefully considered; and the first is: What are the signs of the present times, which may be considered visible indications that the Lord is now calling us forth to endeavor to extend the proclamation of the glorious gospel of Christ beyond its present sphere? And then, another weighty question is: What agency, or instrumentality, are our churches in possession of, to enable them to go forth in such a movement! Mr. Thwaites considered it would be a greater stigma upon us, to go forth with untempered mortar, and so be defeated in the outset, than it would be to wait until the Lord shall furnish such suitable agency as might lead us to hope would be effective. He would suggest that the committee adjourn the meeting for one month; and that in the interval an official letter should be forwarded to all the ministers of gospel truth, inviting them, and their deacons, to attend a special conference; at which more extensive meeting, he thought, a great amount of information might be gathered as to whether, in the several churches, there was evidently a sufficiency of instrumentality to authorize them to go forward. With many other valuable observations, Mr. Thwaites concluded one of the most lucid and seasonable addresses we have yet heard on the subject. We feared at the outset that Mr. Thwaites was opposed to the effort; but we rejoiced exceedingly, (as he proceeded,) to find that his heart was in the work, if it could be consistently done.

C. W. Banks said, as the movement originated with himself, (as an instrument;) he wished to say, that from the observation he had made, he was fully satisfied there was no lack of material with which to carry out the objects of this association; but that material lay at present, in obscurity, disjointed, and scattered abroad in all directions; it needed gathering, nourishing, strengthening, encouraging, and directing; he never contemplated obtaining the assistance of all the ministers; nor of producing a very talented agency; but he knew that God was able to work whether by many or by few; and he believed that the Lord would enable them, in some measure, to go forth in usefulness.

Our brother Wells said, distinctly, he did not think there was a suitable agency in existence; he feared that in this one most essential point, the committee would fail. He gave the committee to understand that he could not be united with such an effort, unless he could see that the Lord was furnishing them with suitable men to go forth in such an arduous undertaking; and he therefore considered his brother Thwaites's motion for a more public conference of all the ministers and deacons of our churches, a very desirable one; and he was willing to wait on some of the ministers himself, and solicit their attendance and advice on the occasion: and Mr. Thwaites with himself, and his other brethren the deacons, consented that such conference might be held in the Surrey Tabernacle, which said conference was finally fixed for Friday afternoon, September the 5th, at three o'clock.

Mr. Pepper announced to the committee Mr. John Foreman's approbation of the movement; and who, though he could not meet with them, would be happy to give them the best advice in his power.

Mr. Garritt had seen Mr. George Wyard, who sympathized with the committee in their undertaking; and wished them God-speed.

Mr. Thomas Jones, and Mr. Pepper were then appointed joint-secretaries, for the purposes of issuing an official circular, and for otherwise preparing for the conference.

The meeting then closed; and Mr. Wells kindly invited all present to stay and take tea, which had been provided in the vestry. This unexpected act of pure Christian hospitality called forth the warmest feelings of gratitude from many present; and to us, it was a cheering and encouraging sight, to see so many of the Lord's servants, great and small, congregated together in union and peace, and the deacons of the Surrey Tabernacle waiting on them, and supplying them with the most refreshing beverage, a good cup of tea, with plenty of wholesome bread and butter and cake, while the pastor delighted them with a constant flow of edifying and enlivening observations.

Altogether, we consider this to be a favorable omen, in the history of the **London Gospel Mission**. And now, with one word respecting the coming conference, we must close. We say, let every friend to the establishment of the **London Gospel Mission** hear this in mind, that the very first question that will occupy the ministers and deacons at the Conference, will be: "Have we A SUITABLE AND SUFFICIENT AMOUNT OF AGENCY, IN OUR CHURCHES, TO AUTHORIZE US TO CARRY OUT THE OBJECTS OF THIS PROJECTED MISSION?" Or, in other words, have we among the many thousands who make up our Gospel churches in London, and who profess to have been called by sovereign grace; and to have had the love of Christ shed abroad in their hearts, any number of men, who, from a deep sense of their interest in the finished work of Christ, and from a real spiritual concern for the ingathering of the now hidden elect of God, are secretly burning with inward desires, and who have often breathed forth fervent prayers to heaven, to be made useful in faithfully warning men of their danger, proclaiming to them the free mercy of God, in and through Christ, and telling affectionately to all around, what a dear Saviour they have found? Is it possible that our Churches and congregations are destitute of such men? We know they are not. We know that men of striking and attracting talent, are very few: we know that unqualified, unsanctified, presumptuous, indolent men are very numerous; we also know that some really devoted, truth loving, sin-hating, Christ-exalting men are to be found in all the Churches. Our brother Wells said: "if there are such men, let us know who they are, and where they are, and give us their names." This can be done; but we are not sure that the ministers and deacons who may assemble will do it. No; there are many spirits that will fight against this movement. Parsonic jealousy, in some cases, hardened old prejudice, in other instances; and Antinomian carelessness in not a few. But, if the pastors and deacons of our London churches shall meet at the forth-coming conference, and deliberately put a negative upon the committee's proceedings, by declaring that they have no agency in existence, we solemnly affirm it will be the blackest sign, and the most awful feature, of the days in which it is our lot to live and, we should solemnly tremble at such a conclusion, believing it would prove to a demonstration, to every man in whose soul the spirit and essence of the gospel reigns, that such a determination was the result of ignorance, of pride, of cowardice, of bondage, of coldness of heart, and of reckless feeling as regards the glory of Christ, the development of covenant purposes, and the good of souls. Humble though our position be, we dare to hope the Lord will never suffer them to come to any such conclusion. In truth and in righteousness, they never can do it. Little churches are springing up all around us. Men's hearts

are beating for liberty, to speak forth the truth, as far as God may give them ability; our population is increasing by thousands; and thousands upon thousands are either going the broad way to destruction; or, they are entangled in the contradictory and Antichristian meshes of Arminianism. Men and brethren, think on these things; give yourselves to prayer, and a diligently inquiry into the state of your flocks; give a true report: and the Lord crown your efforts with success. Amen.

Three short sentences more, and we have done for the present: and first, to the pastors and deacons of our metropolitan, and neighboring churches, we say, brethren, let no old prejudices, let no party feeling; let no spirit of indifference, prevent your meeting the committee at the Surrey Tabernacle, on the afternoon of Friday, September the 5th. Oh, may the love of Christ, and a fervent desire for the ingathering of precious souls to the true fold, constrain you to come with praying hearts, and with pure motives: then peace and prosperity shall be found in our midst; and, if the Lord will be pleased to make us instrumental in arousing the churches from their present state of abstractedness and luke warmness, we will praise his name for ever.

One word, secondly, to the many young men, and brethren more advanced in life, whose souls have long been fired with desires for usefulness in the Savior's name; to you, we say, keep not back at this time. Each one of you write, distinctly, your desires, your motives, and your reasons for hoping that the Lord will bless your feeble efforts to spread hie name abroad. Put your testimony either into your pastor's or deacon's hands; and thereby furnish them with evidence to present to the meeting.

Lastly, to our brethren in the committee, and especially to the venerable president, we tender our sincere, our warmest thanks. Brethren, with much patience, with much perseverance, you have labored to bring this holy effort to a happy issue. You have been firm to your principles; be you faithful to your consciences. You know that, on the very first night when this question was proposed, a holy fire burned brilliantly on the altar of our hearts; the glory of God was in our midst. And, although brother Allen knew not exactly what kind of meeting he was coming to, yet, was it not evident that God the Holy Ghost put that word in his heart as he came, and most blessedly constrained him to give it to the people with much savor and power, "Speak unto the children of Israel that they go forward!" Brethren: think of this. Let nothing daunt you. In the name and strength of Israel's Triune Jehovah, GO ONWARD; and heaven's richest blessings attend you. So prays your poorest of all servants, C. W. B.

Silent Messages of Mercy.²⁸

As we press on to the Lord's-house on Sabbath mornings, we see the agents of the Wesleyan Society actively going from house to house with their tracts and their talk. We used to distribute tracts ourselves; and have often wondered why the churches favored with a knowledge of God's salvation should (in so important an auxiliary,) be totally inactive.²⁹

²⁸ E.V. October 1851 page 253

²⁹ Obviously, Banks does not even consider the fact that Preaching and not tracks are what the Bible authorizes

We have letters and applications from the country for the issue of a series of **striking** tracts, founded on **sterling gospel principles**. We have had it on our mind, for some time, to throw out some thousands of sound, solemn, and interesting **appeals to the consciences of men**, in the shape of brief Biblical narrations, experimental testimonies, &c., &c.; but we are chin-deep in labors, and hedged in for the want of means. **We hope that the newly formed Gospel Mission will make this one of their leading features of movement.**

It may, by some, be considered difficult to obtain many men who have energy, zeal, and ability for continued open-air preaching; but let a good series of suitable tracts be issued, and plenty of friends can be found who will gladly circulate them; and their labors in the Lord cannot be in vain. In the meantime, we may notice that several "Cottage Tracts" have been, and still are, published, by H. G. Collins, 22, Paternoster Row, at 6d. per 100; and tracts for approval are sent, on application to C. T., care of Mr. W. H. Collingridge, City Press.

Beside these, have none of you seen a little work called "The Spiritual Wrestler," published by Robert Waters, of Cranbrook, in Kent; it contains good wholesome matter for the poor of the flock; and then there is "The Silent Preacher," published monthly by Houlston and Stoneman. The seventh number is now being issued and is the best Miss Hunt has yet sent out. Our own little half-penny "Cheering Words" for every month, is another suitable messenger. Here, then, are four different series of tracts. Come, come, friends, do not say we are idle; we only need assistance in the spreading these materials abroad, and we think the Lord will increase them a thousand-fold.

Who is it that spends his Money for that which is not Bread?³⁰

My DEAR SIR, I have received the August and September numbers of the Vessel this evening; and amongst other matters have met with Mr. Wade's "Letter in search of a pastor after God's own heart," and I feel constrained to write a few lines respecting some portion of the same. I allude in particular to what Mr. W. says respecting the very blessed portion of truth recorded in the first three verses of the 55th of Isaiah. Mr. W. says, "this is not addressed to quickened and convinced souls, because they do not spend money for that which is not bread, and their labor for that which satisfies not." Now, I am truly surprised that Mr. Wade should make such an assertion. As far as my own experience goes, (and I truly desire to speak only so far as God has taught me,) I must say I believe; nay, more, I know, by painful personal experience, they certainly do.

After the dear Lord had quickened my poor soul, giving me feelingly to know and bewail my lost and undone estate, and to cry and sigh for mercy, I was, in the order of God's providence, placed amongst a host of free-will, duty-faith, yea and nay, universal redemption professors. Truly holy, and devout, and good men and women did I consider they were, and such an one did I desire and strive to become myself; I diligently attended their meetings for prayer, and eagerly ran miles to hear their preachers; and although there was in their sermons, discourses, &c., an abundance of invitations, exhortations, warnings, offers, and proffers to dead sinners, yet nothing could I find to

³⁰ E.V. October 1851 pages 254-255

suit my case; I got worse and worse as fast as my friends got better and better, so that I almost despaired of ever obtaining that which my soul longed for. Now, I ask was I not, at that time, spending my money for “that which is not bread, and my labor for that which satisfies not!” Most certainly I was, or I am very much mistaken in the matter. And at this work I might have been to this day, I presume, had not the dear Lord said, in effect, to my soul, what he says to poor sensible sinners in the third verse of the before-named chapter, “Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David;” “He that has ears to hear, let him hear,” says our Lord in the 4th chapter of Mark, and 9th verse, and again, in the 23d verse of the same chapter, “If any man have ears to hear, let him hear.” Have sinners, then, that are dead in trespasses and sins, ears to hear the joyful sound of full and free salvation without money and without price? Verily not.

Now it so happened that there were one or two preachers who occasionally came and preached near to where I was then residing, of whom I had been warned and cautioned as dangerous characters, men who preached “towering high” and “dangerous doctrines,” men of narrow and contracted sentiments, who did not preach to sinners. This was the character of the men portrayed out to me, and awful men I considered, in my own mind, they must be; but, however as I could not get what I wanted under the means I was then using, or rather, as I could not fill my belly with the husks which the swine did eat, I was induced to go and hear these dangerous men for myself, and, blessed be God, through the instrumentality of his own sent servants, Mr. Biddle, of Brockham, in Surrey, in particular, and also Mr. Raynsford, of Horsham. He made known to me the richness, freeness, fulness, suitability, and preciousness of his glorious gospel, and also the discriminating nature of the same. I was delivered from the bonds of free will and duty faith and saw through the cheat of my having been warned of these men and could positively deny the assertion respecting their not preaching to sinners, seeing they had preached to me the chief of sinners. Yea, the word has many times been attended with such divine power and unction to my soul, so that melted, humbled, and crumbled, in self-abasement, and self-abhorrence, at the feet of Jesus, my soul has exclaimed, “Why me, Lord! how canst you thus love and favor such a wretch as me!”³¹

I am now situated in a part of the country where such preachers are rarely to be met with, indeed I have found but one for four miles round; at the same time, we are surrounded with a host of such men as preach up duty-faith, universal redemption and their concomitants; now such preachers as these, I believe Paul speaks of where he says, “Bringing in another gospel, which is not another; but there be some that trouble you and would pervert the gospel of Christ.” But thanks be to God, we are not yet left quite destitute of the sound and true ministry of the Word, for as I said before, we have one who is not ashamed of the Gospel of Christ, and who shuns not to declare it according to the ability which God giveth, although he does stand alone, and is not reckoned amongst these nations. Mr. J. Freeman, pastor of the Baptist church, Withal Heath, is the man I allude to; I have this evening been favored to hear and feast upon a blessed gospel sermon, preached by him at our little despised meeting-house at Studley, the text was, 2 Corinthians 4:15. I bless God for such a faithful witness for himself in the midst of this crooked and perverse generation. I must say, I do love this man for the truth’s sake, and for his work’s sake also, and a high honor I do esteem it, to be allowed to call him brother. Mr. Banks, Mr. Hawkins, Mr. Rudman, Mr. Bloomfield, and Mr. Forman of March, in Cambridge shire, have also, each of them, come over and spoken to us in the

³¹ I also know and profess these truths in the same way because this man’s experience is so exactly like my own.
R.C.S.

name of the Lord, and their ministry has been a certain sound, sweet and savory; such men I esteem as the excellent of the earth; may God bless them and increase them with families like a flock, make them abundantly instrumental in seeking out and bringing home the lost sheep of the house of Israel; and may the Lord, if it is his will, send forth many more true and faithful laborers into his vineyard, who understand the true culture thereof, and make them abundantly successful in their work and labor of love, is the hearty desire and prayer of

A Gardener at Studley Castle, in Warwickshire.

MR. JOHN WADE'S SECOND LETTER.³²

(To the Editor of the Earthen Vessel.)

Dear Brother in the Lord. In his most holy name, and from his fulness, I beg a continuance of that patience and longsuffering which has been given you towards me in my former trespass upon your time and labor. The Lord having been pleased to magnify his wisdom and love (in what was sent forth in the August No.) far beyond whatever I intended or expected, and made it a blessing to many precious souls which calls for thanksgiving and gratitude; and it is a cause of higher praises and warmer gratitude, when he comes forth in special acts of pure love and grace, not only beyond all our prayers and faith and hope, but even when and where we have no design or intention. Was I to be silent on the view of such marked and distinguishing acts of divine love, I should feel it a breach of pure gratitude, which such acts of grace demand; my design was simply and very briefly to copy from the Holy Word, the matter and manner which "the servants of the most high God," were commanded to set forth his word in his name, and under his special blessing, and which he ever did and ever will honor to his praise; but though my design and thoughts went no further, yet he was pleased to show in this as in a thousand other instances, that his thoughts and ways as far exceeded mine as the heavens are higher than the earth; he not only fulfils his promise in supplying us with pastors according to his own heart, but has blessed the simple and brief sketch of the command and commission given to his servants with his special love and spirit, to quicken and encourage, and comfort, and strengthen, and animate, and refresh, and unite the souls of his dear children, who are joined to him in one spirit.

The many testimonies of this kind, which I have received, since my letter appeared, call for much humiliation, admiration, and gratitude, more than my poor heart can express. Surely the Lord glorifies himself and is "exalted above all blessing and praise," yet he will not despise a weak but warm and willing heart he has inclined to praise and honor him I prefer this medium to publish his praise, and to salute my dear brethren in the Lord, and say; "O magnify the Lord with me, let us exalt his name together," "Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness," "Let not your hands be slack," your hearts fearful, nor your tongues silent to proclaim his praise, before "a crooked and perverse generation among whom you shine as lights in the world." "Fear you not the reproach of men, neither be afraid of their reviling's "Your brethren

³² E.V. November 1851 page 264

that hated you, that cast you out for my name's sake, said, let the Lord be glorified, but he shall appear to your Joy, and they shall be ashamed." This is a very remarkable scripture, do mind it, it quiets the soul in the face and under the rage of an ignorant and blind zeal for the glory of God; all is like children's pop guns, there is no balls in them, they cannot harm us, the report vanishes into the air, "No weapon formed against you shall prosper, and every tongue that rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, says the Lord." We experience the truth of that declaration, "You shall hide them in the secret of your presence from the pride of man, you shall keep them secretly in a pavilion from the strife of tongues," and we sing there with David, "Blessed be the Lord, for he has showed me his marvelous kindness in a strong city. You Lord, are a shield for me; my glory, and the lifter up of my head." "You have delivered my soul in the day of battle that was against me." "In your presence is fulness of joy, at your right hand are pleasures for evermore." O surely "praise is comely for the upright, it becomes the just to be thankful," he has taken off our burden while bowing at his feet at the cross, and made us to go upright, we enter in peace, we possess his promised rest, "in the secret of his presence," and in every trying state Jesus appears again in our midst, and says, "Peace be unto you," and again, "Peace I leave with you, my peace I give unto you," and if he withdraws, he leaves his peace with us; it is expedient that he goes away, but he leaves us not comfortless, he will try our faith, and prove the sincerity of our love, that faith may try him, and patience may have its perfect work. In every trial he lays us lower, and brings us nearer, and keeps us closer to his feet and cross, from an increasing knowledge of our own weakness, emptiness and poverty; direct acts of faith upon his person, righteousness, sacrifice and intercession, will always return with answers of peace and life, in the midst of our dying frames and withered affections, though ever so keenly felt, he is ever "The Resurrection and the Life", while Jesus lives, faith cannot die. "I have prayed for you that your faith fail not." Faith, and hope, and prayer, and all graces have their origin, and life, and strength in him, and while he lives we shall live also, and be supplied from his fulness in all our need. "As your days so shall your strength be;" and he knows the days of the upright are sometimes days of sad and bitter anguish of soul, temptation, and apparent desertion and darkness, but in our worst and lowest states he knows all these days, and gives us strength to endure; and not only so, but lets us know the inward affections of his heart, that he is indeed touched with the feelings of our infirmities, and we find that there is an all-sufficiency in him to succor and deliver us in deepest loss and woe, and that our sorrows were to prepare us for a deeper and clearer knowledge of his glory.

The tender sympathies of his heart exceed and far abound in their healing virtue over all our woes; our humiliation, joy and peace and love, far exceed our sorrow and woes, the blessed transforming effects upon our souls, in changing us into his lovely image and spirit, is more clear, our walk in the spirit of love, more humble, lowly and gentle, and that promise is fulfilled, "I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." And now, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you, Yours's in the bonds of love and peace, Uppingham, Sept. 10, 1851. John Wade.

Comments from Banks for December 1851 issue³³.

Editor's note: These beginning and ending comments are from Banks are for a sermon of his which he placed at this point in the E.V. There is a complete absence of any direct mention of this mission effort. Apparently, the September 5th meeting at the Surrey Tabernacle did not go in Banks favor at all. His laments and references to "elder brethren" against him, I believe refer to opposition to his Arminian style mission. He had clearly shown his approval of low Calvinism / Arminian style doctrine for his mission. This was the inclusion of Wade's letter of June 20th and September 10th, 1851.

Here than are his opening comments:³⁴

[Dearly Beloved in the faith of the Gospel,

It pleased my Lord and Master, last Sabbath, to let me feel so much weakness and difficulty in preaching in the morning, that I feared to come up to speak to you in the afternoon; so I crept into my little berth, and there I silently but sincerely asked the Lord to speak into my soul some confirming and comforting word. I had not waited long before my heart was gently melted down by the application of this Scripture, "He that loveth pureness of heart, for the grace of his lips, THE KING SHALL BE HIS FRIEND." (Proverbs 22:11.) You have had proof lately how secretly I am set at nought by some of our elder brethren; and you also know what deep waters I have still to stand in; so much so, that many lookers on say, "He must sink, it is impossible he can stand." Under these circumstances, think, brethren, how seasonable, ah! and how cheering, too, were these precious words unto my soul, "He that loveth pureness of heart, for the grace of his lips, the King shall be his friend." It was, in some measure, as though the Lord Jesus did say to me, "Fear not; I have made you to love pureness of heart; I have put gracious cries into your soul, which your lips have uttered, I will be your Friend." Oh, the sacredness of that season, I shall not soon forget; and my most fervent prayer is even now, "Lord Jesus, be you, my Friend." I spent the afternoon in humble adoration and silent contemplation. As I could not preach to you, I hereby write to you; that you, and others with you, may read a little of what my mind was led into; and, if the Lord is pleased to make it profitable to the living family, the praise and glory shall be his. I would not forget three things: First, this is the closing number of another volume, the end of another year. Secondly, when I commenced this year, it was with the fearful apprehensions that my struggles must end in suffering the loss of all temporal possessions and publishing prospects. But, thirdly, in a most marvelous, in a very merciful, and in a manifold manner, the Lord has been my Friend. Here, then, again I raise my Ebenezer; and, amid the secret stabs of foes and the encouraging smiles of friends, I cry out, "Having obtained help of the Lord, I continue to the present time."

Here are the closing words to his written sermon:³⁵

³³ E.V. December 1851 pages 273 and 275

³⁴ Page 275

³⁵ Page 275

He has given us the throne of grace, and access unto it. His royal bounty, redemption by his precious blood, and justification by his righteousness, he has freely given to us; and there is no good thing that he will ever withhold from them that, in faith and sincerity, call upon his name. He was Paul's friend, in keeping him from falling; he was Peter's friend, in restoring him, and in visiting him when he had fallen; and no tongue can tell what I sometimes feel in my soul toward him for his amazing condescension, pity, and compassion toward me, when I laid in the open field of transgression, reproach, and despair! If there ever was a poor wretch on the face of God's earth, that the King of glory might justly have flung into hell, it was me. I sinned against Him, against his cause, against his dear people, and against every conviction of my own poor burdened conscience; and if he would have let me alone in the temptation, I should have filled up the measure of mine iniquity, opened the gates of hell, and entered the regions of the damned, by my own hand. But, Oh, you heavens rejoice, you earth be glad, my Friend pursued me through the whole. He never let me have one moment's peace in the transgressor's path. He dashed me all to pieces; frustrated my every scheme; thwarted my every effort; so that I ran up and down this earth like a wild and a distracted man; and sometimes felt as though the wrath of God was in me, and the mark of the reprobate was upon me. If ever a man could fall from the possession of grace, I should have done so; but my Friend would neither let me fall from its possession nor from its profession. In my darkest days, I loved his name, I wept over his Word, I listened earnestly at the posts of his doors. Many a time would I fling myself prostrate on the earth, and mourn, and weep, and try to pray. I forbear. At length he was my friend in delivering, in restoring, in comforting my heart, in raising up my head. He is still my Friend in chastening, in providing, in preserving, and in blessing. Space forbids my enlarging here; but the secret and cruel assaults still made upon me by many in our British Zion, have stirred up my heart many times to magnify the riches of Sovereign grace in a detail of my passage through the dark dungeon, which I have purposed to do in a book called, *The Bulwark and the Beacon*.³⁶ For the present I only say,

“One there is above all others,
Well deserves the name of Friend.”

Beloved in the Lord, I am still your willing servant, C. W. B.

A PARSON TO LET, IN THE NEIGHBOURHOOD OF CHESHAM.³⁷

Mr. Editor, You great men in London, almost frighten some of our country parsons; but, still, I for one, am pleased with the information you give us of the **London Gospel Mission**; and while you are kind enough to let us know how you are going on in London, I think it no harm to let you know how far we countrymen approve of your proceedings; although I suppose we must not have a finger in the pie, because we are not Londoners. But, still, you will allow us to speak; and if I speak the feeling of my soul in respect to the Society, I must say, go forward, Israel, fear not, the cause is good; the way may be rough, but the promises are great, sure, lasting, and suitable; the serpent

³⁶ He does not appear to inform his reader of what sinfulness he is referring to. The book he speaks of would give us these details but I was not able to find a copy.

³⁷ E.V. December 1851 pages 286-287

may hiss, and men may frown, but what of all this, if God is glorified, Christ exalted, and his name and fame noised abroad in the dark alley's of London. "I, saith the Lord, will send for many hunters and who knows how many the Lord may hunt out of these holes through the instrumentality of the **London Gospel Mission**; the elect are a scattered people, but the Lord will find them out, and hunt them from the holes of carnal security, and from the mountains of conceit, pride and hypocrisy; yes, and from the hills also, such as duty-faith, which many a poor saint has tried to climb, and when they thought they had got up a few steps sometimes, they have fell backwards and broke their bones. But, O, the mercy, when the Lord bunts them from everything but himself.

I hope the **London Gospel Mission**, may be instrumental in hunting many out from the dark places of the earth. There is one thing the Society ought to be very careful in and that is, in the hounds they hunt with. A man does not take rabbit dogs to catch foxes with, nor fox hounds to catch rabbits; but a good judge can tell nearly, naturally, if a hound is thorough bred, by the ears, eyes, and nose. Now I know there are men of judgment connected with this Society, and I hope they will use it, and that brother Cole's description of the men may be closely attended to; and examine the ears of all to be engaged in this work of love, to see if their ears have been bored by the gimblet of truth, and fastened to Calvary's cross, as the ears of the Hebrew servants were to their master's door post, and then we shall not be afraid of their running away. Also their eyes ought to be inspected; a cross eye ought not to be admitted, such as apparently look at Christ, and yet aim to preach themselves; again, I hope men with a single eye, will be looked after, whose eye is single to the glory of God, and pure toward the souls of their fellow-men; likewise, the nose ought to be examined, or, they will soon carry some stinking meat to the people. Satan often brings meat to me in my study already cooked, I mean thoughts and ideas, which seem sweet and wholesome at the first sight, but when they are turned over a little, and inspected by a man which has a good eye and nose, he soon finds out its tainted with the flesh, and that it smells strong of the cloven foot; but we want every sermon and idea scented with the rose of Sharon. I think, by a strict examination, the yelping beagles belonging to John W.-- 's³⁸ kennel, may be kept back; they always make more noise than they do work; and if the great High Priest has touched their right ear with his blood, they won't mind having it examined; and if he has touched the great toe at the right foot, that will make them walk upright. And again, if he has touched the thumb at the right hand, we may place confidence in them that they will work well.

I was much pleased with the decision of the meeting **on the 15th of last month, when this Society was christened**; and that the good brothers gave it such a pretty name. I had been looking for the christening some time and thought it would be one of the many ugly names existing in our day, such as, "The London General Missionary Society." And again, I thought some friends would want a double name, such as C. W. Banks, as some people has a liking for two names. And I thought Mr. Charity would be at the christening, and want the double name, such as "The London Baptist and Independent Missionary Society." And Mr. Charity is an old man now, and very respectable, and wonderfully looked up to in our day, but still I knew if old Master Honesty was at the christening, though he is a rougher sort of a man, yet he would stand out for a plain name; and I find by the Vessel, that he was there at the christening, and a great number of his family, and agreed to call it by a plain name, "**The Particular Baptist Missionary Society.**" And now our friends in London have taken a bold step, and I hope they will stand fast. "Go forward, Israel."

³⁸ John Wesley

Dear brother, the longer I live, the more love I believe I have for the work of the ministry, and the harder work it seems, the longer I live. And this often damps my feelings, for it seems going backward, and I know the longer I live, the more feeling I have for precious souls, and get about as much as I can to spread his name and fame. But it is not everybody that will have me to preach to them; for some I am too high, and for others too rough, and for the third too close. We have some nice little shops round about us, which I should like to work in of a week night evening, but the owners will not allow me to work at their forge, no, not if I find my own tools and stuff; so what is to be done, old friend, I think you had better put on the wrapper of the Vessel, A Parson to let, in the neighborhood of Chesham, on a week night evening. I send you these lines to let you know that I am still alive, and that through mercy I never expect to die. We are comfortable in this part of the globe, and I hope some real good is being done through the name and Person of the holy Child Jesus. I, for one, bid the Society God speed.

Yours's in the best of bonds, J. Parsons.
Chesham, Oct. 10th, 1851.

Some of the remarks from Banks opening address for the January 1852 Earthen Vessel³⁹

“The Society for the Relief of Faithful Gospel Ministers, and for Assisting Destitute Churches,” originated with us (as instruments;) and through the medium of the Earthen Vessel, it has been nursed; and a little helped on its way. We can boldly declare that the Society, (almost buried in oblivion, as it is,) has conferred essential help on many a dear servant of Christ in the hour of sorrow. It is still holding on its way. We attended one of the Committee meetings lately; and heard some precious letters from ministers who needed help. The struggles through which that Society has passed, and its present useful position, says to us again, “Fear not.”

“**The London Gospel Mission**” held its first district meeting at Cave Adullam Chapel, Stepney, (brother **William Allen** in the chair,) on Monday evening, December 15th, when a District Committee was formed; an excellent spirit in favor of its operations manifested; and a good hope entertained that it will soon be effecting good, under the blessing of the Great Head of the Church. **We shall not fear to say, that we humbly trust God put that matter into our heart and employed us to bring it before the churches.** May the richest mercies accompany the efforts of that little band; and as they fight on through dangers, difficulties, and discouragements, may they often hear a voice from the Great Master in Israel, saying, “Fear not.”

The proposition to form, to establish, and to set in motion “The Free Grace National Tract Association,” was first forwarded to us by its worthy originator, and zealous patron, Mr. W. Edwards, of No. 6, Mina Road, Old Kent Road. When we opened the packet forwarded to us by Mr. Edwards, and read therein his letter, and proposed plan, our soul rejoiced. We knew it was a machinery greatly needed; it seemed to spring up just at the right moment to assist in furnishing

³⁹ E.V. January 1852 Vol. 8 pages 7-8 towards the end of his opening address.

the London Gospel Mission with truthful, suitable, and powerful tracts for distribution. We took time for consideration and consultation. Feeling the ground to be good, knowing Mr. Edwards's motive to be pure; and finding that there were a few faithful and judicious men ready and willing to unite with him, in **so essential** and interesting a cause, we promised (God helping and permitting) to throw in all the little energy we possess for the furtherance thereof. A respectable Committee and a good Editorial Board have been formed; Secretaries, Accountants, Collectors, Treasurer, &c., &c., have been appointed; and on Monday evening, January the 5th, the first public meeting on its behalf is to be held in the snug little Mount Zion, Nelson Place, City Road. Many of our provincial pastors have hailed the project with much delight; they bid us God speed. One godly minister says: "I rejoice to find that a 'Free Grace National Tract Association' has been formed, to assist in stemming the torrents of Arminianism, with which the press is now teeming."

At the last Committee meeting of this Tract Association, we were deputed to write the first tract. This seemed a task too much; but early one morning we were awoke with the impression that we must be up and at it. We arose; we prayed; we thought; we commenced. The word came, "By the grace of God I am what I am." As we wrote on, the way was opened clearly; the oil flowed freely; we rejoiced, we wept, we prayed that a divine blessing might attend it. We headed it, "**The Country Lad and the Christian Curate; A Narrative true to the Life.**"^{40, 41} Christian friends, in the midst of so many mercies, although, as poor in pocket as a church mouse, and often fearing the frowns of tomorrow, still, something says, "Fear NOT."

In the ministration of the gospel, (although our feeble mind often seems as shallow as an oyster shell) God has greatly blessed us; and suffered us also to be severely tried. Yet, having obtained help from heaven, we continue to this day; and sometimes shout aloud, "Fear not."

May we dare to say one word respecting our labors connected with the printing press? Who has not read the striking narratives of "Thomas Guy," "John Paddy," "Matthew Hepburn" and other works illustrative of the sovereignty and sufficiency of the grace of God? How many real Christians are now encouraged and comforted by the clean, the spiritual, the wholesome pages of "The Silent Preacher?" And what a multitude have been both pleased and profited by the little "Cheering Words for the Household, of Faith?" Not to multiply; but when we think of the singular

⁴⁰ As we learn later in this year's E.V. and from the 1852 Gospel Standard referred to in the next note, this was simply the first in a series of tracks Banks did about his own conversion experience. Banks presents this in a way that seems strange to me. It seems like a big deal about some thing that should have been easy pickings for him. I will give all references to this subject in their proper time sequence below.

⁴¹ Some information is shed upon this document in the 1852 vol 22 issue of the Gospel Standard (page 93) The confusing thing is that this one was published for a different tract society. I presume they republished Banks original tract. Philpot's comments are particularly interesting: "The sentiments are good, and the manner of address **earnest and pathetic.**"

The actual review is as follows:

The Country Lad and the Christian Curate. A tract published for the 'Kew Green National Track Association.' Number 1 London: Houlston and Stoneman, Paternoster Row. "An interesting narrative of the writer's own life, portraying scenes of folly and wickedness, and reciting some of the circumstances attending his effectual calling by the grace of God. It is a little messenger, calculated to be useful. The sentiments are good, and the manner of address earnest and pathetic."

and unsought-for providences whereby the above, and a host of other works, have been put into our hands; when we reflect upon the hundreds of thousands of books which we have been instrumental in sending forth into the world, we cannot, we dare not, but believe, that the hand of a gracious God has been on us for good to the heaven seeking sons and daughters of our spiritual Zion; and then again the heart cheering word comes, "Fear not."

This is, then, a hasty glance at our position, and all this, principally, has been achieved through the instrumentality of "The Earthen Vessel." It has acted the part of a pioneer. It is true we have been compelled to throw all our receipts, and a great deal more, into the Vessel, in order to keep her from sinking; and in return, she has thrown all the interest she could obtain, back into our hearts and hands, to prevent us from a temporal wreck. Before us, appears to be opened an extensive sphere of usefulness; and we are more than ever willing and anxious to be found employed in enlisting fresh recruits, in warning unruly members of the household, in nourishing the babes, in instructing the ignorant, in comforting the weary, in a word, in feeding the church of God. Brethren, pray for us; that, in the midst of our work, we may often hear our heavenly Father's voice saying to us, "Fear not." Most earnestly do we beseech every reader of, and friend to, the Earthen Vessel, to help us in furthering the circulation; for unless we can increase it, we have reason to fear that a serious alteration must be made.

The Lord knows we covet no man's silver or gold. We have neither been idle nor extravagant; we have labored incessantly; and are willing still to do so; but when we find at the end of the labor, we cannot pay our way, it breaks our heart. Heavy, however, as the clouds around us are, we think we hear the small, the distant voice, still echoing "Fear not."

Remember, brethren, we stand alone, as regards creature responsibility. We have none but God to look to. The Lord constrain you, one and all, at the commencement of this eighth year of our existence, to arise once more for our help, and that we may be spared to spend the year in an increased devotion to the service of our best and most glorious Master, is the prayer of your poor servant in the fields of Boaz.

Charles Waters Banks.

A WORD OF EXHORTATION TO THE PARTICULAR BAPTISTS OF MANCHESTER AND SALFORD⁴²

More particularly those meeting in Oldham Street, and Ford Street.

"And I beseech you, brethren, suffer the word of exhortation." Hebrews 13:22

⁴² E.V. January 1852 pages 16-18

Dear Brethren, Permit a humble individual to address a few lines to you, on a subject that has for some time laid heavily on my mind. Glad, indeed should I have been, had some other person taken the matter in hand, but as such has not been the case, I trust, that the importance of the subject will be a sufficient excuse for my making the attempt, and let me beg, that you will bear with me, as what I am about to write proceeds from no other motive than the glory of God in the welfare of his people. The subject, brethren, is the unhappy divisions that have taken place amongst us, as professing Christians. The old adage is, "Union is strength," and we have lived to experience that division is weakness. Who that has a burning desire for the prosperity of Zion, can do otherwise than lament what havoc this monster has made amongst us! or who would refuse to do his utmost that peace and prosperity might be restored? It must rejoice the heart of every true Christian, to read the account of the establishment of "**the London Gospel Mission,**" and **let it be remembered, that the instruments of this Society are Particular Baptists,** of the same faith and order as ourselves, with this distinction, that they seem to take pleasure in uniting for the good of souls, whilst it seems to be our element to be always falling out by the way, and doing scarcely anything. Must we not come to the conclusion, that "such things ought not so to be?" Neither do I think they will long continue thus, if our minds be awakened to a sense of our true position.

But it may be asked, "What is the cause of all this unpleasantness and these divisions?" A neglect of the precepts of God's Word. I do believe that the Lord has had his Calebs and Joshuas, in whom there has been another spirit, and who have been grieved at heart to see the Word of God departed from; but as a whole, brethren, depend upon it, we are verily guilty, and have cause to repent, lest the candlestick be removed out of its place. I have not forgotten the circumstance mentioned by that aged servant of the Lord, J. A. Jones, the last time he visited Manchester, respecting the church that was broken up through contention, and the gospel removed out of the place for (if I mistake not,) half a century. The word of advice given by the dear old man that evening, came home to my heart, and I think I shall never forget it.

My aim is to endeavor to promote peace; not a false peace, but a peace based on pure principles; consequently it is not my purpose to enter so fully as I could into past events of an unpleasant nature; nor shall I touch them more than appears to be essentially necessary to show that our behavior in church affairs has not been in accordance with the directions of the Word of God, and the praise-worthy example of some other churches: but as it is necessary to know the extent of the evil before a remedy can be effected; on certain points, I must speak out in unmistakable language; not in a spirit of revenge and malice to any person; but that those who have done amiss may be led to see and confess that they bare gone astray. "With respect to the separation from Mr. Gadsby of those who were under the pastoral care and ministry of **Mr. Bidder** (put in note and link to the sonship controversy Bidder was against Wells), it occurred before I came into Manchester; therefore, I am not able to speak so decisively as to the necessity that might exist for the separation. Doubtless, there are times when those who have a strict regard for the pure truths of the gospel, are bound to obey the injunction, "Come out from among them and be you separate." That those who left Mr. Gadsby at the time referred to could not conscientiously longer continue with him, is a question I leave with God and their own souls.

When I first came into Manchester, which was in January 1846, I commenced searching for a place where the truth was preached. I then lived in Hulme; and as I wanted to find a place as near my residence as I could, someone directed me to two or three places in that neighborhood where

Baptists met; but nothing could I find that would do for me. I wanted to hear of salvation by grace, free grace alone, but could not hear it there. I had read about Mr. Gadsby and found my way to the chapel he used to preach in; there was then no settled minister, but supplies. The first time I went I heard a different sermon from what I could hear at the places before mentioned. I was informed that the same doctrines were preached in a chapel in Oldham Street, and it being nearer to my home than the other I went, heard the word gladly, at times receiving comfort and encouragement by means of the preached gospel, and, in a few months joined the church. Of that church I continued a member until it was broken up. I shall not soon forget a remark that was made to me previous to my joining the church at Aylesbury. "Now," said one of the visitors that visited me, "remember you are not joining the minister, but the church." Many join a church because they are pleased with a minister (and it is well to be suited with a minister you can hear comfortably) but if that minister leave, they forget that it was the church received them as a member, and off they go, But this does not appear to me to be an orderly way of moving; a church formed of members possessing such views of church-order is not very likely to be a prosperous one. Not (as already observed) that there are not times when a member is justified in withdrawing from a church; on the contrary, to continue with a people who refuse to listen to the testimony of Scripture against them, after fairly and patiently bringing it under their notice, would be to connive at error, and act less honestly, honorably, and consistently than it would to leave them; but to let such trivial things drive us away, as they often do, is anything but right and Christian-like. Sometimes, for instance, one member is at variance with another, and resolves never more to come to the Lord's table with such an one, and accordingly sends in his or her resignation, sometimes assigning no reason for acting thus. The minister is left in the dark as to whether it arises from anything he has said or done amiss; and each member is wondering what can be the cause. Now, I ask, is this walking orderly? Has such person the authority and sanction of the word of God for doing thus? Let us try it by the word of God, "Moreover, if your brother shall trespass against you, go and tell him his fault between you and him alone; if he shall hear you you have gained your brother. But if he shall not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto you as a heathen man and a publican." Matthew, 18:15-17.

This is the method laid down by Christ the Head of the church; and the more we adhere to it the more we shall honor our Lord and Master, and promote the peace and prosperity of Zion, See what honor Christ has put upon an organized church, and what authority he has given to it. In what a state is that man, then, who can dare to treat the messages and requests of a church with utter contempt? May God in his mercy, if it please him, give true repentance to those who have acted thus, and give them that humility by which they shall confess their faults to Him, and also to the church, according to that exhortation, "Confess your faults one to another." Let the children of God be convinced that a brother who has even treated them with contempt, has been restored by grace, and where is the true Christian who would not again give him his hand and heart? But whilst the offender maintains he is right, seeks to justify himself in what he has done, and declares that if he had to do it again, he should act in the same manner, to wink at such conduct, or allow it to go unreprieved, would be to act unworthy both of the man and the Christian. "But suppose such an one cannot see himself in error." Then, I say, his eyes are blinded by the god of this world. Leave him according to the Master's direction; rather than suffer him to be a "lord over God's heritage,"

until he shall see: then he will “renounce the hidden works of darkness,” and in child-like humility and simplicity own, “I have sinned.”

Having thus touched on the duty of members of a church to each other, I would now say a word or two with respect to their duty to a pastor, as also the pastor’s duty to them: and firstly, as to the choice of a pastor, which should be done with an eye to the glory of God and the good of the church, without any carnal or fleshly motives. The church should be satisfied that the man whom they intend to invite to be their pastor, is united to them in love and true Christian affection; willing to go with them, and stand with them, not only when the sun of prosperity shines, but also when they come under dark and cloudy dispensations.

In the choice of a minister let every member speak freely his own mind; and if he neglect to do this, when the question comes before the church, he has no right to find fault with the decision after the choice is made; and even supposing a minister should be chosen, who is not just to his mind, yet for the peace of the church, he should give way to the majority, and treat the minister as kindly as though he were the very man he wanted. Having made choice of a pastor, a church should “esteem him very highly for his work’s sake,” sympathize with him in all his troubles, and never do anything to wound or hurt his feelings; but rather hold up his hands, by prayer and supplication, and embrace every opportunity of speaking a word of encouragement to him. Nor should the kindness manifested be all on one side, but it should be reciprocal; and surely he who is expected to be an example to the flock, should not let a trifling thing drive him from them.

But as things that have been done cannot be undone, the question I would submit to your prayerful consideration is, “What can now be done for the promotion of peace and the spread of the gospel? There are at each of the Particular Baptist chapels, persons whom I sincerely love, because I believe them to be the children of God and should rejoice to be in Christian fellowship with them. But what I want, first to see, is all bitterness, wrath, and strife done away; so that each cause can wish the others success in the name of the Lord. Now such a feeling, I am persuaded, does not generally exist amongst us. On the contrary, jealousy exists; each is for justifying himself in the course he has pursued; and I believe, in many instances, is ready to condemn another for not holding on his side. Let it not be understood that I lament to see fresh causes of truth springing up. No, on the contrary; it would rejoice my soul to see other places opened for preaching. In fact, one great reason of my writing is because I believe our contentions have thrown impediments in the way of our usefulness and have served rather to hinder the spread of truth than otherwise. Only think that in all Manchester and Salford there are only three particular Baptist chapels; and I believe only one house where a few meet together; and that two of them would comfortably hold all the people who attend the three; and then let us each ask ourselves, if we can do nothing towards opening fresh places, not in a spirit of opposition, but with a desire for the spread of truth, the welfare of immortal souls, and the glory of God? On this point I anticipate an objection on the part of some, viz., that “God will have all his vessels of mercy, whether we be active or indolent.” I believe it; but I believe, also, that this truth does not do away with the command of Christ, “Go you forth into all the world, and preach the gospel to every creature.” “Secret things belong to the Lord he knows the purchase of his blood, even before they are called to know him. But rather than attempt to pry into things which are concealed from us, we shall do better to mark the promise of God with respect to his word; “it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I have sent it.” Although, therefore, I am not aware that the Lord has

ever said to any one in Manchester as he did to Paul, I have much people in this city,” yet since he has declared that his word shall not return unto him void, we may expect a blessing to accompany the faithful preaching of the gospel, and that by this means the Lord would add unto the church such as should be saved.

In conclusion, allow me to offer a suggestion as to means to be used for the accomplishment of that object, which must be desirable to every child of God in his right mind. Firstly, as being of the most importance, I would suggest that a special prayer-meeting be called on a convenient evening, to beseech God to manifest his pardoning love for all that has been contrary to godliness; to pray with and for, (not at,) one another, that he would be pleased to pour a blessing upon us and grant us peace and prosperity. Let sufficient time be given for the matter to spread amongst all who feel an interest in it. And secondly, let a committee be formed of a few well known, peaceably disposed men of good report, to try to effect a reconciliation between those who have given each other offence; and who shall call another meeting to show how far they have been successful. Remember, brethren, “A house divided against itself cannot stand.” And may God grant to each of us a forgiving spirit. Remember that when Satan gets the advantage of a child of God, that child of God may do things which are quite unbecoming a Christian. Let us be careful how we cut any off from being member's of Christ's mystical body, lest at last we ourselves “should be found wanting.” “Brethren, if any of you do err from the truth, and one convert him, let him know that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

Ardwick, Manchester. William Price.

The History of the “Silent Preacher.”⁴³

Editor's Note (RCS): It would appear that Charles Banks married Kerenhappuch Hunt a short time after this (This seems to be the only possible conclusion unless there were two authoresses of tracks of that name (the Silent Preacher). We learn in the September 1853 E.V. that Mrs. Banks died and also that she ceased to write anything new once she was engaged to Banks. There is no mention of the “Silent Preacher in the earlier parts of the 1853 E.V. which would make perfect sense. It would also explain Banks interest in Hunt and promotion of her works.

Here is what Banks had to say back in January 1852.

We are glad to find in the ninth number of this truly spiritual monthly a savory narrative of the authoress, which, it appears, has been drawn forth by means of some of her correspondents. We read this narrative with so much pleasure ourselves, that we resolved to give our readers the benefit of perusing the same, and have, therefore, given it as under. We hope Miss Hunt will not be offended at our so doing; as our object is two-fold, first, to benefit the souls of the Lord's people,

⁴³ E.V. January 1852 pages 27, 28

and secondly, to make “The Silent Preacher” more extensively known. The Narrative reads as follows.

“Being deeply sensible that there are many and great imperfections in this little work, yet finding that it has pleased the Lord to sanction this humble testimony to divine truth, (which has been pressed out of a broken heart by sanctified sorrows, and in much humility and simplicity has been cast before the public,) by giving it favor and acceptance in the hearts of many of his people, who being acquainted with the insignificant authoress, are apt to form a variety of opinions concerning her; she has, therefore, thought that a slight explanation of her character may not be altogether uninteresting to her readers; in fact, the many enquiries made, have seemed to render this very brief narrative necessary.

“The young female who has thus presumed to draw your attention is an orphan, the younger child of God-fearing parents, who lived to see her nearly arrive at womanhood; and then were both called (about the same time) from this vale of tears to their kingdom above, leaving their poor daughter broken-hearted, without an earthly protector or guide, to face the afflictions and temptations of this evil world, at the age of nineteen years.

“But God, who is tender in mercy, was pleased previously to win my heart from the fading vanities of time and sense, by deeply convincing me of my dangerous condition as a sinner, of the shortness of time, the certainty of death, the solemnities of eternity, and the immortality of the soul.

“These solemn convictions were deeply laid in my soul at the early age of thirteen years which being followed up by many painful events without, and continuing daily to increase within, I was brought near to the borders of despair. The sore depression of my spirits and declining state of my health greatly attracted the notice of my friends, to whom I never even hinted the cause of my distress. This sense of guilt and condemnation lasted a full three years.

“Finding all my efforts to renew my course of life, and appease the wrath of God, by keeping his commandments, ineffectual; and that the more I strove to sanctify my own heart and reconcile God unto me by my good works, the worse I seemed to get, and that the more I saw and felt of the holiness and justice of his character the more my strength was spent; I considered myself ruined and undone forever, without hope or help; I gave up all hopes of salvation, and endeavored to reconcile myself to eternal banishment and misery. It was at this very critical moment of misery, dejection, and woe, that the first ray of gospel light was let into my soul; and the reviving rays of the sweet Sun of righteousness dawning upon my poor, dark, benighted heart, my eyes were opened to see Christ Jesus the Way, the Truth, and the Life.

“One Lord’s Day evening, being left alone, I took up the Bible, and read the 16th chapter of John; it pleased the Lord to send the Holy Spirit, the Comforter, to open the Word to my understanding, to remove the vail from my mind, and to reveal Jesus as the only suitable Savior for poor, lost, and ruined sinners. It would be impossible to describe the sacred devotion of my astonished and delighted soul at that favored moment. Those who have felt the like consolation only can judge. My slavish fears and terrible apprehensions were now subdued, and my whole soul was set upon seeking after salvation, pardon, reconciliation, and peace in Christ Jesus; to whose Divine Person I felt a holy and glowing love, and whose glory and beauty I did supremely admire. Upon his

substitution did I continually meditate; and flinging away all my old garments of self-righteousness, to his bleeding heart and wounded side did I fly for shelter from the threatening storm of my guilt and God's wrath. Most earnestly, diligently, and untiringly did I seek after, watch, and wait for, a sure witness, a sealing testimony of his love and mercy to my soul; for a settled knowledge of him, not merely as a Savior, but as my Savior; and though greatly discouraged from without, and much assaulted within, nothing was able to drive, or affright my soul away from the cross of Christ, and the mercy-seat; my resort was constantly there; and it was my determination, if such were possible, to die seeking mercy, rather than turn.

“After waiting for near two years, and pressing through thick crowds of difficulty and opposition, the happy time arrived when my Beloved came, with the soft whispers of his love, and put away all my sins, silenced every accuser, and said to my soul, “I AM YOUR SALVATION!” He told me that he was mine and I was his: and, for a few hours, my happy spirit held such familiar, holy, and solemn converse with heaven that would be impossible for human tongue to describe! I felt most deeply that self-abhorrence was mine, and that immortal endless praises were due to him who had rescued me from the jaws of destruction, Most sincerely and affectionately did I devote myself to him; most devoutly did I pledge myself never to depart from him; and honestly did I desire to be subject to his divine will and government in all things.

“Now I was dead to all the globe,
And all the globe was dead to me.”

“A few days after this glorious revelation of the Savior's love to my soul, the Lord laid his afflicting hand very heavily on my body, and brought me near the gates of death, the close approach of which possessed no terror for me. From this bed of sickness I was again raised up, and in time restored to health. “In humble dependance on the Lord I was helped to pass through many difficulties; and leaning by faith on his almighty arm, was brought publicly to confess the name of Jesus, and put on a profession of his truth by forsaking the world and uniting with the people of God. Much against the will of parents and friends, I was openly recognized as a follower of Jesus at the age of eighteen years.

“Though very young, and in the midst of deep and painful trials, my heart was so decidedly engaged to Christ, my love to him was so pure and strong, that I could freely have sacrificed my most dear, and desirable temporal comforts and benefits, for the honor and glory of his name. Never was my soul in a more humble, teachable, and meek frame than it was then, and with joy, and sweet submission did I bow, and take up the cross of my loving Savior's appointment. But oh! days of conflict awaited me, and my trials were multiplied and deep; yet the consolations administered were equally great.

“After the death of my dear parents, deep grief brought on a serious and heavy sickness; so that, for a time, life was despaired of, and I was considered as one lying on the verge of eternity; but while my friends were standing around my bed, who, with the medical gentleman, were expecting every hour to be my last, my soul being drawn out to seek the Lord for a token for good, that his name might he glorified, this word came, ‘I shall not die but live, and declare the works of the Lord.’ From that hour I began to recover, and was soon after raised up again, to the astonishment of all around, who considered me nothing less than a miracle.

“In this affliction, such discoveries of the faithfulness and unchanging nature of the love of God were made to my soul, as I had never experienced before; and my mind was so deeply solemnised under a sense of Divine goodness, that my feelings seemed to have undergone an entire change. Being left much alone, I betook myself to writing out the powerful and deep exercises of my mind, in the form of meditations on various portions of Scripture, as a sort of relief to my crowded thoughts; and it is singular, but not less true, that a simple letter, written to an esteemed friend, should be the means of bringing this to light.

“Many times I have been tempted to question the approbation of God in this step, which has appeared to me such a bold one for one so youthful to enter upon; yet I cannot but feel most solemnly persuaded the hand of God is in it, knowing, assuredly, that no motives of vain ambition have, at present, influenced my mind.

“Upon the ground of her simplicity and weakness, the writer of these pages humbly desires your kind forbearance with her failings, and those imperfections which may frequently occur; while, in some small degree, she hopes her little messenger may be instrumental in conveying consolation to some poor broken heart or wounded spirit.

“With an ardent desire for the good of Zion and the glory of Christ, I would ever be

“You’re willing servant for the love of Jesus,
Kerenhappuch Hunt.

1, Bermondsey New Road, Nov. 1851.

A Good Gownsmans Epistle.⁴⁴

My dear Brother,

I am glad to learn from your Vessel that you are still upheld and stretching out on the right hand and on the left. I rejoice in all the movements you make, for I believe the Lord is with you, and guides you, and provides for you; for yourself, as well as for myself, I see the hand of God only, in our goings; and say, “Every day and every hour we hang upon the Lord.” He is our refuge, and a safe one! He is our strength, and we cannot fail!” True, he makes us feel how weak we are, and how dependent, that we may appreciate the strength which he supplies, and the resources which have ever been sufficient. And then how precious is that strength and that supply which comes in the moment of great need, when we could have advanced no further, had he not appeared! And then his appearing again and again, indeed, his constant watchful care, through a long series of years, convinces us that it is he himself, who has been with us in six, and that he himself will not forsake us in the seventh trouble. In that seventh, the present pressing trial, he may not come at the

⁴⁴ E.V. February 1852 pages 30, 31

moment, nor in the way we had hoped; we may even have to pass through that which we feared; but even then infinite wisdom does not err. There, also, we are instructed both to be full and to suffer need; to have nothing in, and hope nothing from the creature; but with a single eye look unto, and with an undivided affection tend towards, and rely upon a God in Christ, our covenant God and Father.

O, my brother, how precious is it to feel though we have none but God, he is infinitely better than having an universe of worlds without him! More precious, though brought to Lazarus's state of abject misery, with the watchful eye that attended him, than to be exalted to an archangel's height, and there be left to our innate strength, free-will, and creature resources! This brings to mind, and with the remembrance, brings grateful emotions for the riches of grace, by which we stand, and through which we shall stand.

The word "grace" is expressive enough of its gratuitous character. Grace must be free, or it ceases to be grace. And, therefore, "free grace" is an instance of tautology, but not a useless one. It is a redundancy of expression, but not a superfluous redundancy. The enemies of grace speak of it as their joy; but they mean creature efforts, power, and goodness, when they use the word grace.

The idea of gratuitous favor, undeserved and unsought, and so unbought, and hence unconditional beneficence, or salvation, they abhor and condemn; and they vilify the doctrine under the phrase, "free grace." Now to meet these enemies, and to show that we do not shrink from, but rejoice in the aforesaid doctrine, we use their own term, "free grace." So, the "**Free Grace Tract Association**" carries on its front its undisguised name and object; and I rejoice in its establishment, as also the "**London Gospel Mission.**"

Now the tracts which are really worthy of such an association, I shall most gladly use. Your Cheering Words, as far as they were published, last year, were such indeed. They seemed touched with an unction.

"Both to cleanse our wounds and heal."

These and the Silent Preacher are acceptable, and while you are enabled to do so, you may go on, and "fear not."

A VOICE FROM A RAILWAY CARRIAGE; OR A FEW HASTY THOUGHTS FOR SUCH CHRISTIANS AS WILL THINK A LITTLE ON THE PRESENT STATE OF THINGS⁴⁵

Editor's Note: Banks in his comments below is supposedly expounding and applying Romans 13:11 which reads as follows in the KJV:

⁴⁵ E.V. February 1852 pages 42,43

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.”

I say “supposedly” on purpose. In reality he makes that verse apply to his vision of unity and evangelism in what the sector of churches what he is able to exercise some authority. Below he refers to John Gills commentary by saying: “I hope my poor soul has been waking up to a sense of this state of things for some few years past; and, consequently, my preaching has been more like a man hallooing in the night, and trying to awake up others, than it has been like the deliberate detail of good old John Gill’s Commentary;” I leave it up to the reader to compare what Banks is teaching with what Gill taught on this one verse. Here is the quote from Gill’s commentary:

Ver. 11. And that knowing the time, &c.] That it is day and not night, the Gospel day, the day of salvation; in which the grace of God shines forth, like the sun in its meridian glory; life and immortality are brought to light, righteousness and salvation are revealed; and so a time not for sloth and sleep, but business; in which the saints should be active in the exercise of grace, and discharge of duty; owing no man any thing but the debt of love; and that the dawn of grace, and day of spiritual light, had broke in upon their souls, and dispelled the darkness of sin, ignorance, and unbelief; that the darkness was past, and the true light shined, and the sun of righteousness was risen on them: all which they full well knew and were conscious of, and therefore should observe, that now it is high time for us to awake out of sleep; since sleep is for the night, and not the day; the Alexandrian copy reads, for you. This is to be understood, not of the dead sleep of sin, in which unconverted persons are, to be awoke out of **which is a work of divine power**; but of the carnal security and drowsy frame of spirit which sometimes attend the churches and children of God, the wise as well as the foolish virgins; and **lies in grace being dormant in the soul; in a backwardness to duty, and a slothfulness in the performance of it; in resting in the outward duties of religion; in lukewarmness about the cause of Christ; in an unconcernedness about sins of omission and commission; and in a willingness to continue in such a sluggish frame: all which arise from a body of sin and death, and an over-anxious care for the things of the world; from a weariness in spiritual exercises, and an abstinence from spiritual company and ordinances, and from outward peace and liberty:** such a frame of spirit, when it prevails and becomes general, is of bad consequence to the churches of Christ; the spirit of discerning, care **and diligence in receiving members**, are in a great measure lost, and so they are filled with hypocrites and heretics; Christ absents himself from them; leanness of soul is brought upon them; and they are in danger of being surprised with the midnight cry: the methods God takes to awaken his people out of such a sleep are various; sometimes in a more gentle way, by the discoveries of his love, which causes the lips of those that are asleep to speak; sometimes by severe reproofs in the ministry of the word; and sometimes by sharp persecutions in providence; and at last it will be done by the midnight cry: the argument, shewing the reasonableness of awaking out of sleep, and that it was high time to do so, follows, for now is our salvation nearer than

when we believed; by which is meant, not temporal salvation, or a deliverance from the persecution the saints endured in Judea, from their own countrymen, by the departure of them from Jerusalem, a little before its destruction, by the destruction of that city, and the peaceful times of Vespasian; but a spiritual and eternal salvation: not Christ the author of it, who was come to effect it; nor that itself, as obtained, which was now done, finished, and completed; nor the application of it to their souls, which also had been made; **but the consummate enjoyment of it in heaven, the salvation of their souls at death, and both of soul and body at the resurrection; consisting in a freedom from every evil, and in a full possession of all that is good and glorious: this is brought nearer to the saints, to their sight and view, as their faith grows and increases; and they are nearer the enjoyment of that than when they first believed; and which is a strong reason why a sluggish slothful frame should not be indulged; what, sleep, and heaven so near at hand! just at their father's house, ready to enter into the joy of their Lord, into his everlasting kingdom and glory, and yet asleep!**⁴⁶ (all emphasis is my own RCS)

To continue then here is Banks article in full:

Dec. 29, 1851. My much esteemed friend in Jesus: Soon after taking my seat in a corner of one of the London and North Western carriages, I thought, I am going into Staffordshire, if the Lord permit, I shall have the opportunity of speaking in the midst of many people this evening; I wish to speak only of those things which may, (with God's blessing,) be truly useful to the souls of the people. I took the Bible; (I like to have Bible-material to work with;) I opened on these words, "And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed;" my mind was fixed; they were the very language of my heart; and with them I resolved to go before the people, and, after a moment's consideration, I said, here are three things implied, and two things positively declared. The three things implied are, 1, that we are believers; 2, that we have some knowledge of the time; 3, that, comparatively speaking, we fear the people are fast asleep.

The two things declared, are, First, That it is high time to awake out of sleep; and the second is, that our salvation is near at hand.

The first implied, is, we are believers; there was a period when we were not so, there was a moment when we were brought to believe in the name and person of Jesus; and days, and months, and years have rolled on since then. I come among you, this evening, as a believer in the glorious gospel of the ever-blessed God. I feel bound to make this statement for three reasons; first, because your pastor has kindly identified himself with me, secondly, because a Baptist pastor from London refused to give out your anniversary, simply because my name was in it; and, thirdly, because I am being engaged in endeavoring to wake the people out of sleep, by various little movements, and knowing that nothing can be well done in Christ's cause, except it be done with clean hands, and from a pure motive; I am constrained to tell you plainly and decidedly that I am, and have been now for twenty three years, a firm believer in, and a contender for, the doctrines of free and

⁴⁶ Gill, J. (1809). An Exposition of the New Testament (Vol. 2, pp. 556–557). Mathews and Leigh.

sovereign grace. How I was brought to this, you may read in a series of Tracts entitled “The Country Lad, and the Christian Curate.” Let this suffice for the present.

The arrow of conviction was sent into my soul, I think in 1827; somewhere about 1828, Christ was blessedly revealed to my soul in the gospel, and, although I was sunk as low, then in darkness of mind, in coldness of affection, and in outward affliction, as almost any I have heard of; still, I have been held in from apostacy; and, by a very slow progress, I have been, I trust, raised to a sphere of usefulness, which I think, none but the Lord could maintain me in. I am satisfied, too, that my esteemed brother Cozens is a true believer in Christ, a clean minister of the gospel of Christ, and a lover of all good men. May I ask, are you believers? Has the law entered into your consciences, deeply wounding you, and convincing you of sin? Has the Spirit of God secretly wrought repentance, and fervent prayers in your souls? Has the glory of Christ in the gospel been opened and powerfully applied to your minds? Have you been called out of darkness into light, and made to seek and love Him, whom with your natural eyes you have never seen! Then all is well.

Leaving, therefore, that point, I come to note it is implied, that, secondly, We have some knowledge of the times. The Word of God, and all history, go to show that there has been a difference in the times. What times they were when Adam and Eve walked in innocence! what awful times when they were driven out of Eden’s garden! What times of wickedness before the flood, when it grieved God to see that he had made man on the earth! and what an awful end to those times, when the flood came! What times of darkness and cruelty were those, when our fathers were burned alive for confessing and cleaving to the truth! Our times may be called, 1. Times of peculiar privileges. 2. Times of great spiritual poverty. 3. Times of private and painful divisions.

First, Our privileges are very great: these flow from the parliament, from the pulpit, and from the printing press.

Our parliamentary privileges are these. We are permitted to assemble together to pray, and to preach, and to praise the Lord, none daring to molest or disturb us. Oh, my friends, this is a great privilege indeed! In England, we have people who love to meet, we have places in which to meet, and protection when we meet.

I read a letter the other day from a Christian man in California. He gives a deplorable account of the state of things there in this point of view. He says: “I have not heard a sermon, nor a prayer, nor a hymn, since I have been here.” The people there are all for getting gold; but as for God, and grace, and the gospel, there they may go; for the persons die and are buried without even a word being said over them. Oh, how cheering to meet with the saints; with them to praise, with them to pray. Oh, our permissive privileges are great. One old writer speaks of the time when a man must not go out of his parish to worship; but now, if we are free men, and not under persecuting and bigoted masters, we may go and hear the gospel wherever it is to be heard.

Our pulpit privileges are very great, too. We have many sound and some truly savory servants of Jesus Christ.

The printing press is furnishing us with interesting and valuable information at the lowest possible rates; this, too, is a privilege.

But I am sorry to say, **I feel, for one, these are times of great spiritual poverty. Am I right, or am I wrong?** I have, for the last ten years at least, listened to many ministers. I have closely and carefully perused most of the writings of men of modern times; and I have conversed with vast numbers of professors of the gospel; and I fear I must say, poverty of mind, poverty of heart, poverty of soul, and poverty of hand, are distressing features of our times; spiritual power to lay open the deep treasures of the Word, and Almighty power to lay hold of sinners' hearts, appear to be wanting. In our minds there is a stiffness, a sameness, and a smallness, which is unsuited to the times; and, consequently, there seems to be but little living to God, or of living a life of faith upon the Son of God. There is a groaning in ourselves, but not a glorying in the cross. There are but few to be found who are so in love with Jesus Christ, and so concerned for the welfare of souls, as to be willing to sacrifice or to spend their time, their talent, or their substance, in the great cause of the gospel. There is poverty in our pews, because there is poverty in our prayers; and there is poverty in our pulpits because I fear there is poverty in our preachers. Of course, there are exceptions, but I fear the first tabernacle which Moses built is wanting.

Private and painful division is another feature in our times. We have not hot and open persecutions, but we have secret slandering; envying, jealousies; heart-cutting divisions. Just look at one fact, the Gospel Standard publishes a list of preachers, and places where they preach; and very frequently, when two men are going to preach on the same day, they will name one man, and will not name the other man, when both men are sound men, but one is, and one is not of their party; and, as far as their influence goes, they would crush every man who comes not to banquet with them. The leaders of the party have been as stiff and as cruel against many good men in our land as ever the Pope of Rome could be. Oh, I would ask, three questions, First: Why is it ministers and Christians, holding the same doctrine⁴⁷ and discipline, are so divided? Are we to say, such is the will of God, and so to sleep on in this sad delusion? or, thirdly, can we think of any means whereby to bring good men, sound men, holy men, to act and work together?

The third thing implied is, we are comparatively asleep. I speak of the churches and people who hold the high doctrines of distinguishing grace, and acquainted with the deep depravity of fallen nature, and the deep mercies of the covenant of grace. You must know, we do pretend to say six or seven very great things. First, we say, we hope we were chosen of God in Christ to eternal life. Secondly, we say, it was for us men, and for our salvation, that Jesus Christ came down and bled on Calvary's cross.⁴⁸ Thirdly, we say, the Holy Spirit has quickened our once dead souls into spiritual life, and given us to feel after, and to find, the kingdom of God. Fourthly, we say, that the gospel has come to us specially and powerfully, making us to know, love, and be decided for truth. Fifthly, we say, we believe the Lord has many, many thousands of his elect yet to get in, and that the gospel⁴⁹ is to be the principal means. Sixthly, **we stand aloof from City Missions, and all missionary societies, because we think they are not right.**

⁴⁷ As I have shown elsewhere Banks spiritual understanding of even the most basic doctrines of grace was minimal. As this article shows his concern lay in other directions. The fact is that the Particular Baptists at this time and in this country were not believers in the same doctrines.

⁴⁸ Why does he not simply say for His elect?

⁴⁹ Not just the gospel but the preaching of the true Gospel

Under all these circumstances, what are we doing! Are we not asleep? Come, now, and look at the two things declared; it is high time to awake out of sleep. This word seems to sound as though there was someone awake, and he is longing to wake up others.

My dear friends, I hope my poor soul has been waking up to a sense of this state of things for some few years past; and, consequently, my preaching has been more like a man hallooing in the night, and trying to awake up others, than it has been like the deliberate detail of good old John Gill's Commentary; and often when I am preaching I see some cold, creedy⁵⁰, old professor look as much as to say, Why do you make such a noise? and my answer is, because I seem to fear you are nearly all asleep. Something I cannot help doing, as God told Hosea to blow the cornet in Gibeah. I have been hard at it printing and preaching for these many years; and many times I have feared I should sink in the effort.

My notes on the last thing declared are so imperfect, the compositor cannot make them out; and I can only say, they were on the cheering, fact, that sad as the times may be; whether professors and real Christians be awake or asleep, our salvation comes nearer every day. Brethren, think of your privileges, if you can cry aloud unto God, to make bare his arm. The Church of Rome, the Church of England, the Arminian companies, are all hard at work. We have the truth! God help us to honor it; and to send the sound of it thrilling through the hearts of many thousands yet in sin, so prays your little laborer, C. W. Banks.

First Public Meeting of **The Free Grace National Tract Association.**⁵¹

On Monday evening, January 5, the "Free Grace National Tract Association," was publicly recognized in Mount Zion Chapel, Nelson Place, City Road, and its officers for the current year elected. We think we express the feelings of all present when we say, "It was good for us to be there." And if ever the enemies of the pure gospel of our Lord and Savior Jesus Christ have cause to tremble **lest their craft should be in danger, and set at nought, it will be at the proceedings of this Association.**⁵²

The chair was taken by Mr. S. K. Bland, one of the secretaries to the "**London Gospel Mission**" and after prayer for the blessing of the Lord on the attempt thus to disseminate truth through the means of gospel tracts by Mr. R. Shindler, of Matfield Green, the Secretary read a brief report of its objects and designs, in which he stated that when we look around us and see the immense increase of Arianism, popery, Arminianism, and various other soul-destroying delusions, it surely appears high time for those who bear any love to the truth to be up and stirring, and use their best endeavors to apply an antidote to the poison so diligently administered; and that, if the blessing of the Lord should accompany the effort, great would be the reward. He stated that he had received

⁵⁰ i.e., someone very selfish

⁵¹ E.V. February 1852 pages 49, 50

⁵² This dumbfounding affirmation shows how far Banks has departed from sound Biblical principles. Here we find so called "Gospel" tracts supplanting the preaching of the gospel. The sword of the Spirit replaced with a soft rubber copy of little or no value. Its not just what this "Correspondent" is saying here, who ever they were. Banks over and over again negates sound preaching to give preference to tracks.

some very cheering statements from various parts of the country respecting the absolute necessity for such an association, and that it was hailed by everyone as the harbinger of brighter days for the church of Christ in our native land.

It would occupy too much space to say more about the Secretary's report, excellent as it was, and to the purpose; it must therefore suffice to state that every sentence was listened to with the greatest attention, and that the soundness of his arguments was felt by all present.

Mr. Shindler, of Midfield Green, in a very neat speech, proposed the first resolution, which was duly seconded by our old friend, Mr. Felton, of Deptford, and if ever man's heart was warm in so holy a cause, his was his at that time. For the resolution we must refer our readers to the advertisement: Ed.

Mr. Searle, of Kingsland, proposed that champion in Israel Mr. W. Allen, of Cave Adullam, Stepney, as Vice-President, and a better selection could not have been made. It is needless to say, that, if the friends present had had a dozen hands they would all have been raised for our venerable friend. In the course of his speech, in proposing one of the resolutions, Mr. Allen reverted to a period of more than thirty years since, when a tract society was established by that eminent servant of God, the late Dr. Hawker; but he regretted to say that it fell to pieces when the good vicar of Charles could no longer support it with his purse; but in the present Association, under the direction of the Secretary, upon whom he passed some very flattering eulogiums, he saw hopes of a glorious success; and, as far as he was concerned, he would help it forward by every means in his power. (A very handsome subscription subsequently testified that he was in earnest.)

Other gentlemen followed, and although the little place was filled to overflowing, scarcely a whisper was to be heard throughout the evening, so intent seemed the friends upon listening to the speakers; and when the propositions were put from the chair, each one seemed to vie with his neighbor in haste to raise the hand.

Great stress was laid by many of the speakers upon the nature of the tracts to be issued; and when, in reply to a question, the Secretary informed the meeting that reprints of sound gospel tracts would occasionally be sent forth, the venerated name of Dr. Hawker was placed prominently forward as one from whom to select.

There seemed to be one heart and one mind pervading the assembly; and when the Chairman gave out that well-known hymn:

“Grace, tis a charming sound,”

The very walls of the building seemed to resound with the echo. Indeed, we should say that many sung them who, perhaps, never sung before, as if they were determined that “all the earth should hear.”

The first number of the Society's tracts, entitled, “The Country Lad, and the Christian Curate,” was published on that evening, and although the Secretary had had some hundreds conveyed thither, very few were left him to send back. May they go on and prosper. The object is good, and

conducted, as all their proceedings are, with prayer, we feel assured, from what we know of the Committee, that the blessing of the Lord will attend their labor of love. **Already have the MSS. of several tracts been received; yet great caution will be needed, and sound judgment exercised by the Editorial Board to separate the chaff from the wheat,** a task, we understand from the Secretary, they are well qualified to accomplish. From

A CORRESPONDENT

From a letter of J.W. Banks to his brother Charles dated February 19th,
1852⁵³

I shall send again in a few days, God willing, to pay for the packet of Tracts sent by you last. I visit the Barracks, which is situated one mile and a half from Barnsley, every Wednesday afternoon, and among the Soldiers, I distribute the papers with earnest desires that some seed may take root and abide. The Old Infidel's Progress; the Country Lad; What has the Cholera Done? Cheering Words; Nebuchadnezzar, &c., &c., form a variety by which they are interested, and I hope profited.

“I never Prayed in all my Life!”⁵⁴ Promotion of a tract by Joseph
Fletcher.

This dreadful sentence is recorded as one of the expressions uttered by Joseph Fletcher when a friend was laboring to bring him out of the kingdom of Satan; and it is descriptive, we fear, of thousands in our day. Reader! is this your condition? What a wretch you must be! and how fast are you ripening for hell, Oh, that God Almighty may arrest your mind, quicken your soul, change your heart, and bestow on you a living faith in Christ ere death seals up your doom.

Joseph Fletcher is now a faithful and humble servant of Jesus Christ, and a preacher of his word in Derbyshire, and he has written a tract entitled “The Wonders of Grace.” This record of the wonders of grace the Free Grace National Tract Association have published (one penny each). It may be had of Houlston and Stoneman, in Paternoster Row; of any book seller; or, of the worthy Secretary to the Association, Mr. William Edwards, No. 6, Mina Road, Old Kent Road, London. As we wish to induce you to read and circulate this *tract* we will give you one extract from the very center of it. After an account of things preceding his conversion he thus writes:

“I will now endeavor to explain the circumstances which led to my conversion or regeneration. In the village in which I resided some kind friends of the Established Church made their appearance every Monday with tracts. Unworthy as I was, they always left me a little messenger, which brought certain news from the invisible world. Those church tracts were labelled with something very striking, and one day, feeling a desire to read one of them, I rose from my seat to procure it,

⁵³ E.V. April 1852 page 86

⁵⁴ E.V. May 1852 page 114

but was as unconscious as the child unborn of the effects likely to follow. No sooner had I opened the drawer, than that which should have been the blank side of a Church tract appeared in full view with eight large black capital letters on it. which were 'ETERNITY.' I had seen the word 'eternity' hundreds of times previously, but it never before been brought with power to my soul. When I caught sight of these words, 'sin revived, and I died.' After a few minutes' calculation as to years, I ceased to enumerate; eternity swallowed up all my millions and billions and trillions as fast as I could double and treble them ; then my head dropped down, and I lost all control over myself; for a few minutes 'the pains of hell gat hold on me,' and a long deep sigh brought this forth: 'I am damned and lost for ever and ever! Oh! eternity!' All my sins, which were more than the hairs of my head, stood before me in all their aggravating views, and I could not see one ray of hope. As soon as possible I fled the house, and walked the lanes, and ranged the fields, but eternity followed me in every step, and seemed to ring in my ears like the deep solemn tones of a funeral bell. When I returned home and retired to rest, 'he scared me with dreams, and terrified me with visions.' When I arose in the morning I wondered that I was out of hell. I once thought myself as good as anybody, but now looking within I really thought I was a nuisance on earth; day after day brought me nearer despair: in fact, I fancied myself just like the culprit on the drop, only waiting for the bolt to be drawn, and then hell and the devil would receive me; and I cried, as bitterly as it was possible form to cry in the midst of my torture, "Oh God, the sentence is just, I am doomed and damned through eternity!"

"For nearly two months I bore this burden; it had such an effect upon my frame that I could scarcely either eat, drink, sleep, work or walk. When I drew near the pit in which I labored every morning, and got into the corf⁵⁵ to go down, I trembled in every limb, and said, "If the rope break, I shall be in hell in one minute." When I got safe to the bottom of the pit, which was 120 yards deep, I thought for a moment, 'He will save me;' and then again 'I was gone as far as ever, I am lost forever.'

"One morning on going to my work my burden was so heavy that I fell down on the road and tried to pray, but words I had none. These were the sighs and groans of a broken, bleeding heart. Hearing footsteps behind me, I arose and walked on; but I thought, 'O that this man were a man of God! and if he be, he will speak to me about heaven, or how a sinner may be saved.' When he came up, and we had walked together for a few minutes, he recognized me, and addressed me in cheering words. He called me by my name, and said, 'Would you oblige me in one thing?' I asked him what it was. He said, 'I want you to come to our Sunday-school, and I will call on you next Sunday morning. But call on me and try the experiment first.' I confess for the moment as if one cubit was added to my stature; and then again, I thought with David, 'refuge fails me, and no man cares for my soul,'

"From this dreadful state our dear friend was delivered in a most glorious manner, as the subsequent part of "The Wonders of Grace" declares. **This is decidedly the best tract the new Association has yet sent out.**⁵⁶

⁵⁵ Basket or tub

⁵⁶ The first tracts for this society, from Banks himself, were of a very similar scheme. They seem to have little or nothing to do with the Gospel itself. Rather they are personal testimonies of salvation.

THE LONDON GOSPEL MISSION - Meeting House.⁵⁷

Half a century back, old Gainsford Street Chapel, in Horselydown, (near Dockhead,) was well known as one of the London Baptist Chapels. Drs. Gill and Rippon have both (we believe) preached in it; and the late David Denham was baptized there. About forty years since, the Baptist interest declined there, in consequence, as we are informed, of the minister then settled there, apostatizing into Unitarian sentiments. From that moment this hitherto flourishing cause became scattered; the minister was about to leave; and the chapel fell into the hands of the Wesleyans. Above thirty years they have held it; but latterly, it has been so thinly attended, that they have been obliged to give it up. It has been taken for the **London Gospel Mission**, as one of their preaching stations. On Lord's-day, March 28th, it was publicly reopened; four sermons were preached in it that day; Mr. Williamson of Notting Hill, in the morning before breakfast; Mr. William Allen, in the forenoon; Mr. Samuel Cozens, in the afternoon; and Mr. Felton, of Deptford, in the evening. On the following Monday evening, a public meeting was held, Mr. Thomas Jones in the chair. Since that period, the chapel has been supplied with various ministers; but the attendance, as yet, has not been very great. We shall venture one suggestion. There are, in London, a number of believers, who are unsettled; they are running from place to place. If these good people would flock together at Gainsford Street, they might be instrumental in helping the Mission to establish a cause of truth there; and they might also have the opportunity of hearing a good variety of ministers, which is both pleasing and profitable (as they think) to many. Gainsford Street Chapel is a commodious and well-constructed place of worship.

Closing Notices – The Free Grace National Tract Association (auxiliary)⁵⁸ (Mr. Wells)

The Free Grace National Tract Association are still moving on. They have recently formed an Auxiliary in Southwark; Mr. Felton took the chair: and another in Milo End, at Hephzibah Chapel; **Mr. Wells in the chair.**⁵⁹ Both these meetings were exceedingly favorable; and we trust that the Association will prosperously and successfully succeed. Their next new tract is, "The Second Part of the Country Lad and the Christian Curate; or, the Grave of my Father and my Wife to be out in a few days."⁶⁰

Free Grace National Tract Association – Sixth Month.⁶¹

⁵⁷ E.V. May 1852 page 121

⁵⁸ E.V. May 1852 page 124

⁵⁹ Here and elsewhere, it is evident that James Wells did support the mission. As his many printed sermons show he was very evangelically minded. However, he correctly stood out for the truth and the pure Gospel which of necessity distanced him from much of Banks activity.

⁶⁰ This was of course by Banks himself.

⁶¹ E.V. June 1852 page 132

To the Churches of the United Kingdom.

Dear Friends:

Grace, mercy, and peace be with you. Through the exceeding kindness of the Editor of the Earthen Vessel, notices have from time to time appeared in this publication respecting the proceedings of the Free Grace National Tract Association: insomuch that scarcely a gospel church in England can plead ignorance either of its objects or its intentions.

The Free Grace National Tract Association has been in existence about six months; and during that period, has circulated nearly eight thousand approved gospel tracts; while under its auspices Auxiliary Societies have been formed in the metropolis*⁶² for the purpose of tract distribution: and in many towns in the provinces Christian friends are organizing similar societies in connection with us, and by means of household visitation in their neighboring towns and villages, are silently yet surely promulgating the truths of the everlasting gospel among those whose devotions have hitherto been addressed to an unknown God, as well as among those whose persons seldom or never darken the house of God, by whom his holy name is heard and uttered but in derision and blasphemy, where immorality reigns supreme, and whose only pleasure lies in devising fresh schemes for the continued desecration of the Sabbath.

Hitherto we can say, “the Lord has helped us,” for friends (though chiefly among the poor) have not been found wanting to assist us; yet, from the many incidental and necessary expenses attendant upon all associations at their commencement, we have not been able to do so much as the churches in many places have desired, so that only five tracts have been issued, while the MSS. of several others are detained until funds will allow us to transmit them to the printer.*⁶³

Our only aim is to disseminate the gospel of our Lord and Savior Jesus Christ, in the shape of tracts, written by men of acknowledged truth, whose orthodoxy has not been acquired in any

⁶² * As an evidence that some good has already been done by the Association, a Christian brother assured us, that since an Auxiliary has been formed in his church, the congregation has perceptibly and steadily increased. Ed.

⁶³ * From anew tract just issued by this Association, entitled “ The Hypocrite’s Mirror,” we extract the following.

“Come ye professors of our day,
Behold the character I trace;
Doth not my pen your hearts portray?
Doth not this mirror shew your face?
Alas! alas! it is too true,
Thousands who think their heaven secure,
Their hearts’ deception never knew.
They feel no wound, they need no cure;
They have an honored name to live,
While they are lifeless as a stone.
Glory they to each other give,
E’en at the foot of God’s high throne.
But for the bumble saints of God
There’s naught but malice in their soul;
They lurk in secret for their blood,
And cry Aha, when Israel falls.”

other school than that whereof the Holy Ghost is teacher. We are not in opposition to any of the existing tract societies, unless they be opposed in principle to the truth of God; **neither do we belong to any sect or party; but as we advocate the principles of a free grace gospel**, as laid down in Romans 8, Ephesians, 2. and many other places, which principles have hitherto had no recognized organ, **so we claim to belong to the whole church of Christ, whether they may be called Presbyterians, Churchmen, or Dissenters.**

There is no doubt but that such an association is much needed to stem the errors of Puseyism, Popery, Mormonism, Unitarianism, and the many other rank delusions now rapidly increasing in his kingdom; and as only funds are wanting to carry out the designs of **“The Free Grace National Tract Association,”** I would most respectfully urge upon the wealthy, or well-to-do members of gospel churches, the propriety of assisting us out of their abundance. And where is the person, professing godliness, who can refuse his mite towards scattering these silent messengers of mercy, in tens of thousands, among the dark and corrupt places of our native land? (Psalm 74:20.) Surely such a one is not to be found. Come over, then, brethren and sisters, and help us; and enable us, in the name of the Lord God of Elijah, to throw down those altars of Baal, to plant the standard of the cross in our benighted localities, and, in humble dependence upon our God, be the means of causing some poor sinner to exclaim, “He that is mighty has done to me great things, and holy is his name.”

Should you be disposed to respond to this appeal, either as churches or individuals, I shall feel obliged by all money orders being made payable to me at the Post Office, Old Kent Road, London. And believe me to be, dear friends, yours faithfully, Wm. Edwards, Secretary. 6, Mina Road, Old Kent Road.

The Silent Preacher.⁶⁴

The eleventh number of “The Silent Preacher” is at length issued. This number completes the first volume of the work, which may now be had handsomely bound in embossed cloth. From the very many anxious enquiries which we have received from different parts of the country respecting the continuance of the publication, we feel persuaded this announcement will be gladly received. The eleventh number contains three articles of much value to the cause of truth: the first, entitled, “A Certain Evidence of Union to Christ,” is a deep, discriminating, encouraging and truth-speaking paper: the second article is headed, “The Desirableness of Intercourse and Fellowship with the Lord, in the Courts of his House.” This, to us, is a delightful piece on the high privileges and holy enjoyments of divine worship in the earthly sanctuary. The third and closing paper has the following expressive title, “Reliance upon the Lord Jehovah, and Confidence in his favor the only Pathway to Real Contentment and Quietness of Spirit.” We would make extracts, but the papers are so connected, quotations cannot be fairly given. Our readers may now possess and peruse the volume for themselves; and we hope the author of the “Silent Preacher” will not be permitted thus

⁶⁴ E.V. June 1852 page 145 Article by C. W. Banks

abruptly to close her labors. From a faithful and intelligent minister of Christ, in Suffolk, we received the following testimony (among many) in favor of the work:

I will tell you. I think it would be to the great advantage of many of our congregations, if many of the noisy, or oral preachers had to be succeeded by the "Silent Preacher." The more I see of the efforts of the "Silent Preacher," the more I am gratified with them. Her style is chaste, her exposition of the text Biblical, her mode of illustration beautifully simple, yet highly pertinent, and the spirit of the whole the spirit of the gospel. I think the efforts of her pen are calculated, through the divine blessing, for extensive usefulness. I very sincerely hope that such may be the case. From what I have read of Charlotte Elizabeth⁶⁵, there appears a striking similarity in the two cases. Charlotte Elizabeth became a very popular as well as a **very holy writer**. I have no doubt that ultimately the comparison will hold good in the latter point, and that the "Silent Preacher" will not have to regret the devotion of her time, talents and pen, to the cause of Biblical truth."

We are sorry to find the closing article of this volume finishes without any definite promise, or even a hint, of the continuance of the work. The writer merely says: "In closing up this little work,

⁶⁵ Banks is, of course referring to the pen name of Charlotte Elizabeth Tonna (1790-1846). Charlotte was the editor of a women's magazine called "The Christian Lady's Magazine. This was a very high-brow publication for the wealthy women of the day. She also wrote book such as "Principalities and Powers in Heavenly Places." Pub. 1842. In her chapter 6 "Angelic interest in the Jewish People") she has this to say (page 202):

"Daniel during the later years of that great prophet's ministry; and in the abundance of the prophetic revelation made to him he was scarcely less favored: but his visions have this distinguishing mark, that they refer almost exclusively to the literal restoration of the literal Israel to the land which God gave to their fathers, and to their seed after them for an inheritance to the end of the world."

Also, it interesting that the forward to this book was written by Bishop of Exeter (Church of England)

Banks calls her a "very holy writer". One wonders what he meant by those words. I also wonder if he was familiar with her track titled "The Missionaries". Its about five Wesleyan missionaries, their wives and children and many others. Their shipwrecked on a rocky reef and many were killed. In her track she gives the most dramatic and gripping account of what happened in detail. The whole long account is filled with sentimentality and general exhortations. At one point near the middle of the track she says, in very Arminian terms:

It is rarely among those who hear the Gospel, and harden themselves against it, that we find evidence of final conversion. In general, it is effected through the awakening call of faithful ministers, where the pure Gospel has not before been proclaimed but, even in these cases, it is mercy, marvelous as unmerited; for the true Gospel is fully contained in the Bible, **which every man knows it is his duty to search for himself** Such instances may yield encouragement to those who, after a long neglect of God, **are now called on to repent and believe the Gospel**. But let it be remembered, that if, at this moment, **refusing to turn and live, they are not following the example of poor sinners who embraced the proffered mercy**, they can have no reason to hope it will be again pressed on their acceptance at a future period. In 'the narrative before us, we have ground to trust that the teachers were so long spared. living in the midst of death, in order to bring the mariners to the foot of the cross.

Those works of her's that I have looked at are all of much of a muchness. Nothing of the true savor of the truth as it is in Jesus.

for the present, may I not safely recommend my reader to ‘trust in the Lord Jehovah, for with him is everlasting strength.’”

Editor’s note 1 (2 & 3 following):

On pages 167, 168 of the E.V. for July 1852 there is an article from Banks titled “New Baptist Chapel, Lee,” Mention is made of a time capsule being placed in the foundation of the new Chapel and of S.K. Bland, (Corresponding Secretary to the **London Gospel Mission** placing the bottle in the foundation. Interestingly he later speaks of Mr. James Wells giving an address.

He says:

Mr. James Wells gave an able address on “The Vitality of Truth; which no human power can crush, nor the lapse of ages impair.” In concluding his address, Mr. Wells affectionately exhorted the people connected with this cause to stick close to the truth, and while they did so, they should have his good wishes and assistance; but should they deviate, should he see any softening down the truth to please a rich Mr. Somebody, he should be the very first to exclaim against them.

This is a very telling message from Mr. Wells.

Editor’s note 2: On page 207 of the E.V. for September 1852 there is an article from Banks titled “New Baptist Chapel, Lee,” Mention is made of Bank’s tract “the Country Lad and the Christian Curate;”

He says:

I was a little struck at the text our brother Bartholomew read, it was Paul’s words to the Philippians, “Being confident of this very thing that he which has begun a good work in you will perfect it until the day of Jesus Christ.” It was from these very words that Jesus Christ, and salvation by him, was first revealed in my soul, (as described in “the Country Lad and the Christian Curate;”) and once after that I heard an aged minister preach from the same words about twenty years ago : from that time to the present I do not think I have ever heard the words spoken from till now : this positive word comes, as it were, to hold up my fainting spirit in the day of battle.

Editor’s note 3: On page 226 of the E.V. for October 1852 there is an article from Banks titled “Good Old Hezekiah” Mention is made of yet another in the series of Bank’s tract “the Country Lad and the Christian Curate;”

He says:

But when I am under a thick cloud, as I have been more or less now for a length of time, I find so much slavish fear, so much suspicion as regards the truthfulness of my standing, and sometimes such fearful forebodings, that indeed I wonder where the scene will end. While, however, the storm has been beating upon me (the **minutest particulars of which** it is my desire to set forth in the future numbers of “The Country Lad and the Christian Curate,” if my life is spared and power be given while, I say, heart-rending sorrows have set in upon me) there have been four things which I have considered in my favor.

First annual meeting of the London Gospel Mission⁶⁶

Editor’s Note: Several things are very evident from the following account, and I feel that it is worthwhile to be aware of them. First of all, the “mission” at this time, was concentrating on tract publication and distribution. They had not forgotten preaching but seem to have made little progress in that direction. Second, they had seen very little in the way of practical results up unto this time. Third, they faced stiff opposition against their efforts. RCS

On Tuesday, February 8, 1853, the first Annual Meeting of this Society was held at East Lane Chapel, Walworth, and was of the most cheering and encouraging description.

Mr. W. Odling, Treasurer, presided, and opened the proceedings, by declaring his continued and hearty interest in the Society, on the ground of **its establishment on free grace principles alone**. He was privileged to take part in the proceedings at the first meeting at Shoreditch and at that meeting he received an impression which he trusted never to get rid of. That God was there with his blessing, intending that great things should result from that movement: and that, **notwithstanding the coldness and indifference which the Mission had met with, God had put his seal of approbation thereon, by making it instrumental in his hand of savingly converting the souls of sinners; and who that cannot tell the glory of a saved soul can estimate the value of the London Gospel Mission? Who shall say there is no need of such a Mission, when Popish error, persecution, Puseyism, cruelty, and ignorance, are uniting to inundate our Protestant religion, and seek to stay the progress of the Gospel?**

Mr. S. K. Bland, corresponding Secretary, (in the absence of Mr. T. Jones, through serious illness,) read the Report, which, after recounting the origin, progress, and struggles of the Society, gave a heart-cheering record of several tokens for good in the blessing following the agents of the Society in dispensing the Truth. Several ignorant and hardened sinners had been brought “to know him whom to know is eternal life.” One of these had passed joyfully into the presence of the unseen glory; and others had been brought out to hear the word and into fellowship with Christian churches. A series of tracts had been commenced publishing, which the Committee trust they will be enabled to continue, by the free-will offerings of those who desire the progress of the cause. The Balance Sheet showed the receipts to the present time to amount to £34 7s, 11 1/4d.; and the

⁶⁶ E.V. March 1853 pages 81-82

expenses for Printing, Stationery, Postage, Rents, &c., £34 7s. 3d, leaving a trifling balance in hand.

Mr. Joseph Chislett, of Walworth, in a very earnest and warm-hearted speech, moved “The adoption of the Report, and recognition of the great principle thereby enunciated, viz: the duty and privilege appertaining to all who know the truth to make the truth known.”

He spoke emphatically upon the harmony of the duties with the privileges of the believer, illustrating this by reference to the word and the testimony, “we are exhorted,” said he, “to pray without ceasing,” and yet the Christian cannot live without prayer. That new commandment is left us, ‘love one another,’ and yet love to the brethren is one of the essential fruits of the love of God shed abroad in the heart. There is a deep pleasure in doing good, and even in endeavoring to do good, **though we see no result**. We do not know, shall not know, must not know all the result of our labors. Nevertheless, when instrumentality raised up, it is a sure sign that God has something to do by it. And when the minds of brethren are impressed toward a good object it is the Lord’s token of his own purpose; as of old, the Holy Ghost suffered not his servants to go into Macedonia that they might be ready to go when and where he should send them, and so going their mission was prosperous, because the Lord sent them. And some of this blessing has been vouchsafed to this infant Society; and we will say, that if but one poor man in a cellar, whose soul is before God valuable as the Queen’s, had been brought from darkness into light, it is worth more than all the labor, expense, disappointments and opposition experienced.

Mr. William Allen, of Stepney, in seconding the motion, said, “He did not regret the up-hill work they had had; it was to him most pleasing to know the movement was both living and growing. We must expect opposition from all whose quiet or interest we disturbed. But he was glad, if in addition to positive good effected, some of the sleepy ones have been stirred up. And while speaking of real good brought about (said he) a benighted female who slipped into Twig Folly a short time since, hearing to profit, became a missionary to a man, a poor broken down backslider, invited him to come; he came; and he too was brought with weeping to the throne of mercy.”

The resolution having been unanimously carried.

Mr. Messer, of Shoreditch, spoke to the following subject, “The desirability of opening places easily attainable, and in the most destitute neighborhoods, for preaching the Gospel on Lord’s-days and Week evenings; also, of establishing afternoon preaching in the various Metropolitan chapels.” Mr. Messer said, “I approve both of the Society and of this sentiment emanating from it, as very excellent and altogether scriptural. I well remember taking part in that first meeting spoken of by the Chairman; and I do firmly believe that on that occasion, a gracious influence did descend from the Great Head of the Church, and in consequence of the continued outpouring of that influence, the working men of the Committee, the agents and the tract distributors have continued, through evil report and good report until this present; and they have nothing now to do, but to gird up their loins and go forward, ‘for they shall see greater things yet.’ Oh, to think of the salvation of a soul, raised from the depths of ignorance and sin by the touch of Omnipotence, wrapped in the robe of righteousness, unimpeachable, divine, standing in the presence of Jehovah and his holy angels, forgiven, redeemed, glorified. May we show our admiration of the joyful prospect by laboring in the cause below, and hoping to wave our palms, with the ransomed throng, when our

time shall have run its last sand. Think of the two-millions and a quarter of deathless intelligences in the Metropolis and its suburbs. Think of the vast majority ignorant of God and his truth; and think of the crushing, withering influence of Popery, and every form of anti-Christ; and then God give us all with singleness of eye to go forward in his service.”

Mr. Hazelton, of City Road, spoke upon “The value of a continued distribution of gospel tracts, and household visitation, amongst the ignorant and those that are out of the way.” In doing which, he enlarged on the proofs of God’s hand and heart being in the Mission; and on that ground, the imperishable vitality of the life imparted, which would insure the accomplishment of all ends for which the Mission darted into being.

An expression of confidence in the retiring Officers and Committee was then passed; and the following executive appointed for the ensuing year:

President, Mr. William Allen.

Treasurer—Mr. William Odling.

Secretaries—Mr. Thomas Jones, 3, Spencer Place, Blackheath; and Mr. S. K. Bland, 15, Lisson Grove North, Marylebone.

Committee, Messrs Austin, Beach, Holmes, Male, Minton, Mote, Sindall, Stradley, Whittaker; with the Pastor and representatives of all Churches uniting with the Society.

The meeting closed with prayer and praise.

RECOGNITION of MR. S. KING BLAND AS PASTOR OF THE BAPTIST CHURCH, AT CHESHUNT, HERTS.⁶⁷

Editor Note: This shows an example of Mr. T. Jones, late of Chatham’s preaching ability. This particular Jones was deeply involved in Bank’s projects. This along with the appendix gives some idea of those who so strongly supported these efforts. RCS

The recognition of Mr. S. K. Bland (**one of the Secretaries of the London Gospel Mission**) as pastor of the Baptist church, assembling for divine worship in the new and neat little Baptist chapel, situated in Water Lane, Cheshunt, took place, on Monday, October 17th, 1853.

Morning Service.

After singing a hymn, Mr. Joseph Chislett, of Walworth, read a portion of Scripture, and fervently implored the divine blessing on the day’s services. Another hymn having been sung, **Mr. T. Jones, late of Chatham**, delivered an interesting discourse on “the nature and constitution of a Gospel

⁶⁷ E.V. November 1853 pages 286-287 and December pages 300-302. In the E.V. for January 1854 Banks continues this series. There is the full charge given by Mr. G. Moyle on page 21ff. My concern is to shed light on the London Gospel Mission only, so I am leaving out the 1854 material. RCS

Church;” taking the following words as a foundation for his remarks: “But Christ as a Son over his own house, are we.” Hebrews 3:6. In introducing his discourse, Mr. Jones said:

Objection may be raised against taking a portion of divine truth in a dislocated form, separate from its context, without its connection. Such an objection would be good, if taken to serve a purpose; but I hope in the present instance there will be found no ground for it. In looking at these words I shall notice, I. The house, II. The Master. III. The order of the house.

I. The word house sometimes means one thing, and sometimes another. At one time it conveys the idea of a building with roofs and walls, &c. Another idea is that of a family of people who inhabit the building. Both these figures will apply to the subject before us. The church of God is compared to a house, built with stones, called, “lively stones” referring to men quickened by the Holy Ghost. They are taken from, and hewn out of the quarry of nature, dead and inert. They are lifted up, framed and polished, and thus built up into a house for God. Another idea is that of a family, it is to this we shall particularly bend our attention. God's people are compared to a family, a house. Our idea of a family, is persons of different ages: some in years, others not so far advanced, and little children, of whom, when all things go right, give great delight, and add to the harmony of the scene. So, in God's family, there are old men, young men, and babes. The old men should not quarrel with the young ones, remembering they're all of one family. There is always an idea of crabbedness connected with old age; yet there is no reason why it should be so, especially in the Lord's family; born of the same Spirit and watched over and nourished by the same almighty care. Some of the older ones have been in deep waters, amidst many conflicts, and bear many scars in testimony of the onslaught; and they have therefore become wiser in their days, not for themselves alone, but for their younger brethren also. The young men, too, must not think they are not in need of the old men's instructions, and fancy they can do without their help and guidance. They must remember that these have been longer in the divine life, and therefore know more of the way, and the Master of the way, than they do. Then there are the little children, “babes in grace,” who are ornaments in the house; but they must not think too highly of themselves. There is a proneness in all to wander and err; and children oftentimes think because they know a little that they know everything. We may confess that we thought so in days that are past. God has done great things for you children, in bringing you from nature's darkness into his marvelous light; but there is much more yet to be learnt. I hope you will all grow and become stronger. Yet remember, whatever your age or standing, you are all brethren, “holy brethren” by the sanctifying grace of the Spirit of God. And this sanctification is not hidden, no; it bears testimony to others by your temper, demeanor, and carriage, that you belong to the Lord's own family or church. Not indeed, as some people would have us believe, that a church comprised a whole nation; as, for instance, all those who are born on the south side of the Tweed are said to belong to the church of England; those on the north side of the Tweed to the church of Scotland. But these fancies are totally foreign to Scripture. The family whom we are considering consists of holy brethren; and what is true of the whole church is true of every little branch, they are a holy people, sanctified by God the Holy Ghost, and God makes great account of them.⁶⁸

II. The Master: Jesus Christ. He is said to be “Son.” The Lord Jesus Christ stands in this relation to us. He is our Elder Brother. It was a part of the divine economy which God instituted, that his Son should be the heir, and take our nature; so that while he was God he should be the Son of man;

⁶⁸ He appears to be speaking only of those who are truly saved.

thus enabling us to claim affinity with him. There is nothing that we could conceive of that would give the same claim. So that you are related to him by his own condescension. When we can believe this, oh, how precious the thought!

“How firm a foundation!”

You know that the ancient Britons were in reality the Welsh. These are the people who were driven away into the fastnesses of Wales; and the greatest enmity existed between them and the conqueror's of England; and it seemed impossible to conciliate them. But by stratagem, a plan was hit upon to affect this: The queen at that time was pregnant; and it was resolved she should be taken into Wales to be delivered. This was acted upon. She was conveyed down there. I have been shown the room where it is said she was delivered of a son, the first prince of Wales. This event assimilated the two people, and thenceforth the Welch ceased marauding and robbing their Saxon neighbors. He who was born their prince in due time became king. Something like this is God's sending his Son into the world: he assumes our nature; is one with us in flesh, that we may become the same in the Spirit, He is the “Son over his own house.” We are told in Scripture that in addressing the Father the Son said “Yours they were, and you gave them me.” Think of that, sinner, you who are led to trust in the Lord Jesus Christ. God knows you, and says, Bring that man and that woman, from the wanderings of sin and the curse, bring them to my throne, and the Son undertook it, and gloriously has he accomplished it. Jesus Christ undertook to redeem them. He gave himself for the church, his family. His whole heart's blood was poured out. How great, how fearful the sacrifice! The church is his, also, by right of conquest; and of him it is justly said, He is “a Savior, and a great one.” And though we frequently lose sight of the fact, yet he is “Master”. “One is your Master, and you are brethren.” Remember that. We sometimes hear of men who want to be masters, which is not merely the means of sowing discord among the churches but is a direct dishonor to Him who claims to be Master. I hope no complaint of this kind will ever reach us from Cheshunt.

III, We notice the order. Every house must have its order. Some people say that we have no fixed plan shown us as to how we may proceed. It does not do much honor to the Master to say that he has left no direction for the management of his house. We think we have very sufficient and clear instructions about the order of the church. I would not say anything offensive to those who think otherwise, always supposing them to be Christians. But we cannot go over to them. None may claim to belong to “the church” but believers. You may sprinkle a child's face ever so much, but you cannot make it holy. It is not what the god-father or the god-mother may say about them; they must be able to tell something of God the Holy Ghost's work upon their consciences. Those who can give no such account, are not to be admitted: “This people have I formed for myself; they shall show forth my praise.” Then, in the order of this house we find that Baptism is a sort of doorway into the house. Christ has said, “If you love me, keep my commandments.” Then follows “the supper” whereat we may, with our brethren, commemorate the dying sufferings of our Lord, remembering the assurance given at the table: “I will come again: do this in remembrance of me.” Sweet thought to the weary pilgrim; in a little time, he will call his church up to dwell with him forever. The whole of the Christian precepts rest in this one word, “Love” “Love one another.” There is a great lack of this principle felt now-a-days in all our churches; and hence arises the many strife's and divisions therein. Paul exhorts you to “behavior becoming his house,” the house of God. There must be good behavior. O, how comfortable it is when love and unity abounds

among the brethren; then we can understand the words of the Psalmist; “How good and how pleasant it is for brethren to dwell together in unity.” They will then help to bear each other’s burdens. “Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.” A happy state we should be in if we kept the Lord’s advice. May the love of God rest on you all.

At the conclusion of Mr. Jones’ discourse, of which the above is a sketch, a portion of a hymn being sung, the venerable pastor of the Cave Adullam, Stepney, Mr. Wm. Allen, rose to ask the usual questions: which, with Mr. Bland’s answers, the church’s report, Mr. Moyle’s charge to the pastor, and Mr. Wyard’s sermon to the church, we are unavoidably compelled to leave till next month.

APPENDIX: Some brief thoughts about William Allen, Minister of Cave Adullam Chapel, Stepney

In the 1853 edition of the *Earthen Vessel* Allen is mentioned at least 40 times. He was involved, along with a number of other men, in the formation of the Gospel mission from at least June 1851. He was at one time the president of the London Gospel Mission. By 1853 he was in the 40th year of his ministry. He published a book on his ministry and life in 1851.⁶⁹ By 1851 when his autobiography ends, he was about 15 years at Cave Adullam. From briefly skimming over his account of his life he was often concerned in Church disputes from various causes and financial difficulties. In 1851 (or 1850 as he gives few year dates in his book) because of yet another attack upon himself, he determined to leave the cave and take up a calling at Liverpool. The people at Stepney protested so much that he chose to stay on instead, hence we find him there in the accounts Banks gives. Both Gadsby and James Wells seem to have been involved in his establishment at Stepney. At times he preached along with ministers like John Foreman and James Wells. Stepney itself is now part of the East End of London. The names of other supporters of Banks are mentioned in the body of this essay. I am using Allen as an example as from what I can find they all followed much the same pattern.

In face of the fact that the sovereignty of God is mentioned in the title of his autobiography he only refers to that aspect of God five times. These are mostly in reference to how he was saved (by sovereign grace).

Examples of what he taught and thought.

The following brief letter gives us some idea of Allen's willingness to embrace whatever cause Banks was promoting. This time it was "The New Testament Protestant Association."

Mr. Allen to the Editor of the *Earthen Vessel*

Dear Brother Banks, I have been somewhat steady and careful in my speculation, but I have a few little things that have been for some time laid up in the Cave, and if you can find room in the hold or any corner of your Vessel, I will send them out, in hope of some advantage; for we are most of us fond of gain, especially when it is of the best sort. I was at the meeting on the 15th, and many good things were said, but a great many would have been better not said at all. One thing in your bill struck me very powerfully, which I should have noticed, had it fallen to my lot; the words are as follows, "The Battle is the Lord's." Do we believe this? I think we have much reason to do so from Bible history. Read Judges 6th and 7th chapters, and you will find the Midianites and the Amalekites, and all the children of the East, lay in the valley like grass-hoppers, for multitude, and their camels word without

⁶⁹ (https://books.google.com/books/about/The_Depths_of_Iniquity_Cast_Up_and_the_S.html?id=sIYBAAAAQAAJ).

number, &c. Very alarming! But I think Gideon went down very quietly, with fear and trembling, to hear what they said; and I must say for myself, I have learned more in listening and watching, than I have by great noise, "The battle was the Lord's." The word of God abounds with historical facts of this kind; and has our God lost his power to dash in pieces Pope, Cardinal, Priest, Jesuit, and Tractarian, who oppose and persecute the lovers of truth? No, he shall be honored upon them, as he was upon Pharaoh, (if grace prevent not,) with an eternal destruction; while the poor, trembling, and fearful saint shall be saved with an everlasting salvation. He will reign for and in his people, and against his and their enemies. Nevertheless, he has said, "I will yet for this be enquired of by the house of Israel, to do it for them"; and again, "the judgment is God's, and the cause that is too hard for you, bring it to me, and I will hear it." **Then in my mind, the first thing to be done, is to try to get all the ministers of God's truth, in and about London, of one mind in this cause.**⁷⁰ You may smile, and say, this is too hard for us to do; but is the battle the Lord's? and has he said (and will he not do it?) "the cause that is too hard for you, bring it to me, and I will hear it?" Then get as many as can be found of one heart and one mind in this cause, to meet and fervently enquire of Him that has said "I will yet for this be enquired of," &eat. I say again, if there are but a few, let that few meet in the name of the Lord Jesus Christ, under the influence of God the Holy Ghost, send up their cry to the God of our fathers, that he may constrain our beloved brethren in the ministry of the truth, to come and help us in obedience to our Lord's command, who hath said, "Call upon me in the day of trouble, and I will deliver you, and you shall glorify me." And when this is done as an example to our flocks, then let us impress upon their minds, the importance of lifting up their voices in earnest prayer to our covenant-keeping, and covenant-performing God and Father, for his name's sake, to confound the supposed wisdom, malice, craft, and devilish deceit of Pope, Cardinal, Jesuit, and Tractarian; and if we can unite in one universal cry to the God of Heaven and Earth, it will have a better effect than making a long apology, and then think we have made the best speech, and pick at each other, and at last end in nothing, except confusion.

If you can find room to stow the whole of this, I may send you more of my little stuff; and when God shall lay it upon the hearts of all the people, as he did upon the Jews, I shall have no objection for us to do as Mordecai, lay it before the Queen. Wm, Allen.⁷¹

Mr. W. Allen, of Stepney, spoke of "The Unity of the Father, the Son and the Holy Ghost in Salvation."⁷²

On so ponderous and weighty a subject we have but the following brief sketch.

⁷⁰ This to my mind at lease, shows his (as well as the others) great pride and presumption. All that is needed and wanting is to be up and doing: never mind what the will and word of God are in actual fact.

⁷¹ E.V. March 1853 page 84

⁷² E.V. December 1853, pages 305-306

My beloved Friends: I shall not take up your time and patience; but before I enter upon the subject given me, I would ask you two or three questions: Has sin been charged home in your minds? Has it produced a reformation in your life, conduct and conversation? Has it been accompanied with separation from those you loved and walked with in death, darkness, ignorance and enmity against God, his people, the doctrines of grace, and Spirit of truth, and brought you to feel the spirituality of God's righteous law, reaching to the thoughts and intents of the heart, so as to cut off from all free-will, creature-goodness, self-confidence, self-righteousness and resolution? to look to, and believe in Jesus, as the only way of salvation, and able to save to the uttermost? Many of God's dear children firmly believe he is able to save "but, (say they), is he willing to save me?" My friends, you have the witness of salvation, by the life-giving power of God the Holy Ghost; and evidence in love to, and longing for the things you before hated. As one says, "We know we have passed from death unto life, because we love the brethren." This is what the apostle means when he says, "Called to be saints." A saint is a holy, godly person, called with a holy calling; and as this life comes down from the Father, through Jesus, and is wrought in the heart by the Spirit, the living soul comes as a living sinner to the footstool of mercy, for pardon and salvation. Why were you called at all? Because God the Father loved you into grace union in Jesus, and made you one, eternally one, according to his good pleasure, which he has purposed in himself. God the Son loved you in the Father, therefore took your sin as his own; and in the fulness of time, died the just for the unjust; redeemed you by his own precious blood, and perfected forever those that the Father saved and set apart. Now, as this sacred Three-in-One cooperate in the great work of salvation, God the Holy Ghost quickens none but them that are redeemed; and Jesus redeems none but them the Father loved with an everlasting love. Read John 17:21, to the end. There you find not only union of Father, Son and Holy Ghost, but the whole church in them, "You, then, has he quickened, who were dead in trespasses and sins." Then salvation is yours. This salvation is eternal, everlasting, unchangeable, irrevocable; full, complete, God-glorifying, Christ exalting, soul-satisfying, &c., &c.

My earnest prayer to God is, that you, brother, may live and preach under the blessed influence of Father, Son and Holy Ghost, and the people of your charge hear under the same power; the ministers now present, and everywhere. Amen.



Engraved by G.R.Hall. from a Daguerreotype by Beard.

*Yours in the
best of bonds
Wm Allen*