

IN MEMORY OF JOHN M. BAXTER.

*Elder. Died at Dundee
Feb. 1876.
aged 54.*

Tread softly, come and look upon this face,
Serenely noble, in its quiet sleep,
It seems so life like and so full of grace,
Why hear we sounds of mourning low and deep?

Can this be death? there is no trace of pain,
But all is sweetly bathed in calm repose—
Alas! that great heart will not beat again,
No more we'll hear the music of his voice.

His sun went down in its meridian strength,
At one stride came the darkness, like a shroud,
No lingering twilight, with its softening length,
Foretold the soul's departure to its God.

This was a "Prince in Israel," and he fell
In the full current of the battle's tide,
Inspired with martial ardour, fighting well,
His helmet on and buckler by his side.

What though no army marched at his command,
What though no trumpet marshalled his road,
Though cannon thundered not across the land,
Nor death and carnage marked the path he trod.

Yet none the less a warrior, for he strove
With zeal to teach the precepts of his God,
Like Him to shew the Father's grace and love,
His highest law, obedience to God's word.

The "soul of honour, sitting in the gate,"
The bounteous hand still willing to extend,
Through many years a faithful loving mate,
A tender father and a trusty friend.

And last, but greatest, as the humble priest,
Striving to tread the path and point the way,
Yet counting still himself among the least,
As fearing he might be a castaway.

But strong in faith, and with hope meekly born,
He laid him down at his Redeemer's feet,
In blest belief of waking at that morn
When the Redeemed on earth at last shall meet.

Then weep no more thou widow, dry thy tears
And tell thy children to assuage their grief,
His people too should cast away their fears,
And look to God on high to send relief.

He is not gone, but taking quiet rest
In the calm majesty of silent death,
Waiting to rise in triumph with the blest,
At the first sound of the almighty's breath.

In Memory of

HENRY MOIR,

Who Died 5th February 1878.

ANOTHER friend has passed into his rest,
'Way from this weary world of care and pain
To dwell for ever now among the blest,
Where sorrow never once can come again.

For many long and weary hours and days
They saw him slowly pine away and fade,
As doth a flow'r, when cruel winter lays
Its icy hand upon its tender blade.

Then came the end, as come to all it must,
He saw that human help was all in vain,
That Great Physician only he did trust
Who says, "I kill and make alive again."

Ah! what a lesson here is taught to all
Who after our dear friend do yet remain!
How soon each one may hear that solemn call,
And when it comes—who can his soul retain?

What though cut off in very prime of life,
In length of days there is no profit here,
'Tis but a fight at best, a raging strife,
But death is life to all that God do fear.

His loving heart and ever cheerful way
Begot him many true and loving ties,
He was to us ev'n as a brilliant ray,
Which but a moment shines, then fades and dies.

No more we'll hear that voice so pure in tone,
Which oft delighted us in days of yore;
He now has joined that choir around the throne
Who sing for ever and for evermore.

To part with all his friends so near and dear
Was hard indeed; but he could this afford,
For he had hopes, when absent from them here
Of being ever present with the Lord.

Take comfort, then, who after him remain—
He is not dead, but only gone before.
All those who sleep will God bring back again,
And we shall reign with Him for evermore.

D. P., Jr.

David Philip.

8/6
Mr P Sandeman
Glasgow

Contents.

Letters by James Allen.

- to Oswald Allen on Tradition &c. 2
- to ——— d^o ——— on the honorary maintenance
of Elders. 34
- a Note by him while among the Inghamites, 48
- to M^r Ingham (signed also by Paul Jackson) 49
- interview with Robert Smith an able advocate
for particular election, 58
- a Note by him on the words "Christ died for the ungodly" 66
- d^o laying his and his friends proceedings
before others. Marriage, &c. 67
- on his ignorance regarding Robert Shearman and
Mary Armstrong page 70 and 91
- a Note by him regarding some employ and eat his own
bread and have to give to him that needed 72
- carrying on the hosiery business (17 years) with
beautiful notes there on and other scrip-
tural views. The church at London } 78
- made overtures of peace to that at York }
to M^r Barnard about the Inghamites and others
disregarding the Charity Feasts 87
- calls on his uncle Michael Metcalfe, - finds him
dying, and 92
- called in question by Barnard and Gordon which
came to nothing, two put away for
disorderly conversation &c. &c. 92

Letters J^c by James Allen, continued
visits Patton nigh Kendal, - many "looked
back," desolation on every side, J^c 98
when at school, heard George Whitefield speak 99
with Notes on Mr W's views
hears Thomas Moore in his uncle's house (R^d Allen) 103
formerly received corrupt views, - then the popular
doctrine of "Appropriation" private whispers 106
resolves not to return to Cambridge under views of
several things, - speaks about the serious con-
cerns he had of the world and its allurements
appear to him as dress &c. Mr Ingham
meets him at this time, perplexed by his con-
versation. Strange ebbs and flows. 109
exhorts at Spinkby, much abashed, - afterward
visits several towns, conscientious remarks
overpowered with reflections, on an incarnate
Tehovah, altercations by others thereon J^c 117
spoke at Thimoaks on these words "It is finished."
with energy and perspicuity, valuable ob-
servations thereon. Mr Romaine from 119
London and Mr Ingham visit Mr A.
visited Mr Crooke of Sunset 131

Letters, &c. by James Allen, continued

becomes acquainted with Mr. Wilbraham, a Baptist minister, a blind man, who had begun to adopt Palenon's creed, - afterwards cut off by Gorel	122
to Mr. Baldock, February 1785 regarding his separation and his views thereon	131
the first time he heard his son pray in public	162
to Mr. Elwick about receiving excommunicated and about Samuel Pike tracing the cause to a higher source (i.e. of his separation)	167
to Mr. Whately about the church at London, about Bernard, Pike &c	171
a note on the like or same subject	173

Allen, Oswald's letter to Robert Ferris	1
Allen Oswald, obedient and affectionate, began to peruse the Greek Testament	94
joins the church	159
bound to Mr. Whately - valuable observations	96

Appendix

The remainder of the contents is at the end

Continued from page No 1.

It is equally obvious to all concerned.

I am Dear Sir, mindful of your
favourable treatment of me, with all respect
and deference your humble servant &c
(signed) Gwald Allen

Motto

to go on the

Title page

"A man that flattereth his neighbour, spreadeth
a net for his feet. But he that rebuketh a
man, afterwards shall find more favour than
he that flattereth with the tongue."

Prov. XXX. 5 and XXVIII 23

A

Letter on Tradition addressed to
Oswald Allen Esq^r

York.

and by him communicated to M^{rs} Rob^t Ferris,
Edinburgh, and by M^{rs} Ferris to M^{rs}
Edward Gore of Harle-hall, &c. &c.

by
James Allen of

Scayle

Berkshire.

(Turn over)

Along with this letter Oswald Allen wrote
as follows.

M^r Ferrier,

A. D. 1787.

Dear Sir,

P^roged by the concern and anxiety
of my own mind, I presume a second time to trespass
on your patience; while I solicit your attention to
the subject of the letter enclosed. I think I may safely
engage, not to trouble you again in like manner, un-
less some change of sentiment befalls you or me.
If you have freedom to reply, I should be pleased to
know, what you have to offer from the scripture in con-
futation of the enclosed; or, which is the same thing,
in support of these principles and practices, here
animadverted on; which butler to have been de-
clared sacred enough in the churches, to be maintained as terms
of communion with the only visible churches of Christ in Bri-
tain, according to their ^{own} views. The subject is important. Here
is nothing personal.

See 2 pages back

Dear Son,

Gayle - April 1787

Though personally unknown, I am not altogether unacquainted with the reputation and abilities of Mr. Rob^t Ferrier, as an elder in the churches. The supposition of laying down his office, in consequence of a second marriage, hath revived in my mind many reflections on Traditionary Influence in the things of God, which I now communicate to you. And if my reflections are of sufficient weight, to answer any good purpose in the church of God, I shall be happy in serving you, or any of them in any of their important concerns.

It may be necessary for your information to premise, that our leaving Mr. Ingham's connections hinged on our objections to the authority he assumed, and the unscriptural usages he introduced into the order of his churches. These objections followed in consequence of our attention being awakened to the scriptures by Pailsson's Letters. When we joined the Glassite churches, we presumed we were now at liberty from every human yoke; and might indulge the spirit of free enquiry into the mind of God in the scriptures.

How great then was our disappointment! What a

damp to our spirits, to have the following answers
 to the questions proposed to Robert Gordon at his first
 coming among us, to instruct and guide us in the dis-
 cipline in the Lord's house. "I mind the churches did
so and so." And if a free enquiry was pursued, wanting satis-
 faction from the scriptures, concerning such and such prac-
 tices, which to us appeared doubtful, to be checked with this
 reply, "But what will Mr. Glas, and the churches in
the north, say to this? And when the questions were moved
 by letter, we found their reply was conclusive. Individually
 began to think, and entertain some jealousies, that we
 had only changed one master for another; but durst not
 freely remonstrate, lest they should be turned out of
 the church. We may speak these things to our shame.
 For in process of time we deceived ourselves, and were ac-
 cessaries in deceiving others, by similar arguments and pleas.
 I. Tradition hath been a spreading leaven among
 men. It began to infect the churches in the days
 of the apostles. Acts, xv. 1. 24. spread amazingly
 in the second century, and had leavened all Chris-

tondom (a few detached individuals excepted) for many
 ages before the Reformation. Since the Reformation
 tradition or human authority, hath reared its head in a
 variety of shapes, among the professors of Christ's name.
 In some churches it hath superseded and supplanted
 the authority of the testimony of God in his word. In
 others, it is found interwoven with that testimony, and
 by direct or indirect means, rendering it almost with-
 out effect. In the former it is exalted above all that God
 hath spoken: - in the latter it is placed on much the same
 footing with the divine testimony. And who shall plead
 exemption from its influence? We have seen its influence
 in others. We have felt in ourselves. And shall we
 not be inexcusable, if we allow that usurpation over our-
 selves, we so readily condemn in others.

11. The children of Israel, from the time of their
 going forth out of Egypt, to the time of their captivi-
 ty in Babel, were continually turning aside unto
strange gods. The idolatry of their neighbours
 was a snare unto them from age to age; and hereby

they provoked the Lord to anger. This stands first
 most in the catalogue of their sins, for which they
 were sent into captivity. But after their return
 from Babylon, to the days of the Messiah, we do
 not learn that they were again, in like manner,
 as a nation entangled and defiled with the idolatry
 of the nations. Nevertheless Satan was not inactive
 to corrupt the divine law, and render void the
 commandment of God; but busy in playing another
 game to deceive and destroy. Under many specious
 pretences he introduced Tradition among them; and
 their fear towards God was taught by precepts of men.
 This wide spreading leaven in the worship of God,
 gave occasion to the Lord Jesus to say "In vain do
this people worship me, teaching for doctrines the com-
 mandments of men."

111. Christianity soon began to be corrupted by tra-
 dition. The high esteem in which the people held
 the first Leaders of the christian church; made them
 listen with attention to their sentiments and opinions;

and in the issue prevailed to impose upon them by traditions, real or pretended. Heathenish rites and customs were also introduced into the worship of God. The profession of Christ's name, in its genuine import and influence, was trodden under foot of men: and because they received not the truth in the love of it, but took pleasure in Satan's impositions and lies, God sent the woman into the wilderness, and fed her there 1260 days. And when the woman returns from her captivity in the latter days, we have no reason to believe that she will again be driven into the wilderness; or that the revived knowledge of the faith, hope and order of the gospel, will again disappear from amongst men. Tradition, and other evils, may again take root in the churches, and fervency to the truth abate. And if Tradition or Superstition again take place in the conscience, and the doctrines and commandments of men again intermix with the doctrines and commandments of God, the Ludicean lukewarmness, to the simple truth of the gospel, will most certainly ensue.

IV. This evil hath been long working amongst us
 We have seen it in the churches of the saints. It is
 now arrived to that height, that matters of doubt-
 ful disputation, to say no worse, are sustained on
terms of fellowship. Several instances are easily
 adduced. — The refusal of admittance to the fellowship
of the Landonian churches, after a second excommu-
 nication, appears to me to want scripture pre-scrip-
 tion for its support. This practice, I speak from in-
 formation from the churches, was first introduced
 through the case of an individual, who had frequent-
 ly been cut off for drunkenness, and as frequently
 received upon repentance; until the members began
 to think this instance reproachful to the holiness
 of their profession: and so introduced this practice
 in its vindication: persuading themselves, no doubt,
 of countenance from the scriptures. All that ever
 I have heard soberly urged in defence, is, "We
have no instance of receiving an excommunicated
second time;" and we cannot expect the concurrence

of heaven in doing that in Christ's name, we never saw the apostles do." But it ought to be remembered that if there is no instance on record of a second excommunication, consequently there can be no instance of receiving an excommunicate a second time. Does such a refusal comport with the mercy exhibited in the gospel, in which we profess to hope? Can it be reconciled to the doctrine of forgiving our brother his trespass, as we hope to be forgiven? In all private offences between brethren, they are not limited to seven times, or seventy times seven. And though this will not directly apply to an habitual transgressor, or the person whose character is fully formed; - it serves at least to shew what are the leading outlines of the christian temper towards our returning and repenting brethren. We ought carefully to avoid giving any countenance to a practice which savours more of penance and purgatory, than of that forgiveness which is with God, that he may be feared: unless we are fully satisfied we have express

testimony for our guide. The Lord directs us, ^{Matth.}
XVIII. to consider every brother as gained to the
church; but the refractory, who refuse to hear the
church; and without limitation as to times, to for-
give our brother, when he returns and says, "I repent."

And this is a sufficient Directory in all instances,
without exception, that fall within the law there
laid down. For if we bind, where Christ hath
not bound, we may distress and perplex individ-
uals, whose consciences are yet saying to men on earth

Rabbi, Rabbi; but our act or acts will be ^{rather wise} nugatory
and void of the divine concurrence. When the
transgression is habitual, the church will pro-

ceed to instant excommunication, as soon as the
character is fully known. I. Cor. v. 11. And the
apostolic injunction respecting the reception of such
excommunicates, is, to forgive and comfort them,
lest such perhaps should be swallowed up of
over much sorrow."

Or, "Satan get an advantage
of us." II. Cor. 11. 7. &c. If we then refuse to receive

"Do we not expose
 him to temptation?" and "Does not Satan get an ad-
 vantage of us?" This rule applies to the only posi-
 tive and distinct instances we have of the reception
 of an excommunicate: and it is a sufficient direction
 in all cases within the law laid down. 1 Cor. v. 11.

We have seen strange shifts on this occasion. I have
 often been an accessory. If the church ^{very} desirous
 of receiving a person twice excommunicated, a scru-
 tiny was made into the pectitude of his expulsion
 and reception, and the contrary. And it was soon
 discovered that there had been some mistakes in deal-
 ing with him, and he was received as a person, who
 either had not been lawfully cut off - or - was
 hastily received after the first excommunication, or
 on his first entrance into the church, and so was con-
 sidered as new for the first time coming to the
 knowledge of the truth. The darkness and con-
 fusion, the art and juggling appeared on these
 occasions, often suggested the doubt. "Is this

the plain way, in which the fool shall not err? ³¹
 our eye is single, the candle of the Lord will illum-
 inate our paths. But the practice of the churches ^{way}
 to be implicitly followed - Some few indeed, under
 the second excommunication, wait at the posts of
 the door of the church, with tolerable resignation and
 patience; being taught that they have forfeited the
 benefit of the fellowship of the church on the earth.
 In such cases, the members relax of their severity to-
 wards them, and treat them with friendly regard
 and esteem. Such instances are not visible in the
 New-Testament. Such instances drive the matter
 of penance farther than the churches (did, C. H.)
 in the second and third centuries; when, having for-
 got their first love, their mutual esteem and charity
 no longer centred in the truth, but had turned aside
 unto iniquity.
 We have daily much occasion to return to the Father
 of mercies, through the blood of sprinkling, confess-
 ing our sins, that we may receive the forgiveness

visions, and be cleansed from all unrighteousness. And shall we practically contradict what our lips so freely confess, or, refuse to others, that mercy we so much need ourselves. It would be happy if the churches might be caused to reconsider their principles and practices on this very important head.

Another instance we have in refusing to admit a person to the office of an Elder, who hath been twice married, and calling others to lay down that office, who have taken a second wife.

In the church of Rome marriage is altogether prohibited their priests. In the Greek-church a second marriage is held unlawful in the Clergy. Some other Religious people have treated abstinence from marriage as a branch of Christian self-denial. But we know, that marriage is honourable in all, and that there is no defilement in the marriage-bed. But what shall we say of the above practice in the churches? Does it enforce the honour of marriage? Does it vindicate the holiness of the marriage-bed?

Or, intimate the contrary? But our chief concern
 is, to weigh well the words, on which the practice
 is founded, "A bishop must be blameless, the hus-
 band of one wife." If husband of one wife is under-
 stood to refer to digamy, or having had two wives suc-
 cessively, one after another. Such interpretations will
 find little countenance from other scriptures. For
 in many cases, a second marriage may tend as much
 to the ends of matrimony described, I. Cor. VII. as a
 former can be supposed to do. A man may marry a
 second time in the Lord, as well as a first; and be
 seeking the preservation of a good conscience in so doing.
 And must this degrade an elder in the church?
 Shall the church for this reason, in particular instan-
 ces be deprived of this instituted means of instruc-
 tion and edification. If husband of one wife is in-
 terpreted of polygamy or having two wives at one
 and the same time; it is allowed, that no private
 member in the christian church was ever indulged
 in such a practice. But as it was in practice with

14

the Jews, to have more wives than one at the same time; when any of this class were brought to the knowledge of the truth; it behoved them to cleave to one woman in marriage. Yet of such it could not be said, they were the husbands of one wife. And such are prohibited from bearing office in the church, as men whose practice had not duly honoured the original institution of marriage. In this view I do not see the inconsistency, if applied to the widow, 1 Tim. v. 9. "Having been the wife of one man." Though the Jewish law did not permit a woman to have more than one husband at once; yet it often happens that a woman is so far estranged from a proper sense of female honour and chastity, as to co-habit in the marriage-bed, first with one, and afterwards with another man, whilst the first is yet alive: Such an one, being enlightened in the faith, is admitted to the fellowship of the church; but not to any honourary office therein. It was a very needful direction therefore to exhibit to the churches the primitive

estate of marriage, to tell them, "that no man who had so far dishonoured that estate, by having two or more wives at the same time, should be accounted worthy to preside among them as the bishop or elder of Jesus Christ."

If husband of one wife is interpreted of marriage after divorce; as was common with the Jews, who for the hardness of their hearts, were permitted to put away their wives for every cause; then the import applies with equal force to the case of the deaconess, as that of the elder. And when we consider Christ's words. *Mark, X. 11. Luke, XVI. 18.* we cannot wonder such a character is judged unfit for bearing office in the church. And indeed we may add, this practice is much imitated by the young men, who engage the affections of young women, and then quit them, and marry others.

Marriage, from the beginning, was restricted to the union of one man with one woman, as it is written, "They twain shall be one flesh." This

union cannot be dissolved, nor a lawful separation take place between the parties, save for the cause of fornication only. Though it was permitted for men to have many wives of old, it was not so from the beginning. And such is the purity of the christian law, and the honour put upon marriage by that law, that no man can be an office-bearer in the church, unless he answer the character of husband of one wife. And though divorce on other occasions, besides that of fornication, was permitted unto the Jews, and the divorced to marry again.

Deut. xx. The Lord admits of no such divorce, nor a second marriage by either party, in cases of such unlawful divorces. If the husband doth marry again, he is an adulterer, because he is not loosed from his former wife. He defrauds her in withholding the duty of marriage; and sins in taking to himself power over his own body, which appertains to his wife. The woman also departing from her husband, and marrying another man, is equally an adulteress.

And both the man and the woman ^{tho' marry}
 ing, are disqualified for church-offices. The purity
 of the ways of God are thus vindicated before men,
 even as it is in refusing a man to be an elder, who
 hath not a good report of them that are without,
 respecting moral honesty, integrity and upright-
 ness. The men then who have so far dishonoured
 the original institution of marriage, as to have more
 wives than one at the same time, or have married
 second wives after divorce, not countenanced by
 the law of the Lord, are not blameless characters,
 nor such as the apostle hath nominated and ap-
 pointed to minister to the Lord in the services of
 his house. If any reply and say, we only mean,
 "taking second wives in the profession: we have
 no respect to any antecedent character," & do
 they mean to say, "she was not my wife," I lived
 with in that state, before illumination. If they
 mean not this - which would make Christianity
 supersede the law of nature, and which is mon-

strous to suppose - they know not what they say.
 Again, it cannot be denied, that the good report
 required in an elder, from them that are without,
 respecting justice and honesty, must comprehend
 what they were, in this respect, before as well as af-
 ter making profession of Christ.

XI. Another instance of the same sort of influence,
 is the practice founded on that part of the Elder's
 character, "having faithful children," The churches
 understand thereby, "children brought to the faith."
 And consequently hold a man disqualified for the of-
 fice, who hath children of mature age, and none of
 them professing the faith. We understand, "faith-
 ful children" in Titus, the same with, "children
 in all subjection with gravity" in Timothy. We
 believe the promise of salvation to him that believeth
 and his house; but must not limit the Almighty
 as to the times, which are in his own hand, of bring-
 ing his elect to the knowledge of the truth. They are
 within the bond of the covenant according to the

promise, and according to the sovereignty of grace:
and it is equally an act of sovereignty to make known
to them the secrets of his covenant. For this we pray.

This is our highest ambition for our children. And
when we behold the promise unfolding itself in their
illumination, we rejoice with the angels in heaven.

Having "faithful children," is explained by being
connected with, "not accused of riot, or unruly,"
said. Children of peaceable and orderly conduct,
and under the control and authority of their father,
with all respectful submission. And "faithful
children" in Titus is synonymous with "children
in subjection with all gravity," in Timothy. The
reason also subjoined for insisting on this qualifi-
cation is, "that he is unfit to rule the church of
God, who knows not how to rule his own house," or
keep his children in grave subjection to his authority,
and faithful to his commands as a parent. The
man who wants this respect in his family, either
through neglect, indulgence or incapacity, is

judged unlikely to have any weight or authority in the church, and therefore unfit to preside, guide and rule the same. For though all weight and authority in the church centers in holding fast the faithful word; and enforcing it with all gravity and affection; yet the man, whose words are light and empty, and whose demeanour gains not the submission and honour of his family, will certainly betray a similar disposition in the church, not at all calculated to draw respect to, and enforce the obedience of the truth. The same character is also called for in the deacon, and defined, "Ruling their children, and their own houses well". There should be no injury done in the churches, by an individual entertaining the church's sense of the words, so long as he did not make it a law for others. But when that sense is introduced on the footing of a plain and positive law, directing the conscience, we certainly see the influence of human authority - the origin of that wide-spreading contagion, "Tradition".

If we were divested of prejudice in favour of preconceived opinions; and all undue reverence and respect for the characters of men, we should not so hastily adopt the sentiments of any individual, without first trying them in the balances of truth.

VII. I have been considerably surprised at another custom or usage in the churches, which you have seen exemplified in York, viz. "That persons who have made confession of the faith of the sons of God, and given satisfaction to their brethren in York, either without, or in the presence of a presbytery from other churches, and have walked with them for a season; before they can be admitted to the full fellowship of the churches, must travel to Nottingham to be received, as I suppose, by the laying on of the hands of the presbytery, in a church fully organized." The laying on of hands is a scriptural usage in the ordination of church-officers; and of blessing and recommending persons to the grace of God on other occasions: But we

cannot say, there is either express precept or precedent for restricting the reception of members to this Form; and though we ought carefully to avoid every appearance of transferring the reverence and solemnity of the good confession to any other usage or custom, introduced under the specious plea of decency and order.

As laying on of hands is a scriptural usage of blessing in a variety of occasions, I see no objection to it in the reception of members, where it may be done without that ceremony and parade, which implies necessity; or, which seems to lay too much stress and consequence on a practice, which we cannot positively say, "We have seen the apostles do;" and which is rather inferred by implication, than taken from express testimony. The above very ceremonious procedure, however well calculated to impress the mind with the importance of the doctrine of visible catholicism, as maintained among them, does not tally with the simplicity of the gospel, and the history of its success

and discipline, recorded in the book of the Acts of the apostles. But I incline to believe, from what I have seen and heard, that the practice is founded on the sense, wherein the churches have agreed to receive the words of the Lord Jesus, Matt. XVIII. 19. 20. Mr. A. has understood "the two or three," ver. 19 to be "the presbyters" of the church; and the inference deduced is, that the acts of the church, particularly respecting the Lord's Supper, and the exercise of the discipline, are not valid - not ratified in heaven, without the presbytery. To this sense of the words I inclined though not without wavering, until about twelve months ago, the words struck me forcibly in another view. Mr. Sandeman was not at liberty to restrict, "the two or three" to the presbyters. It is allowed, that a plurality of elders in every church, is necessary to its complete order. For so the apostles ordained in every church. Our only enquiry therefore at present is, "What is the mind of the Holy

Thrust in the above passage, without being swayed on the one side or the other, by the venerable and every respectful names of Mess^{rs} Glas and Tandeman."

The discipline instituted, Matt. XVIII. is for the edification of the body. Brotherly love cannot subsist without the observance of these rules; but must give place to hypocrisy, evil speaking and every evil work.

The observance of this law calls for much self-denial. It requires self-denial to give, and ^{to} admit of admonition and reproof. The fear of the Lord alone leads to this sort of obedience and subjection to Christ. And yet of such necessity is it, that it may well be considered as the fence about God's vineyard - the grand appointed means of keeping brotherly love in circulation, and purifying God's sanctuary. - The gradation is three fold, and not to be dispensed with, after the will and wisdom of men; but to be held sacred in the churches of the saints.

1st The admonition in private, "Tell him between thee and him alone." 2nd Before the two or three,

"Take with thee one or two more." ^{3d} Before the church. "Tell it to the church." The law being thus fixed, the Lawgiver for direction, instruction and encouragement in the execution, proceeds to add a few words on each head, beginning with the last, and proceeding backwards in the gradation.

1st All judgment is committed to the Lord Jesus, the head of the church. And the original grant of all church-power and privileges is made to the apostles, and all who believe on Christ through their word. And where the number are sufficient to perform all church-duties they have power and authority to make joint confession of their faith, and to take care that all things be done as Christ hath commanded. The power of the discipline is contained in the delivery of the keys to the church. Mat. 17. And, the church hath full right to make choice of their own officers, to go before them in the discipline, and the whole instituted worship of the Gospel: But they cannot nest their officers with

any power, separate or aside from the church. The power of binding and loosing is granted to the church, ver. 18. and Christ engages his presence and blessing; and promises to satisfy in heaven their excommunication of the refractory on the earth. But this promise is connected with the ^{due} observance of the preceding rules. He promises the same to the church, receiving excommunication back to their fellowship, without any limitation of the times of loosing, or ~~the~~ destruction of the promise.

2nd. He engages his presence and concurrence with "the two or three" viz. the offended, and the one or two more in the part they have to execute, when they go about the work in his name, in unity and prayer. This appears to be the easy plain sense of the words. He will ^{not} only render effectual the acts of the body corporate in binding and loosing; but hear and bless the joint prayers and labours of any two or three of the brethren, who are engaged in the recovery of the trespasser &c. This promise also holds good with

regard to any act or acts done in his name, and by his authority, by any two or three of the brethren.

3^d With regard to the first step in the discipline, Peter enquires, "How oft shall I forgive?" The answer is, "until seven times, and seventy times seven."

For we have committed more offences against our Maker, than our fellow-servants against us. And as he hopes for forgiveness, we should be in readiness to forgive others. Punctiliousness to forgive, is a proof of our estrangement from the sense of mercy.

In private admonition we must be tender of our brother, and not expose him. We must consider ourselves, least we also be tempted; and go about the work in meekness and fear. Our motive must be mutual recovery and edification. And where this step succeeds, we must joy with the angels above. If the first step fails, then and not until then, we must take one or two more, that every word may be established, and properly enforced on the conscience. If the offender be not yet gained,

the offence must be told to the church, as the last means
 of conviction. If he hears not the church, excommuni-
 cation ensues, and the familiarity of the ^{church} is withdrawn.
 When this process is pursued the head of the church
 promises his blessing and presence in every stage. 1.
 He will bind what they bind &c. 2nd He will be
 with the two or three, that go about the work in his
 name. And, 3rd Touching the first step, he teaches
 the disciples to imitate the divine mercy, in their readi-
 ness to forgive their returning brethren. The promise
 to the two or three, cannot be understood of, or restricted
 to the presbytery, unless we refer the discipline to them,
 after the manner of anti-christian churches; or, sup-
 pose the presbytery assembling aside from the church;
 for the promise is to two or three met together in Christ's
 name. The promise is connected with joint prayers
 in an assembly of two or three. And therefore to
 apply it to the presbytery, ill comports with con-
 gregational church-principles, and hath no counte-
 nance in the context. But we may safely refer

it to the two or three. ver. 16. And indeed it will apply with far more propriety to the whole brotherhood, than restricting it to the presbytery: unless we consent to lodge the discipline in their hands; to authorise them to meet together to discuss the concerns of the church - to bind and loose &c.

The equality and equanimity of the members of a church, form a capital part of its orderly state & order. And that order is defaced, when countenance is given to any kind of church-power, which lodges the executive part of the discipline in the presbytery, somehow in distinction from the church. Whether the above sense of the words militates for or against that kind of power, every man must judge for himself: and whether it is safe to advance a position from the supposed sense of a single text; and to admit that sense as a maxim in the churches, to regulate their conduct in the worship of God: For the words of the Lawgiver are "In vain do ye worship me, teaching for doctrines the command-

ments of men." It hath been presumed, that no acts or acts of the church are valid - no promise given respecting binding and loosing, & save to the presbitery of the church. Urged by such views, and the desire of completing our worship and order, and rendering the acts of the church of due force, what shameful haste have we seen in the ordination of elders. Lay hands suddenly on no man, was a maxim literally regarded. Men were called to the office, who never answered the character laid down, particularly by "aptness to teach". They could not teach the church, either through lack of knowledge, or the want of aptness to communicate their views to others. The church lives by the faith of the Son of God, and can only be taught by such of the brethren, as have learned to speak the truth in love, or sound doctrine in sound words.

When we consider the high tone of the churches, respecting all who are kept at a distance from them, it certainly behoveth them to be fully per-

swayed in their own minds, that they are not causing their brother to perish, for whom Christ died; nor offending any of the little ones, who believe in his name, by making terms of fellowship. Christ never made, and laws where he hath made none.

Let us also fear, "lest our fear towards God be taught by the precept of men." For tradition and superstition have a firmer hold of the human heart, than the words of God. The christian faith and worship hath never been long preserved in purity & uncorruptness in any generation. The doctrines and commandments of men have soon been intermixed with the doctrines and commandments of God, corrupting the way of truth, and metamorphosing the simple appearance, and lovely face of Christianity, in the world.

The command to the Churches is, "Add not to the words of God: neither diminish therefrom." The pole-star for their guidance and safety is, "Let God be true, and every man a liar."

If your father's sentiments are not supported by the
Holy oracles, regard them not.

I am yours affectionately.

(signed) James Allent.

Letter on the honorary maintenance of Elders,

The analogy of this letter with the letter addressed to Mr. Baldoct dated Guives February 1785. see page of this book, at the same time to Mr. Ferris by my son, and my reasons for inserting it in my Memoir.

Guives Oct^r 1785

To Guald Allen,

My dear son,

I know it would be acceptable to you, to have my sentiments on the honorary maintenance of the Elders of Christ: which is a subject, in various respects, of serious importance. The Antichristian clergy have availed themselves of the plea of living by the gospel, to the aggrandisement of their families and themselves. Many of them have been enriched with the merchandise of holy things. They have fed, and yet feed, themselves with the fat of the flock; and the people have groined, and yet groan

under the burden. In the days, when superstition
 generally prevailed among the nations of Europe,
 the clergyment monopolized, at least, one third, of
 the property in Christendom. At the Reformation,
 they received a severe blow in this nation from Henry
 the Eight; and in the present times the Emperor
 of Germany contributes much to make them bare,
 naked and desolate. Their power consumes
 on the Continent, by various measures; but in Eng-
 land, however contemptible they appear in the
 eyes of the people, we perceive of late no particular
 waste or decay of their strength. No doubt,
 the time will come, when the powers that be,
 shall hate the whore, and make her desolate
 every where. Indeed they are restrained from
 that vile exercise of power, - persecution. How-
 ever respectable, individuals among this class of
 mortals, may be found to be in their private
 characters; as a body of men, they have been, in all
 ages, the greatest curse to mankind. The greatest

~~our to mankind~~ - the greatest enemies to the bodies and souls of men. Therefore they are strikingly denominated by the Almighty, "Locusts from the bottomless pit."

Though the clergy, in the National Establishments, under the countenance, and with the concurrence of the Kings of the earth, have been foremost in abusing their power in the gospel; the dissenting ministers in general, to the utmost of their power have followed their footsteps. Men, even amongst them, are educated for the ministry, with the same views, others serve apprenticeships to manufactories and trades. And he that commences minister, commences Gentleman in figure and appearance; though, "It was not so from the beginning"; and the people love to have it so. They wish their profession to appear respectable in the eyes of the world. It would be a disgrace to them, and their cause to suffer their minister to work with his own hands, to supply his own needs,

and to have to communicate to the want of others.
 Hence we see men of this stamp, living indolent lives,
 or wasting their time in sports and amusements, or
 luxury and excess. Because they exercise one day in
seven, they receive the hire for ^{but four of} the whole week.
 When these Country press liberality on their congregat-
 ions, it is that they themselves may be profited
 thereby. They cannot enforce the maxim, "It is
more blessed to give, than to receive," and imagine that
 their own practice bears evidence to the truth thereof.
 Like the Pharisees, of old, they bind heavy burdens
 for others, which they never mean to touch with one
 of their fingers. Ministers in the Establishments
 have very solemnly urged the plea of tithes, under the
 law, in support of their practice; without shewing any
 regard to its proper counterpart, viz. "having no in-
heritance in the land." &c. Num. XVIII. 21 &c.
 So prevalent is the temper above noticed, that,
 like leaven, it spreads, and infects those of whom
 better things might have been expected. In the churches,

established nearest the plan of the apostles, we have seen
 men making gain of godliness, and Elders serving
 themselves, instead of serving the Lord Jesus in the
 self-denial, which he hath enjoined. A life of lux-
 ury and ease, at the expense of others, ill suits the
 character of the servants of the Lord. If the
 purity of the Christian religion be not exemplary in
 the elders, the old proverb will hold good, "Like
 priest, like people." The love of money, and the
 love of ease and honour, are natural to man. And
 nothing, save the fear of the Lord, and the hope
 of the crown of glory at the appearance of the chief
 shepherd, can mortify these inordinate lusts. If
 these lusts are thus mortified, the minister will en-
 courage liberality, and shew the flock, by his own exam-
 ple that, "It is more blessed to give, than to receive."
 He will not ape the Antichristian clergy, nor be
 ashamed to toil for his bread, like other men.
 He knows, he is entitled to his hire for his labour;
 but he never dreamed that though, "The ox is

to be unmuzzled, while treading out the corn," he must therefore be unmuzzled among the corn through out the whole week, though he is employed only one day in the seven in treading out the corn. He can make no such use of his power in the gospel, while he continues to tremble at the word of the Lord, while is afraid of treading in the wares of spiritual Babylon, lest he also partakes of her plagues.

Paul's way in Christ were made known, to be had in remembrance in the churches of the saints. He calleth pastors, teachers and others, to follow him as he followed Christ. We have a draft of his character - his self-denial, obedience - and the fervency of his spirit in the service of his Lord, contrasted with the case of some, whose god was their belly, minding earthly things, and dishonouring the character of a citizen of the new Jerusalem. Phil. III. His practice, as a minister of Christ, is set before the elders of the church at Ephesus, for an example, in all artless simplicity, fidelity,

and affection: Acts, xx. Though in the church
 at Corinth, he refrained taking wages for his work,
 to cut off all occasion of offence from his adver-
 saries; when employed in labour and travels in
 the gospel, or a prisoner for Christ's sake, he took
wages of the churches, and according to the divine
 institution, "lived by the gospel." For the labourer
 is worthy of his hire - and no man goeth a warfare
 at his own charges; or, planteth a vineyard, and
 eateth not of the fruit thereof." Nevertheless,
 when the said apostle, for a season, was resident at
 any place, he wrought at his occupation, as a
 tent-maker; and kept himself from being bur-
 densome to any. He behaved himself unblame-
 ably among them that believed, having no design
 of gain or advantage to himself, no view to his own
 glory, ease or self-indulgence. He neither flatter-
 ed the people, nor made merchandize of them.
 Such were Paul's ways in Christ, respecting the hon-
 oury maintenance of the elders of Christ. Thus

he practised himself; and taught others also.

And the doctrine of living by the gospel is best illustrated, when reduced to practice, by the men, whose footsteps we are called to follow: because God hath ordained them examples unto all, who should hereafter believe through their word.

All who know and love the truth, are mindful of the honour due to their Elders. Being taught in the word, they cheerfully communicate to him that teacheth: and in so doing have the comfort of serving the Lord Jesus. They hold them in reputation, who speak the truth in love, and are examples in all purity, faith, spirit, charity and conversation. But they are not taught to countenance slothfulness; for it is the bane of fervency. Nor do they wish to see their ministers ranking with Gentlemen out of their alms. They do not wish to be accessary to the neglect of Paul's ways in Christ. If their elders are old or infirm, or constantly engaged in the work of the gospel, they will know
or well

they ought to live by the gospel. As the churches are
 bound by apostolic injunction, "always to remember
 the poor," and particularly the desolate Widow;
 so they are engaged by the same authority, "to honour
them," especially, "them that labour in the word
 and doctrine." But where ability permits, and
 their concerns in the work of the gospel allow,
 the churches of Christ approve of their Elders
 labouring with their own hands, that they may
 have to supply their own wants, and to give to
 him that needeth. Hospitality in such cases,
 is amiable and praise-worthy. Such a situation
 emboldens the Elder to enforce the law of abun-
 dantly giving, in opposition to covetousness, with all con-
 fidence. Whereas, if he is dependent on the
 flock for support, he will find his zeal damp-
 ed, "in charging the rich to be rich in good
 works;" and the temptation to temporize, will be
 very powerful. The people also will be ready
 to retort, "Physician heal thyself," They will be

apt to suspect his sincerity, who gives no striking proof of his not being greedy of filthy lucre - ^{no} specimen of his self-denial to this life, for Christ's sake. Of such a man it may be said, that "as the body, without the spirit, is dead; so faith without works is dead also."

A tent-making clergyman would make an awkward figure in the Establishment: and Dissenters themselves, in general, would blush at the sight. But such an one, if he practised for conscience sake, would enjoy a higher reward, than the wealth of the most dignified clergyman could afford. And his practice would by no means impair the health and soundness of his mind. - Of all the religious folks, the practice of the Quakers, as far as I have been informed, bears most conformity, in this respect, to the way of truth. Their teachers have their travelling expenses defrayed by their friends, and are entertained with hospitality &c. but are not enriched by their office, nor supported

in indolence and ease.

I was designed and educated for the ministry of the church of England. The very early shock received from the practices of the clergy, made me tremble at the thought of being a partaker of their iniquity, in making merchandise of holy things.

The strength of this impression contributed not a little to frustrate the aims and designs of my father.

At the age of eighteen my acquaintance with Mr Ingham commenced. He frequently reminded me of the pernicious ways of the pretended christian leaders: and warned me with all earnestness to keep myself pure from the love of filthy lucre &c. My own observations satisfied me, how every one was looking after his gain, from his quarter.

As I was then a single man, and constantly employed in travelling, for the nine years I continued in his connection, the expense I was at consisted chiefly in apparel; and the liberality of his lady supplied me with money for the purpose.

At the time I joined the Sandemanian churches, all my expenses in travelling, and visiting my friends, were supplied by their voluntary contributions. My expenses in my family at home, which at that time were very small, were supplied by a small yearly allowance from my father. When my family began to increase, and my wants to multiply, I engaged in business to keep myself from being burdensome. It was indeed proposed by Robert Gordon that I should be supported by the churches, in a way and manner suitable to my education: But this I could not reconcile to my principles and my conscience. I could not see how, in such case, my self-denial for Christ's sake was to appear. This principle which I had so early in life imbibed, made me that I could not keep silence in Mr. Pike's affair. After I was driven out from the churches, I supported my family in a plain way, through the good economy of my beloved helpmate, and blessing

of God, by my own labour, and the continuance of my father's allowance. When I visited my friends, it was at their expense: And I received many tokens of their friendship and regard at home and abroad - from certain individuals who neither sound the trumpet themselves, nor wish me to do it. As I believed, so I practised: and hope, I may say without vanity, in things pertaining to men, "I have coveted no man's gold, or silver, or apparel." I have not sought my own things. I have made no gain of my ~~any~~ profession: Yet am I not hereby justified. &c.
 I mention these things, that you may fully know my manner of life from my youth; and how I entertained at first a principle, which hitherto I have retained, though directly opposite to the practices of ministers in general. By occasional references to texts of scripture in this letter, you will readily see, I suppose myself supported by that word, by which we are to be judged at the last day. That word, in its broad extent, con-

demns me before my Maker daily: But there is
 forgiveness with him, that he may be feared -
 That forgiveness preserves from despair, and gives
 comfort and consolation to the guilty mind.

I am, with all affection, yours &c &c
 (Signed) J. Allen.

By Mr. Allen while amongst the Inghamites.

In the year 1759 William Fisher, a weaver in Kent-
dal, who had been brought up among the Quakers, be-
gan to preach amongst us. He was a fervent and an
affectionate speaker. He told a pretty love-tale; but
communicated little knowledge. He was afterwards a
Sandemanian, till a quarrel ensued between him and
Mr. Correl, whereby he was excommunicated, and re-
mains bemoaning his separation from the people, whom
he esteems God's only visible church on the earth.

In 1760 I purchased and walked the burning-
ground at Gayle this spring. A great bustle
at York about the meeting-place in Newgate, in
which Mr. Ingham's blameable conduct offend-
ed many persons. Disturbance in Lancaster.
(For particulars see the Letter to Mr. Ingham
on next page.)

Letter to Mr^r Ingham.

Dear Sir

Lancaster, 16th May 1768.

On the 13th inst^o I appeared in ^{Lancaster} ^{meets} ^{at three} ^{o'clock} with several of my friends, to hold a public ^{meeting} at three o'clock in the afternoon. The room hired for that purpose by Mr^r Paul Jackson, was taken out of his hands, by procuring the destruction of the original lease, and leaving the under-tenants to the mercy of the Landlord; I was therefore obliged to preach in the candle-house, which is a part of the house licensed last year. Not a person attended, but our friends from the country; some a few individuals to mock and to scoff. On the

14th I preached again, and the disturbance increased, but did not proceed to any violent act.

Our friends dispersed after the meeting at 2 o'clock this afternoon, and I concluded to stay all night. In the evening I visited Mr^r Gurdiner's family, and on my return between seven and eight o'clock, found the rabble sur-

surrounding Mr Jackson's house. They had entered
 the candle-house, and brought out the benches
 into the street. Messrs Jackson entreated
 them ^{to desist} from such rudeness, in vain: They assaulted
 them violently, and obliged them to seek refuge
 in the house. The mob increased to five or six
 hundred people, and grew more and more out-
 rageous. Mr G. Jackson escaped out of the
 house by a back door, and went twice to the May-
 or to request him, or his deputy to come and read
 the Riot-Act and disperse the assembly. But
 the Mayor refused to see him; and the mob were
 soon informed of it: For they joyfully exclaimed
 in the streets, - "Jackson hath been out the Mayor,
and the Mayor will do nothing for him."

At last they began to assault the door and
 windows with stones, and continued so to do
 for the space of two hours with the utmost rage
 and violence. Abundance of stones of two, three
 and four pounds weight, were cast into the rooms,

both above and below stairs; so that we could scarce find a place of safety from bodily harm. The glass, and the frames of the windows, were broken and crushed in pieces. The storm was terrible, and I was left alone with the women. Mr Jackson was absent, and could not return till the mob dispersed. They attempted forcing the door; but did not succeed: They threatened to enter the house at the windows, but were prevented. About eleven o'clock, the storm was over. We then viewed our habitation, and found, neither glass nor frames in the lower windows; and all the glass in the upper windows was shamefully broken, and the window-frames all shattered. Having recommended our selves to the Lord for protection, we went to rest in peace in our open habitation. In the morning we applied to Mr. Barrow, attorney, for his advice; but he refused to be Solicitor for schismatics. He treated us with scorn and utter aversion.

We then applied to Mr Salisbury, to whom we ap-
 peared equally odious for our profession's sake; but
 he said he would undertake for us, and vindicate
 our rights as men, though he damned our religion.
 He advised not to bring the matter into the town's
 court, but immediately to commence an action for
 costs and damages, &c. And to manifest our
 clemency towards the rioters, we proposed to send
 letters to about a dozen to come to meet us at such
 a place, and to repair the damages, and we should
 desist from further prosecution. Six or seven
 met us at the time and place appointed, but
 denied being further concerned than spectators.
 Before we left the Inn, tidings were brought
 that John Brown had declared ⁱⁿ Mr
 Jackson's front, that if he had his liberty that
 night, he would pull down the house. By
 the advice of our attorney, we applied to the May-
 or for protection; but he would not be seen by us.
 We then called upon Dr Ferritor, told him

our danger, and requested redress from him as a Magistrate; but he stood relentless, and sent us back to the mercy of our enemies. We then applied to the Recorder, and another Magistrate; but found neither of them at home.

We called again upon the Mayor, - but in vain. On a second call upon the Recorder, we found him at home, and related our situation and danger. Mr. S. expostulated with great boldness, discretion and humility; He modestly called upon him to do his duty, and to protect him according to law. And though the Recorder equivocated, and treated me with the utmost scorn and derision, he appointed to meet the Mayor next morning at nine o'clock, to consider what was expedient in the case.

This was a dark and gloomy day. Every countenance spoke wrath, detestation and revenge; every tongue sailed on us; and every street offered new affronts. Nevertheless we were

not dismayed, knowing that Christ's kingdom is the kingdom of the Cross; and that they who suffer with him, shall reign with him; as he hid not his face from shame and spitting on our account, - It behoved us not to be ashamed of him and his words. We watched the house till past 12 o'clock; and having sent out the women to lodge elsewhere, laid us down to rest for a few hours, and met with no interruptions.

Friday 16th. At seven o'clock this morning Mr Jackson, at the Recorder's request, went to acquaint the Mayor with the time and place of the appointed meeting. He bade him be gone, or he would instantly confine him as a disturber of the peace, and violent-ly shut the door against him. However he delivered his message to his son. At the fixed time we met the Mayor, Recorder and Barrow, the attorney, at the Court-Inn; where we continued three hours. The Mayor never spoke, but referred all to the Recorder.

Burrow accused us of blasphemy - disturbing the peace of neighbourhood - seducing men's wives and daughters, and such like thread-bare tales; threatening us with prosecution &c. Mr Jackson replied, "If I am a breaker of the law, Gentlemen, magnify the law in my person. I ask no more ~~than~~ than what is my birth right on revolution-principles &c. If I am guilty, I expect no lenity. And if I am innocent, the law will protect me here or elsewhere." The Recorder⁺ sent for Brown the principal rioter, and charged him to behave no more in such wise.

But we required security for his good behaviour, and a repair of all damages. At length they bound him over to the Sessions, but promised to befriend him, and counter-act us as much as possible. They expressed as much chagrin at the toleration-act, bemoaned the evil of Non-conformity and lamented that no effectual restraint was provided to crush
 + consented to send for Brown

the unit. When our meeting was over, we went to acquaint Mr. Salisbury with particulars, and agreed to defer taking any further steps in the case, till both we and the attorney, had an opportunity of seeing Mr. Ingham, and taking his advice and direction in the matter.

Tuesday in Whitsun-week was appointed for Mr. Salisbury to meet you at B. Burton.

Though I have disappointed the meeting at Chipfing and Rodhill, I could not reconcile my mind to leave Mr. Jackson alone, till the affair was somewhat settled. Tomorrow I intend to go to Burnley, and pursue my circuit. —

We thought proper to give you this particular account, that you might judge of the case, and make ^{up} your mind accordingly. We should be very sorry to have done any thing dishonourable to his name, in whom we trust, or contrary to your mind, to offend you or any of our brethren. We dare not say, we are without offence in

this matter; but we may say, we have acted intentionally for the best. - We have been peaceful in Christ Jesus, while all the town hath been in such a ferment and uproar. We fear it may be a troublesome affair; but if you countenance and espouse our cause, we shall quietly and patiently wait the end. We are, with all christian respect and submission, your suffering and affectionate brethren in Christ.

Signed } Jas Allen
Paul Jackson

Memorandum. Mr Ingham and Mr Salisbury met as appointed. And Salisbury, on his return, acquainted the Corporation with Mr Ingham's distinction and connection in life, and that he was determined to disfranchise the borough, if possible, rather than not obtain all costs and damages already incurred, and a peaceably assembly for his friends in Lancaster. I do not suppose Mr Ingham said half as much as was represented:

58
But the consequence was, a repair of all damages
done to the house, and a quiet and peaceable
meeting in future.

Mr^m Allen then in his
Memoir

goes on to say Mr^m William Patten
and myself had an interview with R. Smith
a Baptist-minister at Wainsgate, near Ripston-
stall, to settle an affair between one of his and one
of our members. Saw him baptize John Hartley
from Colne - was invited to preach in his meeting-
house, which I accordingly did. This man was a
convert of Mr Ingham's and afterwards gather-
ed a church by his own ministry. He was a
sober minded man and a very judicious preacher.
I found him an able advocate for particular
election. &c

50-11-11

5 59

see the letter on "Long Ago"
see Mercy - etc



42

December 1760.

At our meeting at Winehall this Christmas, I remon-
strated against the use of the lot in admitting mem-
bers, choosing officers &c. I was heard candidly; -
but the farther consideration thereof was referred.
Several of the preachers were in my mind, and
what I spoke, was also their sentiments. This was
the first public opposition to the lot. At the same
time I presumed to reason with Mr Ingham
about the offence he gave at York respecting the
meeting-place in Newgate; censuring the people,
who had done nothing contrary to the law, in taki-
ing possession of the place, of which they were the
Leases: But could not prevail with ^{him} to renounce
his censures.

A foolish attempt was made, to illustrate
the whole imagined process of the operation of
the Spirit of God in the conversion of sinners,
and to reduce it to a regular system, by a

December 1769.

60

At our meeting at Wineshall this Christmas, I remonstrated against the use of the lot, in admitting members, choosing officers &c. I was heard candidly; - but the farther considerations thereof was referred. Several of the preachers were in my mind, and what I spoke, was also their sentiments. This was the first public opposition to the lot. At the same time I presumed to reason with Mr Ingham about the offence he gave at York respecting the meeting-place in Newgate; censuring the people, who had done nothing contrary to the law, in taking possession of the place, of which they were the Lessees: But could not prevail with ^{him} to renounce his censures.

A foolish attempt was made, to illustrate the whole imagined process of the operation of the Spirit of God in the conversion of sinners, and to reduce it to a regular system, by a

whimsical explanation of the scriptural words, calling - drawing - begetting - quickening - ^{ing} born again - justified &c and the application of these terms to every particular period in the Christian's experience. It was formed and reduced into order by Mr^s William Patt^y and now first brought into the conference to be considered. A distinction also, between the epithets servants and sons, in God's family was attempted for the same purpose. James Hurthey was Mr^s Patt^y's second in this system. I opposed it in toto, with such weapons as I was in possession of, in consequence of my late change of sentiment. I began to see men as trees walking. I rather perceived what was not true, than what was true. I spoke positively and warmly against the system, as inimical to the scripture doctrine of acceptance in the beloved, and point-blank opposite to the words of Christ, "The wind bloweth, where it listeth; and we hear the sound thereof, but can-

not talk whence it cometh, or whither it goeth:

It is every one that is born of the Spirit."

As

a specimen of the confusion, doubt and uncertainty of every system of man's device, I here give a copy of a Letter from William Patten on the above occasion.

To James Allen, at Kendal.

Dear Brother

Lancaster 24 Nov. 1760

With regard to your request, I am desirous to gratify it as far as I well can: but I still judge the vitals of the scriptures, with regard to the operations of God upon the hearts of sinners and in the hearts of his people, are contained in the system, to which you object - and that the doctrines of the gospel, with regard to experimental christianity, are in a great measure couched therein. If this be true, will it not be a difficult task to preach the gospel, without touching upon it, as you desire:

unless we content ourselves with exhortation).
 Perhaps the application of terms is not yet properly
 adjusted; but perhaps more agreeable ^{scripture}
 than any we have hitherto made use of.

I was obliged to speak of it at Paythorne,
 Paythorne G.H. and Wineshall, to rescue it from
 false aspersions and ignorant conclusions; and met
 with no gainsayers, unless some individuals who
 were ^{supplied} because it has torn away their pillow
 of perseverance, and left them nothing but an un-
 sanctified heart, and untimely doctrines to lean upon.

I hear there is an outcry against it at ^{Wheatly},
 and I do not marvel. Ignorant relations, false
 reports and aspersions can darken council, and
 raise scare crows against the best things, and in
 the minds of good men too. (For "men" read "people",
 G.H.)

I can truly say, that I am only enquir-
 ing after truth; and if a system should appear from
 any quarter among us, demonstrating the whole
 counsel of God in scripture-lines; I wish to be

the first man to sacrifice my own, and put such a system on its proper basis and earnestly contend for the same: For truth is great, and will prevail one day for another.

I am far from thinking that God confines the power of the gospel to any system of unmixt, pure and simple truth delivered by any man: yet it may be a query, whether or no the Holy Ghost does not convey the power through the truth, in the sense that God declares it; and often in a single sentence. It looks not unlikely that the word and spirit should go together, and so be the two anointed ones, and the two witnesses standing before the Lord, and witnessing for him. It may be the Holy Ghost, always gives the blessing through the truth: For God's truth is dear unto him. There is a system of sound doctrine delivered in sound words in the scripture - fit words chosen by the Holy Ghost, and spoken by his servants, the prophets and apostles.

05
Now the scriptures are written for our instruction,
in God's dealings with his people, and we should
make due improvements and suitable proficiency
in both grace and knowledge; or otherwise we
suffer both loss and shame.

We shall venture it once again upon the field
of disputation, and if it cannot stand, it must
either fall or fly. But know for certain, we are
strongly armed, deeply intrenched, and in high
spirits: Therefore, consider well, and with good
advice make war. Let not him that puts on his
harness, boast himself, as he that puts it off.
However let us fight in love, and part in peace,
and then perhaps we may be wiser, and better.
My conclusion makes me smile

Yours affectionately
(Signed) W. M. Batty

Jan 17 61. I was much engaged in reflection, and frequently
 preached on these words - "Christ died for the ungodly -
 He came to save the lost, and chief of sinners - He saves
 us, not according to our works; but according to his pur-
 pose and grace given us in Christ, before the world was" &c
 New ideas arose, and some views of the simple gospel re-
 freshed me greatly; which I saw I had much adulterated:
 Nevertheless I retained nearly my former views of per-
 sonal assurance.

comp to this

June 1762.

At Kirkby-Lonsdale, and in Barton-parish, I laid our proceedings before our friends for their consideration, until I saw them again.

On the 30th at Kirk-Stephen eight men and six women were united together, by a mutual confession of the faith, to form the beginning of a gospel-church; and nine men were added to them the next day. James Perkins approved himself to the disciples, and nothing prevented their calling him to the office of an elder; but some hesitation whether he ruled his own family well. These beginnings of Church-order, made us many enemies, and stirred up much opposition in every place. But we were much comforted among ourselves, joying and rejoicing in grace reigning through righteousness unto eternal life. The first uneasiness which arose among ourselves, respected marriage with unbelievers; which had been held unlawful in our former

connection. Though the disadvantages of such a connection are obvious, we now saw no forbid in the New-testament. And some of our young men, availing themselves of this liberty, gave much uneasiness among their friends, and occasion of offence to them that were without. Others, retaining their old prejudices, and counting such marriages unlawful, increased the uneasiness for a season. In the issue, overcome by the evidence of I. Cor. vii. 14. they accorded with us; and the foolish excuses of the young, being checked by the aged, began to abate.

Finis or est

In Septemb^r 1763

The church in London sent their elder, Mr John Barnard, to visit our little flocks in the North. He was in the country about the space of a month, and was highly acceptable to us all. I accompanied him in his tour through Craven, Westmoreland, Wensleydale, and as far as York.

He particularly recommend^{ed} watchfulness in the discipline, that we might give proof of our faith, hope and love. He was very able in the scriptures, and well fitted for dividing aright the word of truth. Soon after his departure an unhappy affair occurred at Newby. Rob^t. Proctor, entangled in self-righteousness, was offended with the church, because they would not admit some rules of holiness of his own invention; and the church proceeded to excommunication. Some members among whom was John Wilson, begged for patience on his account, that he might be fully instructed and recovered from the error of his way. This

was refused by the Presbytery, and five members were cut off along with Proctor. This was one of the first specimens of church-power, which would not listen to any remonstrance, and admit of no resistance. Considering our raw and ignorant situation, the measure was harsh, and cruel.

More forbearance ought to have been exercised for the end of instruction.

* * * * * In another Volume,

Towards the close of November, an event fell out, to expose my ignorance, and mortify my pride.

Mary Armstrong, from Kirby-Stiven, went to place in London. Before she left the country, Anthony Shearman had kept her company as a suitor, and engaged her affections. She told her tale in London, which at that time was strange to me, and they concluded he ought to marry her, or be put away from the fellowship. I foolishly replied, that as there was no promise, there was no bond. This affair

circulated to Dundee, and by letters from Mr. Glas, I saw my ignorance and folly, which I confessed by letters to the distant churches, and vince voce in all our little flocks. Anthony Shearman and his mother were cut off at Orton, as mutual partakers in the guilt of jilting a sister, whose affections had been engrared by intimacies unlawful in the brother hood, unless used with a view to Marriage. I had pleasure in confessing my sin to others, when my eyes were opened to see my blindness in a case so obvious and plain. Near the same time Rob^{ts} Shearman of Orton forsook us, being weary of the Cross of Christ. He was self-condemned, but had no longer courage to suffer the frowns of his family for Christ's sake.

See page 91. Mary Armstrong, which read after the

1764

72 36

In the course of the year we had assistance
from Robert Gordon, coming among us, and la-
bourers from among ourselves engaging in the
work of the Lord. As I saw helps raised up in
every place, and a favourable aspect of Elders
being ordained in several of our little churches,

my thoughts the more inclined me to look out
for some employ, that I might eat my own
bread and have to give to him that needed.

The stocking manufacture seemed the only thing
practicable in my situation; and accordingly
I formed the project of beginning that business
at Gayle, in partnership with Mr. C. I had
of Sendal, who had knowledge of the business.

and rented some rooms for the purpose, for
the year ensuing. But several discourag-
ements intervening betwixt Sendal and Mary-dass,

the project was entirely dropped. The church
in London disapproved my intentions, presum-

ing I ought not to entangle myself in the affairs of this life, at a season when so much work was before me in the vineyard of the Lord. The people also at Scandal were reluctant to the last degree to part with G^r Shaw; who, together with R. Etherington, were the principal, if not only, persons able to assist and confirm them in the faith. I the more readily desisted under these considerations, because my father frowned on the undertaking, and totally disapproved it.

1763

In the month of May this year the people at Roughlee began to walk in the same steps, and to enjoy the same privileges. We visited them as often, as our other labours,

would admit, and were much comforted by
that simplicity, and cheerfulness which ac-
companied their first love. At York a few
regard to unite, and set forward as in other
places. But when I met Mr Barnard
from London in York, 1st October, we found such
a scene of vain jangling between the rich and
the poor, that we could find no sound part
to take sides with; and therefore a dissolution
was advised, and a fresh beginning to be made
amongst such as were disposed to confess
their faults one to another, and walk together
in love. This fresh beginning was made at
York 27 January 1764, Mr Corel and my-
self being present. The above-named debates
was after this sort, viz. The poor members, es-
pecially Watson and Deatry, maintained level-
ling principles; and the rich withheld their
hands from bounty in almsgiving. At York
in April 1763. I first saw Mr Whitehead,

a Baptist from Burlington, who was enlighten-
 ed by Palamoni's Letters. He afterwards join-
 ed the church in London, and soon after visit-
 ed us at Gayle, and staid a fortnight in the
 country. He was acceptable to us as a bro-
 ther. Some time after he was cut off in
 London on account of some squabble, in which
 he took the wrong side; and afterwards turned
 Papist. There was some thing odd and whim-
 sical in the constitution of this man.

J. Brogden was in York this year and
 began to labour with his own hands, to ease
 the brethren, who urged his stay amongst them.
 This man afterwards turned out a base im-
 moral character.

December 1765.

76

36

Intercourse in the churches affords the most striking specimens of the wickedness of the human heart, in ourselves and others. Brethren in Christ are better acquainted, and have to do with one another's consciences and conversation, in a way and manner unknown in the world. The courtly dealings of the world, and the plain dealings of such as fear the Lord, towards one another, form a great contrast. And plain dealings in admonition, reproof, and the observance of Christ's law of love, serve to make manifest in the church, all that is earthly, sensual and devilish in us.

1767

In the 18th October this year I was present at
 Newby, where I met G. Robotham and the
 elders at Gohne. Mr Gorel was privately admon-
 ished for his apparent prejudice against John
 Wilson - his wicked reasonings against the
 church - his duplicity - and his unchristian
 conversation at Liverpool. To all which
 he was tempted by a proposal to make John
 Wilson a deacon. He repented of the evil,
 and those that took part with him were also
 saved. Though he resisted all that I
 or R. Birkit said, when D. Robo-
 botham spoke of what he had seen in the
 churches, relative to the evil of such like
 offences, his mouth was stop'd in a moment.
 And in confession no man ever appeared
 more penitent than Mr Gorel. Indeed
 any document coming from the churches
 was always irresistible with him. His

conduct in general left an unfavourable impression on many, that he did not strictly adhere to truth in his words.

From the time of our removal to Hawes, May 17, 8, on account of carrying on the Hosiery business, for the better support of my family, I continued for the space of seventeen years, working with my own hands, and overseeing every branch of the Factory, with much contentment of mind; save the anxiety which losses and disappointments in trade occasioned, till I grew more callous by the frequency of such incidents or more resigned to the misfortunes of life. The most servile parts of the business became familiar, and I was

reconciled to toil and labour, though heretofore
 in life little habituated thereto. The profits in
 general were very small, by reason of a multitude
 of bad debts. I took no more, on an average, out
 of the stock, than half-a-guinea a week, and
 found a deficiency of Fifty pounds when we finally
 closed the accounts. The first years were
 particularly unfortunate; the middle part more
 favourable and encouraging; and the concluding years
 of no value, by reason of the reduction in the
 prices of goods, and other accidents. My brother
 travelled for orders, and I kept the wheels mov-
 ing at home, with all attention and industry.
 Our house had the whole fatigue and trouble,
 and the liberty I had, without any interruption
 from my brother, to visit my religious friends,
 made me the more readily submit to many incon-
 veniences. * * * * *

My father was more and more affectionate, and
 the repeated tokens of his love were very accept-

80
6
able and comfortable. We also received many
honours, particularly from Mr. Babcock of
New York, and Isaac Metcalfe of Hawes, whose
love and friendship ~~whose love~~ and friendships
were steady and durable. Though our circum-
stances were narrow and confined, we knew no
lack; and I hope ate our bread with gladness
and singleness of heart, praising ~~my~~ God.
Though no strangers to the covetous workings
of the human heart after more abundance, we
generally thought our situation the most eligible
in life: we had not ~~the~~ ability to indulge the
appetite, nor to lay up treasures; yet had
bread enough and a little to spare. We were
exempted, as far as situation goes, from the
various temptations of riches on the one hand,
and poverty on the other. We had bread con-
venient for us. * * * * *

Our charity-feasts were always weekly, and well
attended, though our number rarely exceeded a

dozen). I had much pleasure (read comfort) in the services of the day, and was more enlarged in my views of the doctrine of Christ, in my public testimony here than elsewhere. This hath been more particularly the case the last seven or eight years. The word of the Lord hath been sweeter than honey, and more excellent than rubies. And though I saw but little fruit, I was now and then comforted by the death of an individual in the faith and hope of the gospel, who though attendant on the public doctrine, had never been in fellowship; and by the death in some of our old members, joying in God, by whom we have received the attornment. Amidst the many discouragements in my lone situation, and the want of assistance from the brethren in exhortation and prayer, I was preserved from despair. Uneasy reflections on my being separated from the churches, called for much self-jealousy and examination. But the

conclusion ever was, "Let God be true and every
man a liar." I did not leave them; but they
thrust me out, for supporting the characters of
Elders, according to the views I had of the word
of God. ^{then} Stammering expectations of pre-union
now and took place; but are now as distant as
ever. My ideas, on this unpleasing part of
my Narrative, will be more obvious and dis-
tinctly known, when I come to relate the recent
transactions in York.

From the preamble of which I copy the
following paragraphs.

G. H.

The church in London, towards the close of A. D.
1769, made overtures of peace to the church in York,
and owned, in general terms, their evil treatment of
them. But as there appeared no consciousness of
the evil of the principle, from which their conduct
proceeded; nor any acknowledgment of their
wickedness in resisting the evidence laid before them;

and particularly their excluding me out of their com-
sessions because I had not noticed every iota of
Mr. Pike's offence. For these, and such like
reasons, the correspondence broke off abruptly,
and the church in London declared that they
retained their offence against me; because though
Mr. Pike proved the matter I had asserted, the
whole of the evidence which proved him such
to their conviction, was not known, or at least
not mentioned by me



Excerpt from Mr Allen's letter dated 20 April 1775
to Mr Burnard of which the excerpt "The
Saints Reign" formed a part.

"The people at the three Cranes in London,
totally disregard the charity-feasts, - the Inq-
uirites used to practise it once a quarter, - the
Methodists, I am told, generally once a year, Mr
Mills friends once in three or four weeks, and
the Placites once every week. Among those
who agree that such feasts were in practice,
and have apostolic countenance from 11 Peter
11. 13. Jude ver. 12. 1 Cor. xi. Acts 11. 42 &c

the question is, whose practice bears most af-
finity to scripture-precedent? Does it not
appear, that the church at Jerusalem, were,
among other things, engaged daily therein.
For what is said of breaking bread from house
to house, and eating their meat with gladness
and singleness of heart, will not be denied to
have some reference to their friendly enter-

tainments - their feasts of love. And what a sense we put on the word daily, at least, a practice, repeated once in three or four weeks, bears great conformity thereto. Again, if Paul hath any reference at all, which cannot be denied, to the feasts of love, may we not safely infer that they eat their own supper, as frequently as they eat the Lord's supper. Does not the passage suggest the following ideas - Eat your own supper, your feasts of love, at home, or in your own houses, and not in the church assembly; and thereby refresh the bowels of the poor, and satisfy the appetites of the hungry, that when ye come together, in the church-assembly, to eat the Lord's supper, none be tempted through hunger, or otherwise, to behave indecently to their own condemnation." Though I would not confine the feasts of love to the Lord's day, for I find the disciples at Troas breaking bread one with another after midnight; yet I have nothing

to countenance me in the omission on the first day of the week. Though practiced at other times, it seems awkward to start an objection against those who observe it every Lord's day. We have seen attendance on the charity-feasts accompanied with the cross, as is every unfashionable practice; and we are ever ready to listen to any interpretation of scripture which may loose us from the yoke. If we are to be found in the practice frequently, or as often as opportunity offers, what more reasonable opportunity than the Lord's day. The poor are then refreshed by the richer brethren, without any interception of their weekly labour; and it serves to spend the Sabbath agreeably, and to preserve us from finding our own pleasure, doing our own works, or speaking our own words on God's holy day. I urge this, not so much as a reason for the frequency of the usage, as a plain consequence from the objector's own principles.

Relaxation in practice, of any Christian

duty or observance, begets and promotes coolness and indifference, and frequently issues in hurrying the usage in oblivion. This three or four weeks, or more seldom, practice quiet dispirits me.

The humane mind, see Vol. page
 for the remainder of this letter by Mr. Allen
 of date 20 April 1775. and which begins thus
 "Most of the religious people" &c see page of said
 Volume.

On my return from York ^{the} 7th January 1763. I found
 my uncle Michael Metcalf at the point of death.
 His former chain of reasoning about the gospel fail-
 ed him in this needy hour, and he desired to
 me, with more than common attention, while I
 spoke to him of the only reason of hope, revealed in
 the New Testament, through the Resurrection of Christ.
 Soon after I left him, he began to rave, and died before morn-
 ing.

31 March 1766

88

During my absence William Todhunter with-
drew, and walked no more with us. Though he
had no objection to our faith, ^{or} practice or
discipline, or any personal disaffection to any of
us, he was ashamed of the low and ignoble figure
the profession of Christ's name made among us,
and weary of his yoke. "He forsook us, having
loved the present evil world."

See more of this Todhunter in Volume
page

April or May 1764.

Robert Gordon was useful to us in checking our im-
petuosity in some cases, and sparing our diligence
in others

Early in 1764.

At Newby a perverse dispute arose about the church's with-holding honour from R. Birkitt their Elder. Mr Gorel contended, that the fellowship of the saints was for the services of the Lord's house, and their alms for them that needed, - that R. Birkitt had property, and therefore did not need. A party in the church took sides with him. And this was the first appearance of that disaffection, which though smothered for a season, afterwards made a rupture in the church. I contended that R. Birkitt had bore the heat and burden of the day, at the commencement of our fellowship, in receiving and entertaining strangers, &c; and though he was now repaid for his present expenses in this work, he was worthy of honour as their elder, and his narrow circumstances called for it. I could not

see the propriety of his working with his own hands
daily for the supplies of his family, and serving them,
for nothing: Especially as he ought to have oppor-
tunity to search the scripture, that he might be
the better able to feed the church with knowledge
and spiritual judgment. And if one day in
six were allowed him for this purpose, he ought not
to be muzzled; but have hire for this his labour.
Many in the church took part with me in
this matter, and our chief opposition was from
Mr Gorel. He was publicly reprov'd; and
when Robert Gordon visited us, brought to
repentance. And on the receipt of the first pay-
ment of the interest of his annuity this summer,
he cleared off the arrears of the church £5,
and paid R. Parkitt £10 for the land on
which the chapel was built, according to engage-
ment, and consented that R. B. should share
a little of the church's bounty. He also gave
Mary Parkitt £1.16 and my wife £1.7

And this, with my expenses to Liverpool, was the share I had in his bounty. He also gave £5. to the Perth collection, which amount ed among us to £25. / Comp^d AM /

100 read the following after the paragraph and then turn back at page 71.

Mary Armstrong,

This woman's affair was attended with salutary effects in Pirby and elsewhere, re-proving our ignorance, informing our judgments, and regulating the conduct of our young folks. Several came under the discipline, and were taught to keep faith in their courtships: some were refractory, and disowned on the score of unseemly conduct, and unfaithfulness. In short, the law of marriage was better understood, and the words of

92
Paul more faithfully attended to; "It is
good for a man not to touch a woman; but
to avoid fornication, let every man have his own
wife, and every woman her own husband."

114
1767
In the month of March, Mess^{rs} Barnard and
Gordon were at Liverpool, for a few sabbaths, and
settled a little church there, consisting of nine
members. On their return I met them at
London on the 17th to answer some suspicions a-
gainst me, of discourteasing, or not encour-
aging the honour of Elders - of not pushing
discipline with vigour - of false charity, &c
I never knew from what quarter these things
originated; and when I appeared nothing was
laid to my charge, except doubtful doubtful in-
nuendos, which came to nothing. Our confer-
ence issued in cordial affection. I staid a

few days, after their departure, and assisted
 on the 22nd at the ordination of John Hart-
 ley to the elder's office. D Studdard and
 Greenwood were put away from the church
 for disorderly conversation. The church at
 this time were walking in the fear of the Lord
 and the comfort of the Holy Ghost.
 I was much comforted with their company
 and worship.

156

1781.

In this year I placed my son Oswald Allen
 in York. For many months he lived with
 Mr Baldock, and went to school to im-
 prove himself in figures; and at other opt-

94 06

particularities applied himself to peruse the Greek Testament &c by my recommendation. He had been at all times obedient and affectionate to his parents; and not a whit the less so when absent, than when present with us. He was tractable and peaceable in the whole of his conduct; and no child ever gave less cause of pain, and more pleasure and satisfaction, to his parents. His disposition was naturally bashful and timid, his spirits low and flatulent, and most sensibly affected by the slightest misfortune or miscarriage. He was a person ⁱⁿ unmeddling in the affairs of others; swift to hear, and slow to speak; though very capable of judging and speaking with propriety. He was also faithful, and industrious, perhaps to an extreme; and so fearful of offence, that he would almost suffer any thing, rather than complain; sense to his parents, who were always his confidants even

to manhood. Perhaps these traits are dictated by the fondness and partiality of the father. Be it so: Such were my sentiments, and I had the enjoyment of them. Mr. Paddock was his steady friend in every respect. He board-ed him gratis for eight months and supplied him with clothes during his servitude, and never ceased to shew him favour and kindness. I hope Oswald will retain the sense of gratitude for all benefits received.

Afterwards he was bound apprenticeship to Mr. Whaley, who took him without fee in terms of an old voluntary promise of his (Mr. H.) father-in-law. Here he had a laborious, yea a slavish servitude. He was brow-beat and maltreated by an elder apprentice for more than six years. His days were frequently days of sorrow and distress. And this was increased by the shy and distant behaviour

of his Master, who rarely gave him his countenance,
 encouraged his constant and faithful services.

* * * * *

All the comfort I had was, he wanted for nothing - was situated in a moral and orderly family and had the good graces of Mr^{rs} Brooker. Though I made the best excuse I could, for the ability of his Master's conduct, I remonstrated on the treatment my son met with from his fellow-servant, face to face, and afterwards by letter, and in the close a second time, on the excess of business and fatigue, when he was afflicted with dulness of hearing; a complaint which he frequently laboured under.

* * * * *

Conclusion of Mr^{rs} Allen's sentiments on this
 painful subject.

"Surely my son's conduct does not deserve all this
 distance, and this tame permission of daily morti-

- fications. There are however some considerations which serves to sober and quiet my mind.
- 1.st A general view of the Divine providence fixing the bounds of our habitations, &c
 - 2.nd The necessity there is of being in heaviness through manifold temptations for the trial of our faith &c
 - 3.rd The probable issue of the peaceable fruit of righteousness" &c

In 1785.

I was accessory to the placing my nephew Edward Wilson with Mr Becket Mercer, in York. His father had intended fixing ^{him} in Sheffield. I was sorry to think such a fine, sober, steady, and sensible young man, should be thrown into the broad world, without a friend or acquaintance, and more especially without the benefit of a place of worship on the sabbath.

At the end of three years, his Master died, and he became journey man to his successor.

1783-4. not correctly ascertained?

98

06

of late years I have gone twice every year to Patton
in the neighbourhood of Kendal, where there is
at this day a small assembly of brethren (i.e. at
Kendal) among whom John Nuck is leader.

The old members of the church here, as in other
places, are dispersed and scattered abroad.

Many retain their attachment to the churches,
and flatter themselves with a favourable revolu-
tion in their favour; either by the repentance
of Mr Gorel, whose lordship and dominion
had stumbled them; or by his being made mani-
fest to his brethren, and the stumbling block re-
moved by the exercise of the discipline upon him.

Thus they justify themselves in keeping at a
distance from all fellowship in the gospel.

Others have turned back into the world, or con-
nected themselves with Mr Patten. Nothing

but desolation is seen on every side. The present meet-

ing hath many enemies. Discouragements surround them
from every quarter.

When Mr Allen was at school,

During the ensuing vacancy, A. D. 1750 I had the curiosity to go as far as Howarth, to hear Mr George Whitfield, who now for the first time visited Yorkshire, and spent his Whit Sunday there, at the call of Mr Grimshaw, Vicar of the parish, and one of those called "the awakened clergy." Mr Grimshaw travelled among Mr Wesley's societies, preaching generally every day; and occasionally visited Mr Ingham's place. He was a man of much natural levity, which intermixed with all his religious fervency and zeal. He was a diffuse preacher, and successful in awakening much religious concern in the Methodistical line. I was often entertained by him with great cheerfulness and hospitality. He died more than twenty years ago in the possession of his living; which some how or other he reconciled to his conscience. Many

the most sensible and knowing of his people turned
 Baptists, to his great grief, and mortification; -
 and some of them became eminent preachers
 in that line.

On Whitsun-eve I heard Mr Whitfield
 in Howarth church from Isaiah I. 111. 7. deline-
 ate the sufferings of Christ in such strong and
 impassioned terms, as greatly affected me, and in-
 deed the whole congregation. I heard him a-
 gain, twice the next day in the church-yard,
 when he preached to an immense crowd, and
 moved the passions of the multitude. Indeed
 his gift in speaking was popular, calculated to
 fix the attention, and work upon the affect-
 ions, beyond any thing I ever heard. I after-
 wards heard him at Gunt and Gayle; and
 at the latter place was particularly noticed by
 him; so that next morning when I went to
 bid "farewell," they were at prayers, and Mr
 W. praying for me, that I might be preserved

from the evil of the world, and come forth full
 fraught for the work of the ministry; which af-
 fected me very much indeed. Afterwards in
 life heard him frequently, and rather admired
 his popular talent to rouse and to affect, than his
 aptness to teach by opening the scriptures to in-
 struct, inform and edify. He continued mov-
 ing in the itinerant sphere, preaching to vast
 multitudes in Britain and America. He died
 at Newbury in New England about the year 1770.

His doctrine was Calvinistical; and yet he co-in-
 cided with the Arminians in the popular appropri-
 ation and universal offers of grace. His charity
 was truly antinomian: For he was a Presbyterian
 in Scotland, an Episcopalian in England, and
 an Independent in America, in his conformity
 to their different forms of church-government.
 Though he made almost innumerable proselytes,
 he established no church-orders; and consequently
 the people became Baptists, Independents

Methodists. In his person he was slender and delicate, in his constitution weak, and in his diet delicately nice. He travelled in his carriage, with many attendants; and made ^a fine figure in the street.

He was the founder of the orphan-house in Georgia. In London he preached in the tabernacle in upper-moor-fields; which still continues to be occupied by preachers of the like stamp, under the patronage of the Countess of Huntingdon.

December 1749

Visited my friends at Gayle, and heard Mr Thomas Moore preach in my uncle Richard Allen's house. * * * *

My uncle Richard Allen, having been settled in the Excise in Derbyshire, had heard the Methodists and Moravian's preach; and when he came to live upon his estate, which fell to him at the death of his uncle Leonard Allen, he brought their doctrine with him into Wensleydale: and great was their astonishment of the people to hear of justification by faith without the deeds of the law: For gross darkness overspread the people.

Mr Moore was a member of the Moravian church; and though not in direct fellowship with Mr Ingham, was employed by him as an assistant for a few journeys. This was the first itinerant or dissenting preacher I ever heard; save another Moore, a Clergyman, whom I had heard on Scorton-green the preceding Summer.

104 06
Mr Moore, soon after declined preaching, was a
wood-stapler in Leeds, and many years after died
at Beeston-hall in that neighbourhood, and was
buried at Fulneck. Mr Moore's text was,

"He was made sin for us, who knew no sin; that
we might be made the righteousness of God in him."
His soft, affected and affecting method of speaking
of our Saviour's love, in substituting himself in the
room of the guilty, and suffering the shameful
death of the cross; that guilty sinners might
find favour and acceptance with God, through
the imputation of his righteousness, thrilled
through every vein. The tidings were new
and joyful. The doctrines of imputed sin and
imputed righteousness were strange but joyful
things, now first brought to my ears. Though I
had gone to church all my life I never had
heard our fall in Adam, with its consequent
condemnation and defilement; nor our redemption
and recovery in Christ Jesus, set forth in an evan-

gelical light. I had heard and listened to sermons
 on morality; but Christ's suretyship and atonement,
 and the consequent blessedness to every one
 that believeth, was a tale which remained un-
 told. M^{rs} Moore's simple and artless descrip-
 tion of the sufferings of Christ, that those that
 were afar off, might be brought nigh unto God,
 affected me much, and administered consolations
 I had never before been acquainted with.
 Though I had no distant apprehension of the doc-
 trines of grace. I had such a glimpse of those
 precious truths as relieved my mind from the
 sense of guilt, and made me for a season full of
 joy. I had now some imperfect views, for the
 first time, of the reason of hope exhibited in
 the scriptures. My heart clave to the speaker
 in much affection; and I conceived such a pre-
 judice in favour of him and the brethren, as had
 very considerable influence over me in future life.
 But all these impressions in a little time sub-

sided; and though I could never forget the subject-matter, I soon fell back into my former state. On my return to school, I heard no more of the pleasing ditty.

1752

As I had formerly received corrupt notions about a work preparatory to justification; so I now imbibed the popular doctrine of appropriation: and persuaded myself, in a little time, that I was fully warranted to say, "Christ loved me, and gave himself for me." Strongly impressed with the doctrine and conversation which I daily heard, viz: That person at assurance appertained to justifying faith, in a more or less confident degree - and encouraged by the pleasing emotions of joy, which I now experienced in contemplating the humiliation of the

of the Lord Jesus, and his obedience unto death
even the death of the cross; I presumed to draw
the conclusion of my ~~own~~ election in Christ. I
was also taught to attribute to the agency of Satan
every doubt, and diffident suggestion, concerning
my state towards God: little knowing that the sub-
tlety of the serpent is most successful in the cor-
rupting of the mind, by puffing us up in our own
vain conceit, that we may listen to his adulter-
ation of the scriptures, and temptations to unbel-
ief in the divine testimony. By this persuas-
ion I was led to glory in, and solace myself with,
the frames, feelings and impressions of my own
mind; instead of glorying in the finished work
of the Lord Jesus Christ: and my attention was
diverted from the scriptures, to attend to private
whispers, and supposed intimations of the will of
God, whereby I assured my heart, "That Christ
loved me, and gave himself for me." Though for
a season I was much affected with the sufferings of

Christ, and sweetly engaged in meditation on the perfection of his work and sacrifice, I was soon subverted, and drawn aside to glory in my experiences, and the supposed work of grace wrought in me. I was not aware that assurance of hope is only attained, and retained in the work of faith, labour of love and patience of hope, 1 Thess. 1-3.4. Heb. VI - 9, 10, 11. 11 Peter 1. 5 to 13. 1 John,

throughout. Nor had I any conception at this time that the word Faith, in the holy scriptures, signified either, "the truth as it is in Jesus," or "the belief of the truth." The confession that Jesus was the Christ, the son of the living God - or "that the Father was well pleased in his beloved son," was overlooked by us as too low and simple to entitle him that confessed it, to be a disciple of the Lord Jesus. This blindness and ignorance of the scriptures laid the foundation of that vain confidence and wild enthusiasm which reigned amongst us.

Now resolved no more to return to Cambridge. I told my father my design, and he was in no wise inclined to put any restraint upon me. I proposed to go and study Physic at Edinburgh, whereby I should have the advantage of the terms I had already kept in Cambridge. — But this was also over-ruled.

Under this view of things, and the very serious concern about eternal life, which possessed my mind, the world and all its allurements appeared as dross in my esteem. I knew no reluctancy in being accounted base for Christ's sake. The reading and preaching of the word were comfortable and refreshing. My affections were warmed towards the slain Lamb; and I thought it behoved me to redeem the time, and devote myself to his service. When this fervor abated, and I became conscious of the evil of my imaginations, and the corrupt workings of a sinful heart, my confidence of

my personal interest in Christ abated, and I
reel'd to and fro like a drunken man. I began
to suspect my former joys. I was discouraged,
when sin revived: For I had imagined that
entire sanctification followed believing.

Mr Ingham came to Bayle at this juncture, and
I told him my complaints. He told me, that
flesh and spirit struggled in them that believ-
ed, like the twins in the womb of Rebecca; -
and that sanctification was not perfect in the
saints in this life." I was pleased and comfort-
ed by his ministry; but sorely perplexed by his
conversation: He asked me, "If I had had
a manifestation of Christ crucified, when set
at liberty." I understood him literally, and
devoutly pray'd for such a vision. Though this
struggled with to many fancies, I could never com-
pass the desired object; and satisfied myself
at least that perhaps such a favour might
be vouchsafed to some favourite souls. Upon the

whole I lived a life of much unsteadiness, wavering as a reed, and fluctuating as the frames of my mind fluctuated, or my animal economy was animated: and all because I lived not by the faith of the son of God, or the record of the Father's good pleasure in him; but by the imagined internal evidences of my sonship and adoption. At times my fears were buried in the contemplation of divine love, and my soul much attracted in love to our Saviour, from the views of his death and passion. At other times I was in much distress from the workings of sin in my members, and full of awful apprehensions. Instead of considering sanctification as altogether proceeding from the faith dwelling in us, and whereby alone we are consecrated to the service of God, in opposition to the flesh; I thought it was some implanted seed, or principle distinct from the faith, and that the old man, and his deeds, would moulder away, like the stump

of a tree in the ground. At times I flattered myself I was advancing in sanctification; and at other times I found a sad reverse. Being thus corrupted in my mind I experienced strange ebbs and flows. I did not then perceive that I was struggling to establish my own righteousness, and did not submit to the revealed righteousness of faith. Certainly my eye was not single towards the only reason of hope, Christ crucified. Not his work alone, but inward graces and feelings, constituted the foundation of my joy and rejoicing.

Comp. M.

In the latter end of October 1752 I went with G. Patten to Kirk-by-Stewen. He entreated me next morning to give an exhortation to the people. I attempted to say a few words from Rom. VIII, but was so confounded and abashed, that I

thought I would never again attempt the
like. Soon after I was at Burterset, convers-
sing with a few about the things of God, and
I was prompted to say a few words from Gal.
3. 1. which I did with more satisfaction to my-
self than before.

On the 14th November I set off on foot to visit
my distant friends; and here my pilgrimage ^{as an}
itinerant preacher commenced. I spent a
week at Newby-cote, and had Mr C.
Patty for my companion. From thence I
went to see Mr W. Patty in Pendleferest,
Lancashire, and so forward to Pudsey, Leeds
and Aberforth. Here I staid with Mr
Ingham many days; and here our intimacy
commenced. In my return I attended the
general meeting at Whaitey-lane. In all
these places I had spoke a little in the meet-
ings; but had no fixed determination till my
return to Gayle 4 January 1753.

A meeting was noticed for the evening. I was
timorous and much dismayed at the thought
of preaching before my parents, friends and country-
men. My knees trembled, and smote one against
the other, being scarcely able to support my body.
I blushed before the audience, and began with
much flutter and discomposure. The tremor
soon ceased - my tongue was loosed, - the scrip-
tures were opened to my view, and I spoke
with freedom and distinctness of the salvation
which God had prepared. I preached again
twice the following sabbath; several were im-
pressed with the doctrine, and a considerable
alarm ^{and} awakening to the concerns of eternal life,
took place. I continued near three months
in the neighbourhood, preaching frequently,
and conversing about the kingdom of God.
Many were drawn to listen to my testimony,
and I began to persuade myself of the
validity of my call. I had no conception

of the qualifications required in a bishop or
 elder of Jesus Christ, according to the direct-
 ions of Paul to Timothy and Titus. The
 requisites I judged necessary for the work, were
 1st A minister of Christ must be a converted
 man. 2nd He must have a call from heaven,
 by some private whisper or intimation of the
 divine will. 3rd He must have gifts suitable
 to the work to which he is called. 4th He must
 be an example to the flock in all holy conver-
 sation, and 5th he must be actuated by a
 right motive. - 6th His labours will be crown-
 ed with success in turning sinners to the Lord.

Such were the qualifications, I laid down;
 and by which I was to evince to my own consci-
 ence my call to the ministry. My conscience
 bore me witness I had no sinister views.
 The cross was before me, and my reward only
 with the Lord. I looked for seals of my
 ministry, and thought I saw them.

I thought I might with some degree of confidence,
touching my conversation, "Follow me, as
I follow Christ." - My gifts I know were of the
infantile kind; but perhaps useful to feed the
Lamb in Christ's fold - I could not with satis-
faction evince my call by any revelation from
heaven; but grew in confidence from the conse-
quences. - My conversion I barely called in
question. - Thus I became persuaded to
proceed. Thus I encouraged myself in the work.
From the beginning I made it a sacred point
in my labours, to use plain and unaffected words.
Affectation in matter or manner always ap-
peared odious to me. To be understood was
my great aim.

1761

March the 1st and 2nd I was wonderfully
 overpowered with reflections on ^{an} incarnate
 words. God in our nature was the object
 present to the eyes of my mind; which bathed
 my eyes with tears for some days successively
 at Kirby-Stiven I was told by Thomas Jay-
 los, that I deified the humanity of Christ.

This heaven infected John Harrison, Chris-
 Richardson &c and they set up an opposition
 against the divinity of the Son of God, which
 they managed with much subtlety and address.

The storm seemed to threaten the disolut-
 ion of the church at Kirby. And though
 they recanted, and confessed their wickedness,
 and kept their standing among us; the issue
 hath fully proved their recantations to be feign-
 ed, or at least partial. For they afterwards
 embraced opinions which clouded the glory of the
 person of the Son of God.

This was prior to the authors connection with Mr. ...

Reverend Corel was a person of good natural parts, a considerable proficient in scripture-knowledge, and possessed of a tolerable share of aptness to teach: But his method was tedious and wearisome, and his discourses prolix. He always appeared to use a multitude of words, where a few were needed; and to endeavour to excite the attention of the hearer, by a tedious prologue; as if he had something new to communicate, or knowledge peculiar to himself. But expectation was disappointed. In his behaviour and conversation he was rather whining and hypocritical. In church-government he was an Advocate for monarchical rule. He openly avowed the apostleship of Mr Ingham; and was a most fawning sycophant in that respect. He never attained to popularity with the people. He afterwards joined the Sandemanians, and obtained the favour and countenance of distant churches. While he flattered some, he reigned tyranni-

cally over others, and was the source of much misery and confusion. He was accessory to the scattering abroad of many churches and persons. He continued an elder at Wrenningbank, after the dissolution of the church at Newby where he was a colleague with R. Birkit for many years. I wish the harm he hath done to others, may not be laid to his charge.

1760

At our General meeting at Thimroates this summer I preached to many people in the burying yard, on our Saviour's last words, "It is finished," with much energy and perspicuity. This was one of the first efforts of my mind to open, explain and enforce the enlargement of my views on the subject. 1st That all the promises and prophecies were fulfilled in him. 2nd That he

had fulfilled all righteousness. 3rd And finished
 on the earth the work which the Father had
 given him to do. 4th And consequently that the
 Father was well-pleased in his son, and accepteth
 us in the beloved to the praise of the glory of his
 grace. 5th And that there was no other charact-
 er in which the Father rests pleased. Such
 was the nature of his finished work, that Linn's
 warfare was accomplished, her iniquity was par-
 doned, and remembered no more. Peace was
 made by the blood of his cross; and without any
 exception, limitation or condition, he that believes
 is saved: For nothing could be added, to that
 which is perfect. (See Psalm xxxiv. 8. G. H. c.)

As I was now ashamed of describing a work
 preparatory to conversion, I chiefly dwelt in my
 public discourses, on God's manifestation in
the flesh, and laying down his life for us,
 Being much affected with these discourses of
 divine love, I was led to insist very much on

the happiness of communion with our Saviour in his sufferings and death. I carried the point to a very high pitch, bordering on uninterrupted happiness in the flesh, in the meditation and enjoyment of divine love manifested in an incarnate Jehovah. My attention, by tasting the streams, was diverted from the fountain; and I frequently solaced myself in my enjoyments and peculiar insight into the great mystery of godliness. Foolish and vain is the heart of man - artful and bewitching are the snares of the devil, to seduce and to destroy, by turning us aside to vain glorying: and all glorying is vain, save glorying in the worth and worthiness of the slain Lamb, under the consciousness of our guilty character before God.

In the course of this summer Mr. Romeine from London made us a visit. I heard him preach in ^{my} Hippase-church. Mr. Ingham accompanied him to Hartlepool; and Ignatius Ingham,

122 0

and I visited Mr^r Crooke of Hunslet, Mr^r Holmes
of Smithhouse, Mrs Medhurst of Tiffase,
Seaton-hall &c. After I had made a tour into
Lincolnshire, as far as Painsborough, I went to bathe
at Purlington, and ^{got} a little acquaintance with Mr^r
Wilbraham, Baptist-minister, who put the cor-
responding Letters between Pike and Sandeman
into my hands. Here I transcribed my Me-
mairs for the Press, but was happily prevented
publishing them, by sending the Manuscript to
be perused and revised by my friends; where by the
time was prolonged, till I was, as I hope, more
perfectly taught the right way of the Lord.

Mr^r Wilbraham had begun to adopt Pa-
leman's creed, and was afterwards in connection
with the churches, till cut off by Mr^r Gorel.
He was a blind man, and got his bread by
teaching school at Mallifay after his expulsion.

Turn over,

Chapter XV of Mr. Allen's Memoir

In March 1784, William Hingworth should have met me in York. Instead of meeting me, he wrote to me as follows,

Very dear Brother

You will see by the subsequent part of this letter, and still more particularly by the Bearer, the reason of my not coming to York at this time. I have had frequent uneasiness in my ^{own} mind, respecting my bearing office in the church, as an Elder; often thinking that I did not answer the character laid down by the Holy Ghost, particularly "Not soon angry" - "Apt to teach" - "Having faithful children" &c. And happening some time ago to have some uneasiness in my family, occasioned by my eldest son leaving me; my wife and family taking part with him, and opposing me in the measures which I took,

124 3 0
exposed me to temptation, more than I was
able to bear with patience, and I exposed
myself to the world, - to the reproach of my
profession and the wounding of my friends.
I told the brethren my determination to give
up my office.

Yours affectionately,
Wm. Ellingworth

An example for instance.

On a sabbath morning the uneasiness in the
family was renewed, and mutual provoca-
tions given to an unwarrantable degree.
The family took part with the son against
the father. And the father was so much dis-
composed, and thrown into such a melancholy
mood, that instead of going to the meeting, he
left the house abruptly, without victuals, and
without putting on his better apparel, and
walked about the country all the day alone,

not returning to his own house, till it was dark in the evening. The family became alarmed, and made search for him in vain. Their fears suggested every melancholy reflection. The neighbourhood also was in some measure alarmed. After his return the brethren spoke comfortably to him; but his spirits were depressed and (his situation) pressed deeply on his mind. I also went over from York on purpose, to see and converse with him; and we were reconciled to him as a brother; but his mind was fixed about the resignation of his Office. And we were the more easily reconciled to this very disagreeable event, by his own relation, and the relation of others, - of facts which fully satisfied us, that he had long been in the habit of not visiting his children and his own house well."

Continuation of the Chapter.

126 10

In August following, it was moved at a Meeting, appointed for the purpose, at the desire of individuals, whether or no any means could be made use of, on our part, to effect a cordial reconciliation with the churches. This originated with William Whaley, who during his residence in Edinburgh, had been familiarly treated by the members of the church, and conceived a predilection in their favour. He had long been sowing the seed in secret, which at last brought forth the desired fruit. But in doing this, his conduct was not regulated by the scripture rule, He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God. John III. 21. He used much disguise, making agents of other persons:

* Note by G.H. 25 June 1850. See Proverbs. xxx. 9 &c.

and never once opened (stated, F. H.) to me
 his dissatisfaction, nor uttered one word for
 my conviction. Disguised friendship and
 secret intrigue ran through the whole pro-
 ceeding. The motion, above named, was
 ripened at this time by two contingencies
 1st. The secession of William Ellingworth
 from the Elders' office, deprived the church
 in North of the usual privilege of a pres-
 bytery three or four times in the year, which
 created much uneasiness. And 2nd James
 Gannon in his travels in business had visit-
 ed several of the churches, and ardently
 preached up their character and discipline,
 and the necessity of uniformity with them
 in all things, which made strong impres-
 sions on Mr and Mrs Elwick and co-inci-
 cided with Mr Whaley's projects and
 aims. Gannon was a secondary and bust-
 ling instrument in bringing about the revolu-

tion in York. He was a zealous advocate
for church-power and authority. He pleaded
1280
strenuously against all self-righteousness, and
in behalf of liberty in Christ as he termed it.
From the humble sphere of a Journeyman,
he commenced a fine gentleman, devouring the
substance of others. Mr. Elwick lost
some hundreds (of Pounds, £. H.) by him, and
his connections in trade; and other individu-
als in the church did not escape. This
man was neither possessed of the fear of
the Lord nor the principles of common
honesty: yet he had great credit in the
churches for his zeal, till the very time of
his elopement from York, a few days before
Mr. Gorrel &c. arrived. While he pre-
tended to take heed of the leaven of the
Pharisees, he became a rank Antinomian
in practice.

When the ^{above} motion was made, I ob-

somed, "that though my separation from the churches was the greatest affliction I had had in life hitherto, and though it would be my greatest happiness to see a cordial and conscientious reconciliation take place. I had no plan to give &c. But every individual was certainly at liberty to pursue such steps, as their conscience and judgment dictated." In consequence Mr Elwick, (I suppose with the connivance, and at the instance of Mr Whaley) wrote to Mr Juniper at Nottingham and transmitted me a copy of his letter to which I replied.

and

See farther on at page 164 for Mr Elwick's letter to Mr Juniper, dated 6 Oct^r 1784 and Mr Allen's reply — " — " — " — " — " at page 167.

whatever reply was made to Elrick; along with that reply came the copy of a long letter from Mr. Prentice to John Harrison wrote 12 years ago on the subject of our separation from the churches, which threw the whole church into confusion, ^{see below} and the rest of the members were afloat and only waited my presence to avow their dissatisfaction. At Christmas I took with me a copy of my answer to Mr. Prentice's letter which I had wrote at the request of the church, and which they had entirely forgot.

By this letter, and the various considerations (read conversations) we had on the subject, such as remained professed themselves satisfied; and that I had been injuriously used for contending for the scripture-character of Elders.

Mr and Mrs Elwick instantly withdrew and the rest - see above

and had not made the first infraction in the
 law of love. While I was at York, a
 variety of questions were proposed, and answered
 as I was able, the substance of which I
 committed to writing, after my return, and
 communicated by letter to Mr Baldock
 for the consideration of the Brethren, and
 which I here insert, (that is in his Memoir
 &c) as fully expressive of my views at that
 juncture.

To Mr Baldock

Hawes

Very dear Brother

Feb 9 1785

After our parting at Green Ham-
 merton, I was closely engaged in reflecting
 on the several queries proposed to me at
 York, and the substance of the answers re-
 turned. At Bedale I committed my re-
 flections to writing, which I have since
 reviewed, and now communicate to you, that
 you may fully understand all my views

relative to the present debate.

132

I was asked, "whether I considered the Sandemanian churches" from which I had been separated, "as churches of Christ." I answered in the affirmation, and subjoined my reasons. For many years I have been induced to believe, the going forth of the virgins to meet the Bridegroom, Matt. XXV. 1 &c corresponded with the times of the end, when Daniel's sealed book should be understood. Dan. XII. 9. 10. The sanctuary began to be cleansed. Dan. VIII. 13. 14. Rev. XI. 2. and the heavenly nature of the Kingdom of Christ, brought to view, in the renewal of the apostolic faith and order; whereby, as one means, the kingdom of the Beast should be filled with darkness. Rev. XVII. 10. 11. In which also the growing infidelity of the age abundantly contributed. I have also thought this period corresponded with the state of the church in Philadelphia. Rev. III. 7. &c in

which the churches, by the opening of scriptures
 prophecies, in concurrence with the corresponding
 events in the history of mankind, are warned of
 Christ's second coming drawing nigh: This is
 the message to the church at Philadelphia
 "Behold, I come quickly." And the virgins,
 in consequence of the alarm, take their lamps
 and go forth to meet the Bridegroom.

All this I have thought hath had its
 accomplishment, in some measure, in Mr. John
 Glas, and the churches first began to be gathered
 by the doctrine he taught, more than 50 years
 ago; whose doctrine I cordial approve as conson-
 ant with the faith once delivered to the
 saints. The true and heavenly nature of
 Christ's kingdom clouded and obscured from
 (for 936) ages, was brought again to view
 in his Testimony of the King of Martyrs
 and the sanctuary, which had been trod-
 den under foot of the nations, began to be clear.

sed in the revival of the comely order of the first churches of the saints.

I have also farther thought, that the slumbering of the virgins corresponded with the declensions of the Philadelphian state, issuing in the lukewarmness and vain-confidence of the Laodiceans. I find the slumbering virgins awakened and alarmed by a cry at midnight, "Behold the Bridegroom cometh". To the Laodiceans I hear it said, "Behold I stand at the door". From these premisses, you may readily see, how I am led to account of my former friends, and the present state of the profession of Christ's name on the earth, from which I have not the vanity to think myself an exception. The sum of the whole is, "Iniquity abounds, and the love of many shall wax cold". We cannot never the less but hope, for the present, that God will be rebuking

and chastening such as he loves. Rev. 22:19.
 but this will, in my view, affect individuals
 more than the body of the churches, till the
 period arrives for the wise virgins to arise,
 and trim their lamps for the wedding.
 happy, therefore, are all those who being chast-
ened of the Lord, are "zealous and repent."

For it is awful to reflect that in the days
 of this declension and lukewarmness, - the
 churches will be found in a state of the greatest
 security and self-confidence; dreaming that their
 state was never more perfect, though at the
 same time they are reprov'd, and threatened
 by "the faithful and true witness," to be un-
 church'd. "Thou art rich & know-
est not that thou art poor" &c. "I will spue
thee out of my mouth, unless thou repent."
 Yea, during this period, the servants of
 the Lord's household, will be found beating
 one another, and eating and drinking with

the drunken. Matt. xxiv. 49 &c.

136 0

The very case in debate affords some striking instances of the truth of these predictions, viz. servants in the Lord's house making gain of godliness, and living in self-indulgence. We have seen persons excommunicated from the churches, for no other reasons, than their remonstrances against the self-indulgence and spiritual merchandize of the Elders, or for strenuously maintaining that a Bishop must be temperate, not given to wine, not greedy of filthy lucre; but an example to the flock. &c.

You see never the less from the scriptures, above referred to, that Christ doth not instantly unchurch his people; but allows space for Repentance: his patience and forbearance do not end till the midnight cry. During this season of patience, the churches, as above noticed, will be found

to have the highest conceit of the purity of
 their church-states, though general defection
 prevails, and the Lord's servants be
 found servicing themselves, and living in the
 breach of charity towards their fellows.
 And if the eyes of individuals be open to
 see and avoid some of these things, let them
 beware lest they also be ensnared in as great
 or greater evils: For Satan's snares are
 manifold, and our only refuge is in God,
 He is our habitation and defence. "O Lord,
 impress thy fear! Cause thy face to shine,
 and lead us in the way of peace." 1st

It would ill become the profession above
 stated, to vaunt, or behave ourselves unseemly
 to triumph over, or rail against those whom
 we have professed to love for the Truth's sake:
 more especially when we reflect on our mourn-
 ful and solitary condition. Though God
 visits with his scourge the transgressions of

138 50
his people; yea though he sent his ancient Israel into captivity at Babylon for their iniquity and sin, he would not suffer the neighbouring nations, - Ammonites, Moabites, Edomites &c to say, Aha, without punishing their insolence, and executing vengeance on them as his and his people's enemies. See Joshua 7 21.
Yet instead of listless despondency and dismay in our low and imperfect state, we ought rather to give thanks, that we are not altogether as sheep scattered on the mountains, but permitted hitherto jointly to call Jesus Lord. It is a comfort, on the return of the sabbath, to find ourselves in the enjoyment of the privilege of calling to our remembrance the resurrection of the Lord Jesus, and the great approaching sabbath, - the gathering to Shiloh at his coming. We do well to stir up one another patiently to wait for his second appearing; and to take heed, that

we bind not up our talent in the napkin, like
 the unprofitable servant. 2nd We are daily
 pursued with anathemas, as guilty of a
 breach of the christian unity; and individ-
 uals call upon us to explain ourselves on this
 article. The plea for christian unity, in a
 visible catholic body, hath been much urged,
 and as much perverted in our hearing. We
 know that Christ's disciples are every where
 one in the faith and hope of the gospel,
 For there is one faith and one body. Eph.
 IV. 1 &c. The new-covenant in Christ's blood
 is their only bond of peace. In this their
 unity centres. Every other bond of union
 is not of divine but human origin. This
 christian unity was perfect for a season in
 the church at Jerusalem, according to the
 words of the prophet, Jeremiah xxxii. v. 39.
 and the prayer of our Lord, John xvii. 21.
 Acts iv. 32. and it may be warrantably

affirmed, that every infraction of christian uni-
 ty, as it weakens the evidence of Christ's miss-
 ion to this world; so it bespeaks the carnality
 of his professing disciples, as in the case of
 the divisions in the church at Corinth. I. Cor.
 11. 3. On those therefore this charge of car-
 nality in the present case, must capitally rest,
 who sin against the truth by offending and
casting their brethren out of the church with-
out cause; though no doubt there wanteth
 not sin in all the parties concerned. They
 make a breach in the christian unity, who
 corrupt, or deviate from the faith and hope of
 the gospel; or make terms of communion which
 Christ never made. When questions, merely
 problematical, (for instance such as the refus-
 al of admitting any person, after a second ex-
 communication, into the fellowship of the church-
 as) are admitted as terms of christian fellow-
 ship, we see another bond of union adopted,

besides the new-covenant in Christ, and in consequence thereof, the conscience is subjugated to another Lawgiver, besides him who hath power to save and to destroy. We have no conception of opposing Christ and his church, except by opposing the truth. The importance of the church, and all the reverence which is her due is solely derived from the truth.

To influence Timothy to a becoming conversation in the church of the living God, Paul reminds him that the church is the pillar and ground of the truth. Let those therefore who reproach us as opposing the churches, as the phrase is, shew us wherein we have corrupted or departed from the faith of Christ; and the hope of his second coming, or to have been found making laws, where Christ hath made none, or diminishing from the laws which Christ hath given to the churches.

When our Lord checked the spirit of insolence
and persecution in his apostles. Matt. xx. 34 &c
he bids them take care of offending his little
ones by any act of cruelty and oppression.
And the evidence of discipleship is not made
by him to consist in following this or that
people in their uniformity; but in hearing
Christ's voice - keeping his sayings - confess-
ing his name, not speaking lightly of the Son
of Man &c. He that is not against us is on
our part, and they are against him, who speak
lightly of him, that is, of his person, office and
grace. The touchstone to try the spirits by,
is the confessions they make of the Son of
God. I. John IV. 1. &c. The characters which
distinguish the chaste from the unchaste wo-
man mentioned in the book of the Re-
velation of John, are the following, hav-
ing the faith of Jesus, - keeping the com-
mandments of God, and being exercised

with the patience of the saints. To convict men of heresy and antichristianism, because they follow not us in our uniformity, proceeds from a ^{that} savour of spirit of insolence and persecution, which Christ checked in his disciples, and at the same time prescribed another mode determining discipleship. To be sure, it is the shortest method, and a method countenanced by the sanction of many ages, to prove a man a heretic, because he followeth not us; but the method determined by the Holy Ghost is speaking lightly of the Son of Man, denying the faith of Jesus and trampling beneath our feet the commandments of God. All the influence therefore Christian elders and teachers ought to have over the consciences of the disciples, (in this and every other respect) ^{*} is derived from the Truth,

* These six words were added by another hand. G.H.

144 50
the testimony of God, which they enforce.
All other influence tends to the lordship of
the Pontifex - the exaltation of the character
of individuals - the bondage of the body and
to constitute (make, in the original) a church of
hypocrites - a church trembling at a human
voice). Under this strange influence men
may be led to account church fellowship
salvation - to make their church connections,
their righteousness - to stand in awe of the
displeasure of men more than of God - to
study with more anxiety to keep fair with
their connections than to have a good con-
science towards God. The centre of unity
in the church of Rome was the acknow-
ledgment of the Pope, as universal Bishop -
in the kirk of Scotland the subscription
of the solemn league and covenant - in
most dissenting congregations, conformity to
their particular modes of worship and

church government, or the honour, character &
 of their respective pastors and teachers. But
 Christ's bond of union, among his chosen,
 is the new covenant in his blood. In this,
 his people are one, in spite of all their di-
 visions in other respects, proceeding from
 their carnality - pride of character, - gifts
 knowledges, &c. Terms of communion, not
 authenticated by scripture testimony, and
 causes of expulsion not warranted thereby,
 form a bond of union of human institution.
 No man, nor body of men, have any au-
 thority to receive or cast out of the church,
 whom the Lord hath not described in
 his word for that end and purpose.

We have been cut off wrong-fully, - for no
 other reason than pleading in behalf of the
 self-denial of the Elders character, prostituted
 and profaned in the instance of Mr
 Pike. And we do not consider the quarrel

as terminating in the character of an individual; but involving in it the most serious consequences. After being driven out as Pharisees, for attempting the support of such a plea, we were pursued with much bitterness and reproach, and excluded all access to remonstrate and return, unless we could dissemble what we believed to be the truth of God. The hue and cry was proclaimed from every quarter. Our remonstrances could not be heard; they were "the language of excommunicates" — "the breath of malice" — "the plea of Pharisees." At our first exclusion we were mournful and solitary. Some of us never passed through such a scene of sorrow and affliction. But we could not persuade ourselves to dissemble the truth, nor our duty to consort together, to keep the sabbath of the Lord, our maxim was, "Let God be true, and every man a liar." The act of another could not justify

us in standing idle all the day. We could
 not be persuaded to hear Christ's voice ^{only}
 through the medium of the churches, because
 a greater than the churches was here. We
 thought it behoved us to hear and to be
 guided by the scriptures, immediately ad-
 dressing our consciences. This we were
 told, was opposing heaven itself, - wor-
 shipping God with our backs towards the
 Temple. Ezek. viii. 16. Croaking like the
 frogs. Rev. xxi. 13. 14. And by this
 seditious crew, many in these parts are kept
 from all sabbath assemblies. With the
 churches they cannot have Fellowship, by
 reason of what they have seen and known,
 reigning and prevailing amongst them, or
 rather in the conduct of an individual who
 directs all their concerns. Elsewhere they
 dare not assemble, for say they, "The
unity of Christ's church is visible and catholic."

The spirit reigning in the churches is like the spirit of Joshua wishing Moses to silence Eldad and Medad from prophesying. Numbers xi. 27, 28, 29 or the spirit of the apostles forbidding them that followed not with them. This spirit is discountenanced by Moses, and the Lord Jesus, though taken under the patronage of churchmen in all ages. On this head, I have been gravely told, "However just your plea at first, you sinned in suspecting the fidelity of the London church; for though the churches may err, and confess their error, individuals may not harbour such thoughts of her ways." In support of such assertions, it was alledged, "He that heareth us is of God." & vainly applying the words of the apostles to every thing of their own devising. To dispute the peccitude of their conduct, more especially in matters of

excommunication, was accounted a heave^{some} ^{some} what indistinct ^{some} daring-sin. 2^d Thus all right of private judgment is taken away, and people led to as much dependence on their Elders, as the members of the church of Rome on their priests; yea, to tremble at their frown as men did of old at the thunder of the Vatican.

Christ's promise to the apostles concerning binding and loosing, hath been adduced in confirmation of such high-church principles. But it must be remembered, that promise ever keeps pace with their words, and is only applicable to the discipline exercised in conformity to their precept or precedent, discipline in all other cases, is null and void, and of no force.

3rd Mrs Chwick supposes the Lordship and licentiousness of the churches, of which we were joint-witnesses, and through which

also we jointly suffered, originated with
Mr Barnard, and expired with his ex-
pulsion. It would be highly acceptable to
be furnished with satisfactory evidence of
the truth of this position. It would great-
ly revive our predilection for the churches.
But we know the levity, - the light minded
and licentious spirit, once prevalent in
the churches, did not originate with Mr
Barnard; but was transplanted from the
other side of the River Tweed. It was
not the product of the frantic sallies of an
individual, but proceeded from an avowed
principal, that it behoved them to mor-
tify the Pharisee in themselves and others,
and not to distinguish themselves from the
world, save in the matters of divine worship,
or in their faith and love. Hence proceed-
ed the freedoms they took among themselves,
and with the world at large in the sports

and amusements of the age. Hence
 the lascivious practice of blind man's
 buff in a mixed company of men and women
 &c. In some places this use of their Christ-
 ian liberty, as they termed it, issued in shame-
 ful lewdness; and in all places attracted
 sufficiently the attention of the world.
 Now, though we are no Advocates for re-
 ligious affectation, or the grimace of the
 Pharisee, we cannot vindicate, but most
 highly blame the excesses we have known.
 In shunning, or seeking to shun one extreme,
 the churches ran into another. And un-
 der the plea of rejecting the traditions of
 men, and trampling under foot the self made
 rules of holiness of their religious neighbours,
much conformity to this world, in its vain lusts,
took place. As the gospel equally mili-
 tates against the love of our own righteous-
ness, and the love of the present world in

all its lusts; so it ought to be our concern, nei-
 ther to add nor diminish, lest we incur the
 threatened curse. We must not seek to
 make the scandal of the Cross to cease, in
 either respect, lest our profession profit us not
 at all. If we are called to shun foolish
 jesting &c. lest it prove an incentive to
 our lusts, much more are we to fly from
 every practice and connection whose ultimate
 end is to enflame and gratify unlawful love.
 The lordship of Barnard, we own, was
 severely felt by many; and the measure he
 measured to others, was measured to him
 again: and now he sees and feels the horrid
 injustice of it. (That is of his own bad conduct.
 P. 76.) How far that spirit hath been
 adopted or discarded in distant churches,
 we have had little access to know; But if
 we may judge by the sample we have seen
 in this country, that lordly spirit still sub-

sists in all its pristine vigour. It is rather
irksome, and may appear invidious to some
individuals in general cases. But in this
particular case, we judge it not injurious to
say, that the same spirit which Mr Bar-
nard possessed, rests amply on Mr Gorvil,
to the unutterable grief and distress of indi-
viduals giving better practical proof of their
knowledge and love of the truth, than their
prosecutor. He hath run down more than
a dozen of elders; and scattered, through rest-
less pride and ambition, Christ's sheep in a
dark and cloudy day; merely because he
hath obtained the countenance of distant churches, and shut up all access to their ears.
An impartial hearing of the charges against
Mr Gorvil might issue in the general good.
For we are ready to hope he hath deceived, and
continues to deceive the distant churches; and
that they know little of his acts of injustice, and

oppression, pushing with horn and hoof -
 ferreting out offences, exaggerating them when
 found, - watching for iniquity - making men
 offenders for a word, - congratulating himself
 and his fellows, as being within the pale
 of the church, - and triumphing over all
 he hath scattered as apostates &c. The
 slightest hint of impeaching his character
 hath been treated as the most glaring dis-
 affection to the gospel, and a leading object
 of his boasted discipline.

We have seen a pretended zeal for the dis-
 cipline of the Lord's house, made use of
 as an engine of law-less power, binding
 the consciences of the professors to the au-
 thority of the church, aside from the author-
 ity of Christ. That stretch of law-less
 power, which broke us off from the churches,
 hath been as flagrantly renewed in other
 instances. We have seen human authority

superseding the authority of God, - the fear
 of man taking place of the fear of God, in
 subjecting one church to the jurisdiction of the
 elders of another, or a number of churches
 to the control of certain individuals; or the
 members of a single church to the ipse dixit
 of a ruling elder. In one word, we complain
 that congregational-church principles have
 very visibly given way in practice to those of
 Presbytery and Episcopacy: and we consider our
 own particular cases as so many little branches
 shoot out from that baneful Root.

4th In the re-perusal of Mr Bentice's
 letter to John Harrison, I am sorry to think
 he should in any shape appear an Advocate
 for Mr Pike's blame worthy conduct. He
 pleads the insufficiency of all the facts
 produced to sustain the offence. Nay, he
 goes farther, and charges the supporting the
 offence with prejudice, pride, malice, & illi-

ness of the spirit &c. To what may we attribute
 this language, but an aversion to the self-
 denied character of the Christian elders. And
 unless that self-denial be reduced to practice
 by the Elders, so as to be exemplary to the
 flock, all our boast of the purity of the discip-
 line serves the vilest purpose. Defection
 in the Elders, manifested by their love of
filthy lucre, and minding earthly things,
 under pretence of receiving honour as Elders
 of Christ, was a notable means of intro-
 ducing the first apostasy from the faith.
And the cleansing of the Lord's house, must
 commence and keep pace with the purification
 of the Elders: With them also commences
 all the defilements of the church, which grad-
 ually spread and infect the whole. Elders
 should be ensamples to the flock: otherwise
 the most specious profession, - the most fervent
 zeal avail not. - The tree is known by its

fruits": For even such zeal will terminate in binding burdens for others, which we will not so much as touch ourselves. However, this is certain, "if we save our lives here, we shall lose them hereafter." But, if regardless of our own honour, wealth and ease, we lose our lives in this world, for the gospel's sake, we shall find them eternally.

You see, Sir, no length of time, no afflict-
ing circumstances, - no threatenings, - no car-
esses, have made any change in my sentiments
respecting the original cause of my quarrel
with the churches: because I steadily be-
lieve the scriptures support me in that con-
troversy. And it is a controversy, not about
words to no profit; but about a matter of the
first moment to the welfare of Zion, - even
the purification of all those who bear the
vessels of the Lord. And the nature of
the controversy is not changed by my in-

families in its defence, which have been many
and very humbling. Nor can my troubles con-
nected therewith add any thing to its weight.
We say, as at the beginning, "Let God
be true, and every man a liar."

Yours affectionately
(signed) James Allen.

This letter was received by the brethren at
York with much apparent real (read satisfact-
ion.) The very affectionate and sympathis-
ing part which my son took with me in my
troubles, and the joy he manifested at the
apparent healing of the wound in our fel-
lowship, made me anticipate the joy of the
tidings of his admission into the church.

On 28th Feb^r 1785 I had a letter from Mr
Baldock wherein he said, "You have been often
pained with bad news from many quarters,"
but I will acquaint you with tidings which

will give you great pleasure. Yesterday, your son made a confession of the faith of the Son of God to the church, with so much simplicity and good understanding, and with such soundness of speech, as much rejoiced all who heard him. I asked him several questions, which he answered with great satisfaction and was received joyfully." I had more joy over his reception, than over tidings of his high advancement in the world. I have no higher wish for my children than to hear of their coming to the knowledge of the truth, and obtaining like precious faith with the apostles, in the righteousness of our God and Saviour Jesus Christ, that they may be saved. To confess Jesus to be the Christ, the son of God, is my greatest ambition for the fruit of my loins.

* * * * *

His reception was soon followed by the

reception of Thomas Shenton late preacher
 in Lady Huntingdon's connection; who be-
 ing stationed last summer in York, heard
 our public testimony. Head Mr. Glas
 and Mr. Sandeman's writings; and there-
 by was persuaded of the true grace of God.
 He returned from Gainsboro' to York, and
 having joined the church there, was enter-
 tained by Mr. Baldoke, free cost, for
 many months, till he opened a school for
 his support. The church appeared com-
 fortable and joyous for a season, and had
 gifts to edify itself in love, by the accession
 of their two last members whose prayers
 and exhortations were pleasing and accept-
 able.

Then

Mr. Whaley sowed dispeace and withdrew with
 Shenton. - Then the rest followed except Mr
 Baldoke, my son and two or three women,

so that in December 1785 when I visited York
 the fold was forsaken and no man appeared to
 tell us our error save John Johnston. He
 told us "The unity of Christ's body was visi-
 ble among the Sandemanians, and that it
 was unlawful to hold any assembly to wor-
 ship God out of that unity. Mr Whale-
 by, never openly declared his mind; but by
 undermining, dark and mysterious expressi-
 ons accomplished our utter dissolution.
 I did not hide my sentiments on this oc-
 casion from him. I told him, He had done
his work, but wanted the comfort of the
 reflection of having wrought his work
 in the light - that he had used disguise,
 a weapon the truth never needed. I wigh-
 ed his attachment to the truth, in the issue
 might be superior to his present attach-
 ment to the persons of men & of

At said visit to York, (December 1785) Mr
 Allen wrote "Here I first heard my son
 pray in public. How was I comforted to
 hear my child approach his Maker with
 reverence through the sweet-smelling sac-
 rifice of the body of the son of God. His
 understanding was clear, his views extensive,
 and his language easy and expressive. My
 reflection was, I never wished him a better
 portion than fellowship with the truth in
 its consolations and afflictions. It is
 enough, he owns the Truth with tender-
 ness and affection and shares its afflictions
 and comfort &c. &c."

1765. October 16, 17. At a General meeting of
 Mr Ingham's friends at Thimcoatis, Edward
 Goril was proposed by Mr J. for an Elder,
 but objected to by the people requiring un-
 amity. Ingham wished to have recourse

16163

to the "Lot" but was prevented. Seth Bur-
row, I and Mr. Wilson began to be enlight-
ened by Palemon's Letters, and made a stout
resistance. During this conference I ex-
pressed my dissatisfaction with the lot,
the choice of Elders, who had ^{no} aptness to
teach and Mr. Ingham's authority.

Shortly after Mr. Allen's excommunication,
the church at Sudsey and Ithel was re-
moved to Bradford, where Mess^{rs} Wil-
braham and Walton, two blind men, and
both late Baptist ministers, joined them;
and Mr. Walton became colleague with
William Ingleworth.

st Augth 1762. Mr. Braatic visited us at Gayle, and pro-
fessed to be much enlightened by ^{Stas} and
Sandeman's writings.

See page 129 where the following letter
is alluded to.

York, 6 Oct. 1784

Copy of John Shewick's letter to Mr Juniper.
Dear Sir,

I make no doubt you remember me, as
I occasionally did myself the pleasure of corres-
ponding with you when you were resident in
London; and I believe I need make no apology
for addressing you upon our desolate state, in
not being blessed with the usual privileges of
a church of Christ; and to inform you, that
last autumn when Mr Allen visited us, we
consulted him if he thought a cordial recon-
ciliation could be by any means made betwixt
the churches and us. He spoke in the most
affecting manner upon the happiness he should
have of such an event taking place, and said
his separation from them was the greatest af-
fliction he had ever had in his life. - that he

was unable to give any plan; but wished ^{any one} of us could hit upon a method, &c. From a knowledge of the mind of the church, and the recollection that you are the only surviving Elder, our applying to you in particular, is the only chance we can have of helping forward this most desirable event: Because we can appeal to you for facts, and have your assistance wherein we have erred in the representation of the case, which we now send you.

On reception of Mr. Pike's letter of the justness of his expulsion, an answer was sent, that his acknowledgments were satisfactory. Also we received a letter from the church in London, purporting that we had been ill treated, and that they would have fellowship with us, - but not with Mr. Allen. Mr. Baldock desired to know the reason of this, and he says the answer was something

to this purpose. "That he was a Pharisee,"
 and he also tells me, that neither the church,
 nor Mr. Pike ever wrote any acknowledgment
 of their ill treatment of Mrs. Allen, and
 I understand that this partial treatment is
 the cause of the unhappy separation. There-
 fore from a confidence that you are pract-
 ising the command, "Confess your faults
one to another." I now earnestly address you,
 requesting the favour of your reply, and if we
 find we are blameable, much shame and
 confusion ought to cover us, and I hope we
 shall make satisfactory acknowledgments
 of our iniquities &c (signed) M^{rs} Elwick.

P.S. To Mr. Allen.

The purport of the above I propose sending
 to Mr. Juniper, and send it for your peru-
 sal, praying that you will assist me, wherein
 I err, and I hope agreeable consequences

will attend it; and I do not doubt of your
 good wishes for the success of the undertaking.
 I also must inform you, that on perusal of a
 letter from Mr Cartwright, to Mr Whaley,
 I fear that we have erred in admitting into
 our union, those whom the Churches have
 cut off; for the destruction of the flesh, and
 thereby defeated the purpose of the Holy
 Ghost, by quieting their minds. Please
 to return your animadversions on what I
 write

Yours affect. 7

(signed) M^r Elwick

Reply to M^r Elwick.

Hawes 11 Oct^r 1784

A. H. B.

It would have been more agreeable
 to me, not to have been consulted on the occasion,
 as I have no plan to give, nor any flattering ex-
 pectations from the present attempt, but the

revertse. Though I am always happy to comfort
 you concerning your faith, or in being a help
 or to your joy. I have no pretence to dictate
 to your conscience. However an observation
 or two may be necessary on the subject of your
 letter.

1st It hath always been a principle with
 us, not to receive excommunicates from the
 churches; unless we were satisfied they had
 been unjustly cut off, or had confessed their
 sin to the offended. The churches, I suppose,
 are under no such restriction in receiving our
 excommunicates. And no wonder, since Mr
 Gerret considers us all as apostates, or at
 the best, members of Antichrist, and expects
 confessions accordingly. And the churches
 consider the whole of our union as calcu-
 lated to defeat the design of the Holy Ghost
 in their discipline.

2nd. Our desolate state; and the desolation

of the profession in general, throughout the North of England, bespeaks that the chastising hand of God is upon us. May we repent, and do our first works, returning to the Father of mercies, through the blood of sprinkling, confessing our sins, lest he spue us out of his mouth.

3rd When we saw Mr Pike mind earthly things, we remonstrated, we urged the self-denied character of the scripture Elder, and contrasted it with his appearance in the profession. This was deemed Pharisaism; and for this I was disowned; and my expulsion was an instance of that arbitrary and unscriptural method of proceeding, under which we had groaned, and under which many groan unto this day; and of which we complained, as inconsistent with congregational church principles. Now, though I will not vindicate the manner, but find abundant cause

170

of blame therein; my conscience bears ^{me} witness
that as to matter (the), I contended for the
truth of God, in conformity to the example
of Paul, and his injunctions to the elders,
which I dare not yet sacrifice, by way of
compromise to any consideration. I then plead-
ed the necessity of self-denial in the el-
ders of the church of Christ; and if my
practice hath since contradicted that plea,
I am condemned out of my own mouth as a
hypocrite: or, if there never existed a necessity
for such a plea, doubtless I am a busy-body,
a pharisee, a contentious man, &c. But if
such a necessity existed - if Pike was to be
blamed - and the Elders resented its being
pointed out, and cast me out of the vineyard,
judge ye where the blame rests. When the
London Elders confessed their blame to you,
and exempted me from their mercy; it was no
good omen of the sincerity of such confessions.

But you see, I trace the cause of the separation ^{higher}
 than this partial treatment. With salutations
 to Mrs Elwick, and all the brethren, I am

Yours affectionately
 (signed) Jas^s Allen.

Letter to Mr Whalley.

Hawes 28 Jan^y 1785.

W. C. R.

My son informs me, that you wish to know
 "who wrote the letter, when it was wrote, to
 whom it was wrote, wherein the London church
 sought reconciliation with the York church
 excluding me." I know of no letter wherein
 any such express stipulation is made. But
 I well remember a letter from Mrs. Burnard,
 wherein they, (i.e. the church of London, &c.)
 acknowledge the injury done to the York people,
 and at the same time take care to inform them,
 that these acknowledgments do not extend to

James Allen; for this reason, I suppose, Ge-
cause in supporting my offence against Mr
Pike, I had taken no notice of his Annuity
Scheme, or the special use made of his spiritu-
al merchandize, in making such additions,
to his house in Hoxton, as served to advance
the yearly rents &c. The facts I mentioned
were insufficient, in their view, to support
the offence; and proceeded from prejudice,
pride, malice, pharisaism, or in one word
the filthiness of the spirit. This is all,
all I know of the affair; and hope your
enquiry doth not proceed from that temper
of mind, which always suggests doubts in
the face of the clearest evidence, saying,
"Tell us plainly" I have without reserve
advanced the evidence from scripture which
justifies and supports my own conscience;
and if that evidence be insufficient to satis-
fy others, I wish them in the course they

take to keep a good conscience towards God and man. Nothing but the concern to have a good conscience, would at that juncture of anguish and distress have separated me from my brethren. And while this is my pole-star "Let God be true, and every man a liar." I shall see no reason to soften the truth contended for. It becometh us "to gird up the loins of our minds and be sober." &c &c

(Signed) Jas Allen.

Note from page 126 of Mr Allen's Memoir
 "In October 1769. The York people renewed their correspondence with London concerning Mr Pike, and in December following he was excommunicated for abusing his power in the gospel, through contumaciousness. Mr Pike confessed his sin in a letter to York and Mr Barnard made some concessions for the evil treatment they had met with from London's

but had no consciousness of the evil of those principles which had so long supported him in the office and in the church; nor of the evil treatment towards me and others who had remonstrated against Mr Pike's covetousness and intemperance, and the self-indulgence of Elders in general, and the prevalency of human authority in the church of God. Mr Barnard said, "the act of the church could not justify Mr Allen's charge, because he was a stranger to the annuity-scheme &c which formed a capital part of their charge" Mr Pike had laid up year by year a part of his income for an annuity for Mrs Pike: in case she survived him: and also while living on the alms of others was found laying up treasures for himself on the earth.

F. I. N. I. S.

See another Volume for sundry excerpts taken from that interesting Memoir of Mr James Allen.

Contents of this Volume, Continued,

- Batty, William, to James Tindal, being his view
of the observations made regarding the word
"lot" at page 60
- Barnard, John, visits Mr Allen & his friends
six members cut off
- Brook, Mr much enlightened by reading the writ-
ings of Glas and Sandeman
- Dispute at Newby about with-holding honour from
R. Birkett, - views pro and con. Mr
Gorel reproved
- Gorel, Edward, privately admonished
d^o - remarks on his public speaking,
- Gordon, Robert useful
- Mingworth, William, letter to Mr Allen, his
reasons for leaving the Elders office
An instance for doing so (or cause)
- Revolution at York brought about by J^s Gannon
- Shenton, Thomas, reads Glas and Sandeman's
writings and was persuaded of their value
- Todhunter, William, weary of the yoke and leaves !!
- Everets, John's letter to Mr Juniper about
a reconciliation, with a P.S. to Mr Allen
- An attempt to effect a cordial reconciliation
with valuable remarks, &c &c

Continued

- The people at Raughlee begun to walk in the paths of righteousness, also a few at Yonk, Barnard mentioned, also Gorel. vain jangling begun. Mr Whitehead enlighten- ed with "Palsson's Letters" afterwards he was cut off! 73
- On the word "Lot" 1st exposition, Dec 1760 60
again 173
- Church at Liverpool erected March 1767 92
- Intercourse in the churches, Note thereon, and on Christ's law of love 76
- Wilson Edward placed under Mr Beek's 97
- Whately William, did his work! 161
- Pike, Samuel, cut off in London! 173

