

As you justly observe, how astonishing is the opinion they entertain of Mr. Glas & Mr. Sanderman, that they would if alive have hearkened soberly to what as they say is now brought forth from the Scriptures. We rather judge they would with grief of heart long ago have withdrawn from them, as under the influence of that spirit which is earthly sensual devilish, contending as they were wont for the faith as once delivered to the Saints.

The remarkable speaking judgments of God which now afflict the Churches, as well as the world call every Church & every member to self-examination & to judge themselves lest they be condemned with the world & to hear his voice in his chastenings, saying be zealous & repent.

When we reflect on God's merciful dealings with backsliding Israel humbling & chastening them that they might hear & fear & do no more presumptuously, may we not still hope that after the mind of the Churches is communicated to that at Perth, it may be a means in the Lord's hand of awakening the attention of some individuals to see the gulph into which they are ready to fall, & to flee for refuge to the hope set before them in the Gospel?

We shall therefore be anxious to hear when any symptoms of repentance & godly fear appear among them, that we may with you rejoice over them.

The Elders write in love to you & pray that you may be comforted & supported in every trial.

I am, &c. &c.

The Elders & Church at Dundee to the Elders & Church
at Edinburgh . 6th Decr. 1798.

Dear Brethren, We address you at present on the very
painful subject of those heresies which have lately sprung up
in the Church at Perth & which have issued in the total apostasy
of that Church from "the faith once delivered to the Saints".
We should have written to you sooner on this subject but the
people at Perth having published their own shame by addressing
a circular letter to the Churches, we were desirous that without
any previous correspondence or concert the different Churches
should deliver their own sentiments in their own words, which
we had no doubt would be delivered under the influence of
the same spirit & the same judgment condemning those
unscriptural doctrines before alluded to & we flattered our-
selves that the clear unanimous & unbiassed voice of their
Sister Churches might under the good providence of their great
Head prove the means of converting them, or at least some of
them from the error of their way to their own & our mutual
comfort and joy.

We are now, Dear Brethren, to express the much consolation
& refreshment of bowels in the Lord which we have received on
finding that our confidence in you & the other Churches in general
has been fully confirmed by the zeal & indignation you have testified
against these doctrines so glaringly calculated to mar & destroy
the hope & comfort of the disciples of Christ & to open a door for an
unlimited unconsientious & licentious practice under
the form of the Christian name.

But with much sorrow of heart we have to add that the effect
of your letter was not been answerable to what we fondly expected.

The People at Perth joined by all at Arbroath (except five) being to all appearance so completely steered in their self-sufficiency & attachment to these new & strange doctrines which they have adopted as to be callous to all conviction & regardless of all admonition entreaty or rebuke, which have been successively & abundantly exercised towards them, so as to render it in our apprehension absolutely necessary for the Churches of Christ in obedience to his word to mark them as causing divisions & offences which we have not learned from the Scriptures & so to avoid & reject them as Apostate Churches.

This being the case we conceive that it is now proper for the preservation of that union & purity of communion which ought ever to prevail among the Churches that we should have a full understanding of the sentiments of each other both with respect to withdrawing from the Communion of these Churches now apostatized or any who through their evil influence may be seduced to adopt their errors, & in respect to our conduct with regard to those whom we thus find ourselves called upon to reject, which we conceive ought to be precisely the same that is enjoined to Christian Churches in regard to individuals refusing to hear the Church, as to whom the Lord says: "Let them be unto thee heathen men & Publicans."

We can have no doubt that this will be the unanimous opinion of the Church at Edinburgh & of all the other Churches who remain in connection with us. But as the mutual expression of the concord of our sentiments concerning this matter must evidently tend to establish, strengthen, & settle comfort us in our union & communion together, we address you in this manner to request that you will favour

as speedily as possible with your full view & understanding on
 this subject, that we may thus be found all walking by the
 same rule, perfectly joined together in the same mind & the
 same judgment, & strenuously endeavouring to maintain
 the unity of the spirit in the bond of Peace. And so commend-
 ing you to God & the word of his grace which is able to keep
 you from falling & to build us up & to give us most unworthy
 as we are, an eternal inheritance among those who are
 sanctified by the faith which is in Christ Jesus, we
 remain in name of the Church, Dear Brethren,

Yours very affly

W. L. (William Lyon)

D. R. (David Reid)

C. P. (C. Peat)

Edinburgh, 9 Dec. 1798

To the Elders & Brethren of the Church at Dundee

Very dear Brethren, Your letter of the 6th curr. came
 to hand only this afternoon, but in good time to be read
 to the Church here, ^{immediately} before going about the ordinance of the
 Lord's Supper, when the Church being called unanimously
 & heartily approved of the sentiments therein contained,
 considering the people of Perth & Abroath as having glaringly
 by apostatized from the Christian doctrine & agreeing
 therefore with you to hold them as Heathen men & Publicans
 until it shall please the Lord to grant them repentance
 to the acknowledgment of those pernicious heresies which
 they have adopted in opposition to the Truth.

We annex a copy of our answer to the Circular letter
 from Perth to which no reply was made, tho' conceived

in such terms as the consideration of the Lord's long suf-
 fering patience & forbearance to ourselves seemed to
 call for our using towards them, while any glimpse of
 hope remained that they might be saved from making
 total shipwreck of the Faith. Our views of their doctrine,
 however, were as you will see, sufficiently apparent
 even in that letter & our indignation at their gross per-
 versions of the scripture has from the beginning been
 perfectly congenial with those of all the other Churches.
 We have only to add, as we mentioned to the Church this
 evening, that the present awful apostasy seems a loud
 call to us all "to be zealous & repent & to do the first works" & to
 "strengthen the things which remain," & which seem in a
 remarkable manner at this period to be "ready to die."
 And it therefore occurs to us that it will well become all
 the Churches to take an early opportunity of meeting
 together for self humiliation with fasting & prayer
 that it may please the Lord to avert that wrath which
 we deserve & to continue the candlesticks which are not
 yet removed, in their places till his coming. We have
 no doubt, dear Brethren, that the propriety of such a
 step will readily occur also to you & we shall be happy
 to hear your opinion whether one day should be agreed
 upon for the above purpose in all the Churches, or if they
 should meet separately each on such a day as they
 shall find convenient. We rather incline to the mode
 first mentioned & if you agree, intimation of the day
 you would propose & of the proposed hour of meeting say
 9 o'clock A.M. might be given to the other Churches, that we

may have the consolation of considering ourselves as all meeting together at the same time & joining in the same supplications in the hope of their ascending to the Great Heaver of Prayers, through the intercession of that Gracious & immortal High Priest, who ever appears in his presence for sinners.

Yours very affy
 J. M.
 J. G.
 N. B.

The Elders & Brethren of the Church at Dundee
 to the Elders & Brethren of the Church at Edinburgh

Dundee, 20th Decr: 1798.

Very dear Brethren, Having received your letter declaring your concurrence with us in separating from the people at Perth & Arbroath, as having most glaringly apostatized from the Christian Doctrine & therefore agreeing with us to hold them as heathen men & publicans, until it shall please the Lord to grant them repentance to the acknowledgment of this pernicious heresy which they have adopted in opposition to the faith.

We have now to add that the present awful apostasy seems a loud call to us ^{all} to be zealous & repent & to do the first works & to strengthen the things which remain & which seem in a remarkable manner ready to die.

It therefore occurs to us that it will well become all the Churches to take an early opportunity of meeting together for self-humiliation with fasting & prayer, that it may please the Lord to avert that wrath we deserve & to continue the candlesticks (which are not yet

removed) in their places until his coming. We have no doubt, dear Brethren, that the propriety of this step will readily occur also to you & we wish that one day may be agreed on in all the Churches rather than to meet separately that we may have the consolation of considering ourselves all meeting together at the same time & joining in the same supplications in the hope of their ascending to the great hearer of prayer through the intercession of the gracious & immortal high Priest who ever appears in his presence for sinners. We therefore propose that this meeting be upon Monday, 7th Jan^y first at 9 o'clock in the morning. If this cannot be obtained in any of the Churches by reason of anything unknown to us, that then another time be set apart as soon after as possible & that we may have the satisfaction to know that the fast has been kept. We are &c. &c.

Copy of Notes of a Discourse found in Mr. Elixer Chaters
Bible by his Daughter, Mrs. Miles, who still lives, aged 97
(March 1887)

Psm. XXV, 14 v. "The secret of the Lord is with them that fear him
& he will show them his Covenant."

Our Lord said to Nicodemus (John 3, 8th) "The wind bloweth
where it listeth, thou hearest the sound thereof but canst not
tell whence it cometh & whither it goeth, so is everyone that
is born of the spirit." Showing the absolute ~~divine~~ sovereign
ty of the divine grace by which sinners are saved through
faith & that not of themselves, it is the gift of God - not of
works, lest they boast - for all are his workmanship created
in Christ Jesus before the world began, unto good works
which God had before ordained that we should walk in them.
"The secret of the Lord is with them that fear him".

The wise man says the fear of the Lord is the beginning
of knowledge (the Psm. the beginning of Wisdom) & this
lov^g is taught of him who hath wrought all our works.
8 Heb. 10-12. "My ways are not as your ways".

How strikingly are the words of the prophet proved
that God's ways are not as ours, it never could enter
into the mind of man how God could be just & c. (and
the justifier of the ungodly) - but when the word of God which
alone can teach to any profit like a hammer breaks
the rock of our conceit & self-sufficiency - like Job,
all man's wisdom & knowledge shrinks into nothing
but what serves to lay him still more in the dust
saying, unclean, unclean! Behold I am vile!
God be merciful to me a sinner. How directly the

reverse of worldly wisdom is the secret of the Lord made known. see Rom. X, 8-11. Now while this is kept alive in our minds (which requires the very same Almighty power as at first makes known the secret of the Lord) it will be manifested by the good works to which all Christ's disciples are created. - but the awful consideration for us, each one judging himself only, is, that in the latter day, the love of many shall wax cold - which love is the only foundation of any good works, see 13. 1 Cor. Charity. - Men, lovers of themselves, having the form of Godliness without power. - failing of the Grace of God thro' self sufficiency & covetousness which are sure to accompany each other. - Are we not deceiving ourselves, as to think ^{that} we are rich while we are miserably poor? - but the foundation standeth sure. - Altho' we believe not, yet he abideth faithful. - While it is called today he is still saying, "whosoever will, let him take of the water of life freely." The man who had one talent & hid it, was condemned out of his own mouth & so shall we be, if we neglect so great salvation, therefore there is every encouragement to hold fast the Grace - to hold on our way, or rather the way & to use the words of the Psalmist: "Show me thy ways O Lord! teach me thy paths - all the paths of the Lord are mercy & truth unto such as keep his covenant & his testimonies. What man is he that feareth the Lord? him shall he teach in the way that he shall choose" (Ref. here also to Ps. 27 part of 124, but connecting passage imperfect.)

The secret of the Lord is that which friend or brother cannot teach, which the world can neither give nor take away.

... It is with them that fear him, so his disciples may be called fearers of God; not (the) fear which hath torment, but the beginning of wisdom by being inseparably connected with hoping in His mercy - "not of him that runneth &c - "a voice behind" - not to teach (one's) neighbour. The secret of the Lord is to know the Grace of God. "By faith ye are saved, that not of yourselves, it is the gift of God." That Grace, faith alone teaches. -

Temple Morning Service in Jerusalem. (From D. Schürer's History of the Jewish People in the Times of Jesus Christ, Vol. 1, 297.)

A very circumstantial account of the morning service, founded evidently on sound tradition, is given in the Mishna in the tractate Tamid, the substance of which is subjoined.

The officiating priests slept in a room in the inner court. Early in the morning, even before daybreak, the official who had charge of the lots for deciding how the different functions for the day were to be apportioned came, & in the first place, caused a lot to be drawn to determine who was to perform the duty of removing the ashes from the altar of burnt-offering. Those who were disposed to offer themselves for this task were expected to have taken the bath prescribed by the law previous to the arrival of the above mentioned official. The lots were then drawn, & one of those who thus presented themselves was in this way told off to perform the duty in question. This person then set to work at once while it was still dark, & with no light but that of the altar fire. The first thing he did was to wash his hands & feet in the brazen laver that stood between the temple & the altar, after which he mounted the altar & carried away the ashes with a silver pan. While this was being done, those whose duty it was to prepare the baked meat-offering (of the high priest) were also busy with their particular ^{function}. Meanwhile fresh wood was laid upon the altar, & while this was burning, the priests after they had all in like manner washed their hands & feet in the brazen laver, went up to the lishkath-ha-gabith (a hall) where the further drawing of the lots took place. The official who had charge of this matter, then caused lots to be drawn in order to determine:

1, who was to slaughter the victim; 2, who was to sprinkle the blood upon the altar; 3, who was to remove the ashes from the altar of incense; 4, who was to trim the lamps on the candlestick; further, who were to carry the various portions of the victim to the foot of the ascent to the altar, viz. who, 5, was to carry the head & one of the hind legs; 6, who the two forelegs; 7, who the tail & the other hind leg; 8, who the breast & the neck; 9 who the two sides; 10, who the entrails; 11, who the offering of fine flour; 12, who the baked meat offering (of the high priest); & 13, who the wine for the drink-offering. The next step was to go out to see whether there was as yet any symptom of daybreak. Then as soon as the dawn appeared in the sky they proceeded to bring a lamb from the lamb-house & the 93 sacred utensils from the utensil-room. The lamb that was thus to form the victim had now some water given to it from a golden bowl, whereupon it was led away to the slaughtering place on the north side of the altar. Meanwhile the two whose duty it was to clear the altar of incense & trim the lamps proceeded to the temple, the former with a golden pail & the latter with a golden bottle. They opened the great door of the temple, went in, & proceeded, the one to clear the altar of incense & the other to trim the lamps. In the case of the latter however the arrangement was, that if the two that were farthest east were found to be still burning they were in the meantime to be left undisturbed & only the other five were to be trimmed. But should it so happen that the two that were farthest east were out, then they were, in the first place, to be trimmed & relighted before the trimming of the others was proceeded with. And so

having finished their task, the two priests now retired, but they left behind them in the temple the utensils which they had been using. While the two just referred to were thus occupied within the temple, the lamb was being slaughtered at the slaughtering place by the priest to whose lot this duty had fallen, another at the same time catching up the blood & sprinkling it upon the altar. The victim was then flayed & cut up into a number of pieces. The entrails were washed upon marble tables that were at hand for the purpose. There were altogether six priests appointed to carry the pieces to the altar, one piece being borne by each priest. There a 7th carried the offering of fine flour, an 8th the baked meat offering (of the high priest) & a 9th the wine for the drink offering. All the things here mentioned were in the first instance laid down on the west side of the ascent to the altar at the foot of it, & then seasoned with salt, whereupon the priests betook themselves once more to the "lischkath ha-gasith" for the purpose of repeating the "schma".

After they had repeated the "schma", the lots were again drawn. In the first instance they were drawn among those who as yet had not been called upon to offer up incense in order to determine which one amongst them should now be entrusted with this duty. (The offering of the incense was regarded as the most solemn stage in the whole sacrificial act; then revelations were made to the priests, see Luke I. 9-20 & Joseph. Antt 13, 10. 3.) Then another was drawn to determine who were

to lay the various parts of the victim upon the altar (which if we are to believe Rabbi Elieser ben Jacob was done by the same priests who had formerly carried them to the foot of the altar). Those on whom no lot fell upon this occasion were now free to go away & accordingly they took off their official attire.

The priest to whose lot the duty of offering the incense had fallen now went & took a golden saucer, covered with a lid & inside of which again there was a smaller saucer containing the incense. Another priest took a silver pan & with it brought some live coal from the altar of burnt offering & then emptied it into a golden pan. This being done, both entered the temple together. The one emptied the coals that were in his pan on to the altar of incense, prostrated himself in an attitude of devotion & then withdrew. The other took the smaller saucer containing the incense out of the larger one, then handing this latter to a third priest, he emptied the incense out of the saucer on to the coals upon the altar, whereupon it ascended in clouds of smoke. This being done, he, like the other fell down in an attitude of devotion, & then left the temple. But, previous to these latter having entered the two who had charge of the clearing of the altar of incense & the trimming of the lamps had also come back & entered for the second time, the former merely to bring away his utensils, the latter in like manner to bring away his, but also for the additional purpose of trimming the more easterly of the two lamps that had not ^{yet} been

so; the other being allowed still to burn in order that with it the others might be lighted in the evening. If, too, it happened to be out, then it was trimmed like the others, & lighted with fire taken from the altar of burnt-offering.

The five priests who had been thus occupied inside the sanctuary now proceeded with their five golden utensils in their hands to the steps in front of the temple & there pronounced the priestly benediction over the people, in the course of which the name of God was pronounced as it spells.

And now, at this point, the offering of the burnt-offering was proceeded with, the priests who had been appointed to this duty taking up the portions of the victims that lay at the foot of the ascent to the altar, & after placing their hands upon them, throwing them on to the altar. In those cases in which the high priest officiated, he caused the pieces to be given to him by the ordinary priests, & then placing his hands upon them, he threw them on to the altar. And now, in the last place, the two meat-offerings (that of the people & that of the high priest) & the drink-offering were presented.

When the priest was bending forward to pour out the drink-offering a signal was given to the Levites to proceed with the music. They accordingly broke in with the singing of the psalm & at every pause in the music two priests blew with silver trumpets, & every time they blew the people all fell down & prayed. The eve service the same only that the incense was offered after the burnt offering, & the lamps were lighted.

D. Mc. Intosh to J. Thompson, Perth,

Dundee, 6 March, 1892.

Very dear Brother,

In the course of the last ten days we had a letter from Mr. Neilson, Glasgow, stating that the Church there was unanimous in holding the view of Baptism which the Church at London hold, & also the Church here. On Monday last I had a letter from London, Mr. Light says: "it was cause of great joy & comfort to us all to hear of the unanimity of the Church & their readiness to hear & attend to the Divine Word. But I rec^d. a letter yesterday, which has given me & Mr. Wass great pain to find that the Church at Edinburgh are all come to one mind in adhering to their own way of observing an ordinance in the Church, not even attempting to shew us from the s. s. that such was the practice of the Churches established by the Apostles; the only passage they quote, is the words of our Lord respecting Infants, 'suffer little Children to'; this is indeed the ground & encouragement to believing parents & is the basis of that which Peter spoke of, after he had received the Holy Ghost, but at that time the Apostles had not rec^d. the command to baptize; nor was it then mentioned as to time or place, but as to the Apostles' practice, they (the Edinburgh Elders) only say, "We see", evidently inferring that they are satisfied with their own views & that we ought ^{to be} also. I shall forbear making any further comment on this letter, having full confidence in you & those other Presbyteries & Churches, who have so readily stepped forward in the cause of truth that you will not shrink in the labour of love,

to leave those who appear to be at ease in Zion & settled on their lees. If it appears proper to you to appoint a deputation to visit that Church, & you think that we should do anything to strengthen your hands, the presbytery here will draw up a paper containing their views on the subject." —

In reply to this kind letter we wrote by return of post, stating that none of the Elders or Brethren at Edinb^g had written to us on the subject & that however feeble & unfit we are, we durst not shrink from the plain though painful duty before us. At same time we requested them to send their view of the subject without delay, as we would undertake nothing until we heard from them again, which we expect will be about the middle of next week. — We were about to write you on the above, when your letter of 4th c^o came to hand.

We need not say how grieved we are at the information you communicate, little did I expect when I left you & the amiable appearance, your Colleagues made, that they would so soon have taken so determined a side. I feel much for you — I truly feel for them, we are convinced they are in ^{an} error, though your whole Church should adopt their views. We fear the conduct of the Church at Edinburgh has stumbled them. Still we hope they will lay aside every consideration except that by which we must all in a little be judged. The present question seems to indicate how far we have gone in the Sordicean spirit, rich &c, satisfied as we are & with what we have attained, how little value

we set upon the "Gold tried in the fire", that Word of God Rom. 10. 6, the true riches, how deeply are we fallen asleep, when our ears are so dull, like Israel of old, Isaiah 6. Dear Brother, need we intreat you to stand firm, the cause is not ours, but His who walks in the midst of the Golden Candlesticks, & holds the stars in his right hand. Remember what He has said, Rev. 3. 10. His awful threatenings, 15, 16 verses. You know not how the divine blessing may follow. If indeed we are honoured to hold fast His Word, we may rely that he will keep us & prove our shield. Had your colleagues soberly examined the Word of God & been of one mind with you, there would have been little fear of the Church, but as it is, what has happened might be looked for. A few days ago we had a most agreeable & sober letter from the Church at Aberdeen. They indeed look like men fearing God & ^(for) themselves, for like the Bereans they "search the Scriptures, whether these things are so;" at their desire we sent them the remarks of which the following is the substance:

Remarks on Baptism.

1st. When an unbaptized parent professes the faith before a Church he is then baptized publicly & his house into the invisible body of Christ, to which the one baptism belongs. As the Lord's Supper belongs to a visible Church coming together into one place to eat, such an one is baptized publicly & his house, because he must partake of that ordinance before eating the Lord's Supper. We have no example of a baptism

before a Church, except the 3000 at Jerusalem, whom we infer to have been baptized there, because they professed the Faith there, as baptism immediately followed the profession of the faith without respect of place. Acts, 8. 17, 18, with Ch. 22. 16 & 10. 47, 48. From all the examples in the Acts of the Apostles, we learn that public Baptism only took place, that is before a Church, where a public profession of the faith was necessary in adding to a Church.

But there is no example that baptism was ^{in any other case} administered before a Church, or that it was intermingled with the ordinances observed by a Church assembled to observe the Lord's Supper.

2^d. If we would keep steadily in view what is exhibited in that ordinance, faith in the divine promise for remission of sins to a believer & his house, Luke 19. 9. Acts 2. 39 & 16. 13. we would perceive it was peculiar to a believer & his house, & when we in any way connect the baptism of a Brother's infant seed with a public appearance, we are laying a foundation for connecting with that ordinance, something in the time, or place, or manner, as giving it a more impressive effect & so withdrawing the attention from the design of the ordinance itself.

3. The New Testament exhibits a perfect pattern of the order of a Church & the manner of observing all things which Christ has commanded. If we acknowledge his authority, who endowed the Apostles to teach all things he commanded & that they did so - & that what they taught & practised is on record

in the New Testament & if in this example we find no countenance given to public infant baptism, except in the case formerly alluded to, we must follow that example, if we depart from it, it is at our peril. Deut. 12. 8. Heb. 8. 5. Prov. 30. 6. Rev. 22. 18. 11. 5. — Should it be pleaded that it is commonly in the Brethren to bring their Infants for public baptism —, it may be replied that it was human wisdom exercised in this way in holy things, that introduced the Antichristian corruption of divine worship even to the highest degree of perjury which appears in these Churches. If we would avoid the way of the (Scarlet Whore) Harlot, we must hold by 1 Tim. 2. 13, 14 & 2 Tim. 2. 15. 4th. That a diversity of practice should exist among Brethren some having their little ones baptized publicly, others privately is inconsistent with the "one heart & one way," which the Lord gives his people, & by which they are known in the World. From this diversity of practice, there has been often seen a sore evil — a spirit of zeal & glorying over one another, "this wisdom descendeth not from above." It has been asked, what harm can there be in public baptism? We may ask, What harm can there be in departing from any part of the divine pattern? Such a question arises from a profane mind & is the very opposite of the Spirit that dwells in Him, who trembles at God's word.

5th. The great stress for public baptism has been laid on the practice of the Churches since the days of Mr. Glas. It appears that the Church at London has had the contrary practice upwards of 40 years & in some of the Churches of Scotland, years have elapsed with hardly an instance; but this is not the rule, we ought to consider with fear & trembling, what says the Word of God. — They who think they honor Mr. Glas's memory by alleging his conduct as an authority

do him indeed the highest dishonor, he who so nobly appealed to the Law & to the Testimony & was the honored instrument for bringing back the captives from Babylon; - but he fought with the sword of the Spirit, & had any in his life-time dared to allege his example in opposition to the Scripture, he would have quoted Rev. 19. 10.

Such a tenacious adherence to usage without Scripture authority is a fearful evidence, that we have received that word as the word of man. Thus were the witnesses clothed in sackcloth; thus was the outer court trodden under foot of the Gentiles. May Heaven grant us ^{all} a sober mind, that we may escape the evils that are coming on the World & stand before the Son of Man; this is a momentous time - it is no less an evil with which we are threatened - than (the decision) whether tradition or human wisdom is to supplant the Scripture; let everyone consider with himself how he conducts himself - as he shall answer in the great day of Judgement.

My colleagues desire kind love to you & your colleagues.
I am, Y. S. B. Yours truly,
(signed) Daniel Macintosh.

You may be sure, that this Church cannot remain an indifferent spectator, if any of the Sister Churches do not walk by the same rule & mind the same things. We hope they will yet consider & keep together, which they only can do by the blood of the Lamb, by the Word of this Testimony & not losing their lives unto the death.

D. M. S.

The Church at Liverpool.

(Extracts.)

From a Letter of Mr. J. Wass, Elder in the London Church, dated 15th Decr., 1826, it appears that some Schism in the Liverpool Church caused James Palmer to go to Dundee to confer with Mr. Daniel Macintosh, to whom the letter is addressed, also that he intended to go to Edinburgh & Glasgow.

Mr. Wass writes: "If it was on the same errand as to you, I trust he would experience the severe mortification of finding that the churches however separated by distance are of one mind & judgment, all speaking the same things and however insidiously attacked or unprepared, will be found to have one heart & one way."

"We had a visit from our friends at Bath, when the wife of one of them who had come to town with her husband very unexpectedly & at once stood forward & made confession to our entire satisfaction. Such instances are very gratifying, when we hear persons speak thus to whom almost the sound of the gospel & certainly the form of godliness is unknown."

"The letters from America after which you enquire, the last of June 26th, are before me; I find little to extract from them as you will be convinced by one expression, i.e. "no additions to the brotherhood in America." Mention is made of the death of two aged Widows, Peck & Dibble & also that their aged Elder is at last fallen asleep, which is accompanied by many sober reflections, such as the case might well raise, & which should lead us also to humble ourselves & to fear the same judgment. Additions to London Ch. ment., & Martin, a Nephew of ^{old} John Huddleston, our champion in favour of infant Baptism. May 28th. A

Grandson of your old Elder Charles Platt, whose mother is in the Church with us. July 9th his Granddaughter by his Daughter Mrs. Baxter, July 30th, a Son (Com. Bernard) & Sept. 5, a married Daughter of our Elder, Mr. Bernard, (Mrs. Wm. K. Reid) Oct 8th. A daughter of one of my old friends at York. No loss to set against these gracious instances but the death of a widow, Mrs. Tingle."

"The various cases of separation you enumerate, occurring in different Churches, too well agreed with what appears to be the prevalent iniquity among professors of the present time. The pride of life eagerly pursued at the constant risk of doing injustice. On which I might conclude with the words of Ezekiel "this is a lamentation & shall be for a lamentation."

X Copy of a Letter from John Huddleston to Mr. James Scott, Banker, Dundee. No Date. Postmark Whitehaven, Dec. (illegible) Postage 10^{rs}. Watermark of Paper, 1825.

Very dear bro^r, We are under much distress from the lamentable tidings received from Dublin. My brother had a son, master of a vessel belonging to Dublin which sailed for the West Indies about 10 Weeks ago, coming up with Barbados he was captured by the French; next day the french Privateer, with him on board, was taken by one of our Frigates & he (Henry) was liberated & soon after got a passage to Liverpool & arrived at home about a month ago; at which time, or nearly, my brother arrived from Dublin.

As my brother was only in a poor state of health & wished to visit our brethren at Liverpool, & as his son had to go to Dublin with the captured ship's Protest &c, my brother concluded to stay at home one voyage & let his son from the West Indies go in his place in the Powell. She sailed Wednesday the 18th inst. On the Thursday evening it came to blow & after midnight the wind increased with us to a very strong gale which continued greatest part of Friday. The snow & rain must have come sooner on the Irish coast. There could not be a better prospect of both wind & weather for a speedy & safe Passage, when the vessel sailed from here. On Saturday morning we were uneasy & tried to get some insurance made, but could not effect it. On Tuesday following some vessels arrived from Dublin & a report was made that the Powell's boat was washed on shore south side of Dublin Bay. Next day more vessels arrived and confirmed the acc^ts of the Boat & that the vessel was on shore near the Bar, Dublin & that it was not known that any on board were saved. Next day brought a letter from my son, at Dublin, confirming the previous accounts in the most disastrous view, that the vessel was laying on her beam ends, stripped of everything above the deck but the bare pole of the foremast, & not one person on board was saved! Besides my brother's son Henry, his oldest son John, was on board also. A fine young man, eldest son of my brother in law Mr. Galeb Gardiner, Dublin, had come in the Powell to visit us, and, alas! returned in her. My brother's

wife, tho' reduced low both in body & mind yet bears the stroke from the mighty hand of God with exemplary submission & Patience. My youngest daughter Mary is brought very low, her affliction being the more severe, as young Mr. Gardiner came chiefly to see her, being our Cousins. My brother's daughter continues much affected. Mrs. Payne is also under distress, under apprehension of the death of her oldest son, in the Navy. Her daughter at Dublin having received a letter from the War Office with copy of her brother's Will in which he calls his Mother by his Sister's name M'Ghie & executes his Will by making his mark, both which circumstances indicate his having been at the time very ill. Mrs. Payne's youngest son sailed with my Nephew for the West Indies & was left on board the Vessel when captured - no account of him since.

I parted with my 3 Nephews in the "Powell," all in high (health?) and spirits on the Wednesday at noon when they sailed with the fairest prospect before them, and I believe on the Thursday afternoon, they were all called out of this world, being swept away by a raging, angry sea. How little do I think of the proverb: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth"; or of the words of the Apostle James: "We know not what shall be on the morrow; for what is your life? it is even as a vapour that appeareth for a little while & vanissheth away." May it be my happiness to hear him who says, "I am he that liveth & was dead & behold, I am alive for evermore." Jam, v. 2. Bro. Yours very affly
(signed) John Huddleston.

Original held WBSW
1971

Copy. Letter from John Boosey, dated, ^(Lough) Attleborough, 23 Oct 1790.
(Addressee not stated. He ^{was} b. Deacon's ^{Gr. Grandfather})

Very Dear Brother, You have often wished me to give you some little sketch of the rise, progress & present state of the profession in Norfolk. Perhaps as I am now upon the spot & have 2 or 3 hours to spare, I cannot better employ them, than in making the attempt. Only premising I write with such paper & pens as accidentally turn up & state such facts & circumstances (with now & then a correspondent reflection) simply as they may have struck myself, without being scrupulously solicitous for the necessary arrangement & order that would become an Historian, a character to which I have no pretensions.

You may recollect there was once a Church at Barnham in this Neighbourhood consisting at one time of upwards of 30 members with its Presbytery & Deacons, but from the deceitfulness of the human heart, the love of this world, a habit of talking about the Gospel of calling Jesus Lord without doing those things which he had commanded, they took every advantage of the unremitting kindness of the Church of London, thro' their plea of poverty totally to neglect as a Church of the living God, anything like the good works of the Gospel, far from imitating the widow's mite, or the divine grace abounding in the Church of Macedonia amidst their deep poverty & distress, to the riches of their liberality. Yes it has since appeared that some of them were profanely rendering their situations in life better & increasing their worldly substance, unconstrained by the love of Christ, who for our sakes became poor that we thro' his poverty might be made rich. In a

situation like this, awful as it was, they became the peculiar objects of the care & attention of the Church of London & were frequently visited by their Elders & Brethren, exercising much patience & forbearance towards them, in the word of exhortation & in the faithful Discharge of their consciences in the discipline of Christ's house, under which they appeared to become more & more hardened like the ground that has been often sowed upon, which brought forth nothing but briars & thorns & is sown unto cursing. They became no longer objects of brotherly love, nor subjects of the discipline. Here the Church of Christ at London left them to themselves & they soon became dispersed into the world from whence they had been gathered. Dreadful as this defection from the faith once delivered unto the saints, was in itself, The Elder & Brethren then in Norfolk, had the consolation of finding two men still cleaving to the Holy Profession, Edward Wilson who had been one of their Deacons & Jas. Darken a blind man, & two aged women, the Widow Cakes & Martha Davy, whose husband was among the number the Church at London had withdrawn from. The two women on the profession of repentance from dead works & faith in the Lord Jesus Christ were received & again acknowledged as chosen & faithful, but left in Norfolk from their age & infirmities. The two men some few weeks after went up to London & there before the Church again professed their repentance & the faith concerning him who was dead & is alive again, appearing at the right hand of God

interceding for transgressors & who were joyfully received by the
 whole Church & to whom the Church confirmed their love.
 This was all the remains of the profession in Norfolk
 for some time, till afterwards one Thomas Cook came to
 London & professed repentance also from dead works to serve
 the living & true God, but after continuing sometime with the
 two Brethren & Sisters, apparently walking with them in
 much affection & love of the truth, he turned aside unto the
 ungodly lusts of this world & they thought it their duty to
 withdraw themselves from him. I cannot however but
 secretly indulge the hope, that this very poor & simple fellow
 for such was his character by what I have since heard, died
 in the faith, - Just as the Profession was beginning to revive
 at Old Buckenham, having expressed much joy on his
 Deathbed, on hearing some of the London Church were coming down.
 However, to return, it pleased him, who hath the keys of the
 invisible world & of Death, to call first one & then another
 of those disciples away by death. But wonderful was the
 divine grace, so sovereignly displayed in the death of
 Martha Day, who in a painful & lingering illness &
 more immediately before her departure, discovered
 such remarkable boldness in the faith of Christ, as
 carried the strongest convictions to the hearts of three of
 the widow Cakes's children, that were about his person,
 one of whom, a daughter in law, could afterwards find
 no rest, till she had travelled up to London in the
 Stage Waggon, confessed her iniquity for which she
 had been put away formerly from the Church in Norfolk,
 & in much weakness professed the faith of him,

who was Christ the Son of the living God, so as to draw
 the attention of the whole church towards her, as an
 object of his love, who has compassion on the ignorant
 & on them that are out of the way. Upon her return
 to Norfolk, several women attached themselves to
 her, & whose circumstances & situations in life would
 not permit a journey to Dover & therefore sent such
 written professions of their faith & repentance as
 encouraged the church to seek after them, of whom
 were Sara Self & Martha Smith, Daughters of the Widow
 Oakes, Mary Ellis, who had formerly been a member of
 the church that was disowned, & Mary Duffield, the
 only child of Edward Wilson, that had been acknowledged
 by the church at London, but now deceased. These
 women continued for sometime by themselves
 reading the Holy Scriptures, or getting a man
 to read, particularly in the afternoon, when several
 attended, both men & women. And the Elders & Brethren
 could not but be struck when they were occasionally
 down, with what uncommon eagerness the Holy
 Scriptures appeared to be attended to. The effect
 afterwards became visible, by the addition of both
 men & women to such a number, as encouraged
 the brethren here to think they might be formed into
 a church. As by Titus 1st & 5th, there should appear
 to be churches in Crete where there had been no
 Elders ordained & for which purpose as well as to set
 other things in order, which were wanting, Titus
 was left by the Apostle. — For which purpose two

of our Elders, Mr. Somerville a Deacon from Edinburgh,
 & two deacons with two Brethren from London, having
 met at Attlebury, on Friday morning, went to the
 house of our Brother, John Cakes at Old Buckenham
 at 3 p.m. & there found all the Brethren assembled
 by previous appointment; when we unexpectedly
 met with Elizabeth Fisher, another daughter of the
 Widow Cakes, who by some mistake had been waiting
 a whole week to speak to the Elders & Brethren con-
 cerning the faith. The Elders after a previous con-
 versation, called upon her to lead in the confessions
 that were that day to take place, respecting the faith
 of the Son of God, by which the guilty can alone be
 saved & on which the Church is built & against
 which the gates of Hell can ne'er prevail, while held
 by the simplest handle & thro' amidst manifold weak-
 nesses. Tho' evidently embarrassed, as one would have thought
 by questions put in the easiest words, thro' much
 remaining ignorance, yet she was clear in the
 confession of her own sin & misery, of the name of
 Jesus Christ as the Son of the living God & of that grace
 which reigns thro' his righteousness unto eternal life.
 Then followed one after another the confessions of all
 our Norfolk friends, with such evident tokens of the
 genuine convictions of their own guilt, & of the grace
 & power of Christ to save unto the uttermost, as could
 not fail to warm their hearts towards them in
 fervent charity, who were themselves standing in
 the conscious need of being saved by the same Grace.

It was truly a very edifying & instructive scene.

On Saturday morning at 8 o'clock we met together for fasting & Prayer, reading the holy Scriptures & humbling ourselves under the mighty hand of God into give thanks for the riches of that grace, by which sinners are translated from darkness to light, from the power of Satan, to the Kingdom of God's dear Son.

Hence we were led at the close to acknowledge them most affectionately as companions in the Kingdom & patience of Jesus Christ, by giving them the right hand of fellowship & the Kiss of Charity as chosen in Christ Jesus, thro' sanctification of the Spirit & belief of the truth. —

(There follow private dealings with Richard Gready, once an Elder in Norfolk & with John Cook & a young daughter of James Smith, 18 yrs. old, without satisfactory results.) — We had, however, much comfort & satisfaction, in meeting with the Brethren again on the Sabbath after the fast & in uniting with them as a Church of the living God, in the Apostolic doctrine, in the fellowship, in the breaking of bread & in prayers. To which all the Norfolk Brethren were called on Sabbath Morning; & when we reflected that only one of them could scarcely read the Scriptures & the old man of 80 not at all & the little the other two have learnt, had been principally since they have been in the profession, that notwithstanding all their weakness & tautology, there were such genuine expressions of their guilt & misery as sinners & such evident views of the divine

mercy & forgiveness, as could not but refresh & encourage our
 hearts, with the fullest persuasion that they were all
 taught of God. We met with the Brethren again on
 Wednesday at 3 p.m., their week-day meeting & had the
 pleasure to hear all the Brethren exhort but the old
 man, without any affectation of wisdom as you may
 well suppose. John Ludkin had been held in much
 esteem when he was in the Church before, J. Smith
 & John Cakes never were before in the Profession & are
 scarce able to read. Yet they all appeared to me
 evidently to speak the truth in love, & with much
 simplicity, tho' the two latter as was natural to
 suppose with much remains of weakness and
 ignorance, as to the nature of words & mere mode
 of expression. Mr. Lyon with the entire appro-
 bation of all the Brethren, appointed another weekly
 meeting for exhortation on Friday. The day before
 we went to Old Buckenham to visit some of the
 Brethren & we called in & had a private conversation
 with Martha Smith, whom she spoke so as to encourage
 Mr. Lyon to present her to the Church on Friday evening
 when she clearly & simply confessed that she was a
 sinner & that Jesus Christ, who came into the world
 to save sinners, was the Son of God ^{of the living} & was unanimously
 received, accompanied by prayer & the laying on of the
 hands of the Presbytery. ~~The remainder of the time~~
~~was filled up with the exhortations of the Presbytery.~~
 The remainder of the time was filled up, with the
 exhortations of the Brethren from London. We again

assembled as early as we could well get together the
 Sabbath following & had the pleasure of meeting our
 Sister Fisher, who with her husband had walked 8 miles
 that morning. When upon Mr. Lyon's closing the morn-
 ing service, after holding forth the public doctrine with
 distinguished simplicity & clearness, the Elders, that is
Mr. Lyon & Mr. Mann, with one of the Brethren, had by
 John Cook's desire another conversation with him,
 so much to their satisfaction, that it struck them it
 would not be right to withhold the privilege of letting
 him speak to the Church at large. When he spoke in
 few words in such a manner, about his own character,
 the character of the Lord Jesus Christ, as the Son of God,
 of the nature of his death & his rising again from the
 dead, of the love of the Brethren for the Truth's sake,
 that while we are to abide by the simple statement of
 the fact, by the Apostle John, that whosoever believeth
 that Jesus is the Christ is born of God; & that he that
 confesses in consequence of this that Jesus is the Christ,
 is born of God: for with the heart man believeth unto
 righteousness & with the tongue confession is made
 unto Salvation, as expressed by another Apostle, whatever
 weakness or remaining ignorance there was in his
 confession, there was no resisting this. He was therefore
 joyfully received & acknowledged as being taught of
 God & having received that Unction from the Holy
 One, by which we know all things pertaining to his
 kingdom. I have neither ability nor time to do the
 subject justice; nor in justice to myself, permit

me to say, either to correct, transcribe or amend it, greatly as it needs; please therefore to accept it with all its faults as a token of Respect to you, at whose request it was written. This therefore concludes my narrative such as it is & to which you are welcome & much pleasure will it give me if it answers your purpose.

I shall add a list of the names of our Brethren & Sisters at Norfolk & conclude with two or three remarks that have struck me upon this remarkable event.

- Thomas Parsons
- John Luckin } who were formerly in the Profession,
- John Oakes, Son of the Widow Oakes,
- James Smith, Son of Martha Davy, who died so remarkably,
- John Cook, son of Mrs. Cook
- Marg^{ts}. Oakes } both formerly in the profession.
- Mary Ellis }
- Mary Duffield, Daughter of Edward Wilson,
- Sara Self
- Martha Smith } Daughters of the widow Oakes,
- Elizabeth Fisher }
- Mary Warrery, Catherine Luckin,
- Martha Smith, Daughter of James.

Whether fanciful or solid, the observation, I could not but reflect upon Israel of old, who despising the promised rest, were scattered abroad & died in the wilderness, after all the manifestations of the divine grace & power, by bringing them to the borders of Canaan. So the Church formerly gathered in Norfolk failing of the grace of God, were again scattered into the world from whence they had been gathered & no longer permitted

the privilege of being the visible representation of the Church of the first-born whose names are written in heaven. Another remark is respecting the Divine Promise to you & to your children. Tho' after the death of our few brethren & sisters there, the Profession seemed totally lost, and the Parents themselves ceased to have any visible tokens from the Children of the fulfilment of that divine promise ^{yet they had the truth of that divine promise} to rest upon (tho' they left them in the same way as others fulfilling the desires of the flesh & of the mind) as a sufficient relief from the natural distrust and misgivings of an evil heart of unbelief, in the persuasion that God would in his own way & time build up Zion & fulfil the purpose of his mercy according to the good pleasure of his will. This very grand event cannot but be admired as encouraging our hearts to unreserved confidence in the bare promise of him who cannot lie, let the painful regret & apparent symptoms about our Children be what they may; our business is to examine ourselves, how far we are followers of them, who thro' faith & patience do now inherit the promise.

We cannot but observe too from the above events the striking manner in which is verified the nature of the Christian calling according to the Apostle's words to the Corinthians: "You see your calling, Brethren, that not many wise, not many mighty, not many noble are called, but God has chosen the foolish things of this world to confound the wise and weak things to confound the

mighty & base things & things that are despised that
 no flesh should glory in his presence. This rejoiced
 the Spirit of the Messiah, when fulfilling all righteousness,
 that tho' the grand things of his Kingdom were hid
 from the wise & prudent, they were revealed unto babes,
 as it seemed good in the divine sight. That it
 might be as is said in the Prophet not by might,
 nor by power, but by my spirit, saith the Lord.

But it is more than time, that I should have
 done, with any further remarks, which I began as
 you will see by the date in Norfolk & have now
 finished at intervals & with many interruptions
 as I could since my return. I am &c

(signed) John Bovey

P.S. It may be expected I should say something
 of the attention that is paid to the public doctrine
 there, which was indeed considerable but more from
 the novelty of the affair & the Respectability of the
 London Brethren, who went down upon the
 occasion, not but they have some who occasionally
 & more constantly attend, particularly in an
 afternoon & seem to pay much attention to the
 reading of the Scriptures.

John Bovey (see Vol. 4 of Conn. Pl. Bks. I of Theol. Soc.) is in the London Church
 List of 1765 with the Note "Deacon, Elder, 1766 gone to Barbours." p. 22
 See also account of him in Norison's Suppl. Vol. of Corresp. p. 64 n 69.

~~whole produce of Anticyra could not be purchased at a price too high.~~ Mr. Wilson relates a curious anecdote of the founders of the seceders, which shows, that with respect to them at least this censure is not undeserved. When Whitfield went to Scotland in 1741, his first exhibition was in the Meeting-house of the Messrs. Erskine's at Dumferline. Great persuasions were used to detain him there, and to prevent him from visiting and preaching for a Mr. Wardlaw, who had been colleague to Ralph Erskine for more than twenty years, but was considered as perjured for not adhering to the solemn league and covenant. As this was not very intelligible to Whitfield, the members of the associate presbytery were convened to instruct him upon the subject. Whitfield, a little surprised at seeing them assembled in synod, inquired the cause of the meeting, and was told that they were assembled to set him right about church government and the solemn league and covenant. He replied they might save themselves the trouble, for he had no scruples about either the one or the other; settling the church government and preaching about the solemn league and covenant were not his office, and he had never made the subject his study, being too busy about matters of greater importance. Upon this he was gravely reminded that every pin of the tabernacle was precious. He replied, that in every building there must be both outside and inside workmen employed: he was one of the inside workmen, and if they thought themselves called to work on the outside, they might proceed in their own way, and he would proceed in his; and he then asked them solemnly what they would have him do. The answer was, that he was not desired to subscribe immediately to the solemn league and covenant, but to preach only for them till he had further light. And why only for them? Ralph Erskine said, because they were the Lord's people. Whitfield then asked, were there no other Lord's people but themselves? if not, they who were the devil's people had more need to be preached to; for his part all places were alike to him, and if the Pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ.

From the scanty materials which relate to Scotland in these various works we will glean one anecdote more for its striking singularity. The Sandemanians derive their name from Robert Sandeman, but his father-in-law John Glas was their founder. Their distinguishing opinion is well expressed in Sandeman's epitaph, where 'the ancient faith,' for which he 'long and boldly contended,' is said to be 'that the bare work of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners;' faith, according to them, being neither more nor less than a simple assent to the divine testimony concerning the Redeemer.

George

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Death of Capt. George Glas

Quarterly Review, Dec.

1813.

History of Dissenters, &c.

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George Glas, who wrote the History of the Canary Islands, a very interesting book, which has not attained the estimation that it deserves, was the son of this sectarian. The son was an extraordinary man: his great object was to open a trade from this country to the interior of Africa, and government encouraged him to form a settlement on the coast for that purpose; but going to the Canaries to procure corn for his little colony, the Spaniards threw him and his wife and daughter into prison, and the settlement was ruined. It was a wicked act, originating in the blundering information of the Spanish minister in London, and the cruel policy of the Spanish court. After some years imprisonment he found means, by inclosing a bit of paper in a loaf of bread, to inform the British Consul of his situation; our government of course interfered and he was set at liberty. He took his passage with his family in a vessel bound to London: unhappily there was much treasure on board; some of the crew conspired to seize her, and in the massacre which they committed, Glas was run through the body and his wife and daughter thrown overboard. The murderers got to shore in Ireland, buried their treasure in the sand, went to an ale-house, and conducted themselves so as soon to bring upon themselves their deserved fate. Meantime the newspapers had announced the arrival of the ship in the Irish Channel, and old Glas was daily expecting to see his son. When the news of the murder arrived, his friends knew not how to communicate it to him; at last one of them took the paper, and pointed to the paragraph in silence. The old man bore the shock with a firmness which Epicurus himself might have admired: to the astonishment of all, he attended the church assembly the same evening; and when intelligence came that the assassins had been executed, he remarked, that it would be a glorious instance of divine mercy if George Glas and his murderers should meet together in heaven. This was not insensibility; but thus to have subdued the natural feeling, requires a longer and severer moral discipline than that which enables a martyr to stand unflinching in the flames.

The Sandemanians are reproached for the common arrogance of all young sects in unchurching the whole world except themselves, an intolerance of feeling which seems strangely inconsistent with a doctrine so remote from all enthusiasm as that by which they are distinguished. They have drawn over several ministers from the Independents. In dissenting congregations, indeed, it is no uncommon thing for the preacher to change his opinions, an event which always disturbs and frequently divides the meeting. The dissenting 'church' at Cambridge split into four parts in the course of six years ~~a fact which even so able a man as Robert Robinson, whom the dissenters may boast of as one of their brightest ornaments, contrasts, in ridiculous triumph, with 'the dull uniform~~

Extract from a Letter from Mrs. Mary Reid (Caroline Deane's Mother) to her Father in Law, Mr. Reid, Newcastle ¹⁷⁵² (London) Decr. 29, 1826.

"I came into town on Sabbath & was very much pleased by a person speaking to the Church, a Mr. Sims, a complete stranger to all our connections, he had attended many places of worship, but found none that appeared to him to be guided by the truth and at last made up his mind to stay at home and read the scriptures till he accidentally heard of Mr. Sandeman & that the bare work of Christ was sufficient for Salvation without any deed or thought on the part of man, he was struck with it & enquired whether there were any followers of Sandeman. He was told there were & the next Sabbath he tried to find the meeting, but got into some other, where he was so disgusted that he left in the middle of the Sermon. (I have heard this was Hare Court Chapel, one of Lady Huntingdon's places.)

The following Lord's day, he came to our place, where he says he was so struck with the Church Order, its Elders, Deacons &c, that he thought it the most beautiful sight he had ever seen. He came very constantly for 16 months & was last Sabbath joyfully received."

(The Dramatic Author, Mr. Sims, of London, is a grandson of the Mr. Sims, mentioned above.) (1886.)

(Extracts) (Miss)
Copy of Caroline Mead's Notes of a visit to Old Buckenham
June 30th, 1843, Friday.

Arrived at Old Buckenham after a pleasant journey
outside the coach, with my Aunt & Uncle, Saraday. (Michael)
They took me up at G. Whitelaw's, Fleet Street, we
travelled about $1\frac{1}{2}$ hour by Railway, started from
London at 9 o'clock, reached Attleboro' about 5 $\frac{1}{4}$.

Drank tea with Mrs. Eaton, who lives with her son. He
drove us over to Old Buckenham, where we found Mrs.
Lancaster prepared to receive us, two beautifully clean
bed-rooms & a nice little sitting-room being always at
the service of Church friends. William Fisher, who
with Sam^l. Lancaster are the two Elders, supped with us.

July 1st. After breakfast we walked over to Stackford,
calling on our way on Polly Atkins, or Mrs. Atkins,
sister to Mrs. J. Loveday sen., also on Mrs. Tho^s. Loveday jr.
who with a little delicate family has her hands full.
Sabbath day. Met our friends very happily at the
Meeting House, which is in a very sweet lane at
Stackford, but few of the women out in the morn-
ing, as they cannot leave their families. One of the
Elders gives out the Psalm & leads, while Tho^s. Loveday jr.
reads each verse before singing, as some cannot read.
I rather liked the plan, as it is always pleasant to
hear the Psalms read. The meeting is a pleasant
cheerful room, could hold, I should think, about
100, sloping roof, the seats comfortable sort of forms
with a little raised desk. I was much struck with
the brethren's prayers, it is the first time of my visiting

any Church but our own. My Uncle read & Mr. Lancaster preached from Heb. 1 ch. 1 to — verses. About 24 to dinner. The Church is 26 in number. We walked in the lane, after dinner & gathered wild honeysuckles.

Afternoon Mr. Fisher read & my Uncle preached on "Charity the bond of perfectness." x x x x.

Monday, 2^d July) Rambling walk; called on Mr. Barret, they have a house, good comfortable ^{front} room, with a snug back-kitchen, about 4 feet across, 3 rooms upstairs; about 1/4 acre with potatoes & corn. Besides this a back-house, as they call a sort of detached shed, or pigsty. For this they pay £5. a year. This sounds very small, but they say they could not pay even that, if they did not sell part of the potatoes, as the man only earns 8/ a week & there are seven in family. x x x x.

Tuesday, 3^d July, called at Mrs. Hurdman's & Mrs. Robison's, the latter very poor, but made us very welcome & was anxious for us to eat & drink in her house. x x x.

Wode, (my Aunt & self) with Mr. Lancaster in his chaise to Wenninghall to see Mrs. Pigoby. A most beautiful ride of 5 or 6 miles, the eglantine (sweet briar) most abundant, whole hedges of it, scenting the air most deliciously, honeysuckle too, very abundant, ~~whole hedges of it~~, also many beautiful wild flowers; one hedge covered with wild hops; passed a piece of water in Lord Albemarle's ground covered with the water-lily in full flower, then thro' Guidnam Lane, along avenue-like lane with the trees meeting over our heads. Mrs. Pigoby, a nice, clever, warm

hearted young woman; rather better off than some,
 husband a thatcher in full employment, herself
 a dress-maker. — x x x x x

Wednesday 4th x x x. At Meeting my Uncle Faraday
 presided & exhorted from the Chapter read Rom^o 11th,
 on the grafting in of the Gentiles. Bro. Loveday also
 exhorted from 12th Ch. "Be not conformed to this world."
 Called on Mrs. J. Loveday on the Green, also on Polly Atkins,
 this last keeps a sort of boarding-house. She told of one of
 her lodgers being a very nice old gentleman, who has an
 allowance from the Parish & to assist his income makes
 & sells a few matches, he pays her 9^s a week for lodging,
 cooking & firing. She (Mrs. Atkins) is an old woman,
 sister to Mrs. J. Loveday Senr. & seems very kind to all around,
 quite like a Grandmother to the children. After dinner
 we walked over to Stackford, calling on our way on Mrs.
 S. Loveday Senr., who has recently sustained the heavy
 affliction of seeing her husband & son Folger separated
 from the Church. (~~R married & above, correct first~~). Also called
 on Robert Fisher, a poor deformed young man, a
 mole-catcher, but clever at gardening; a kind
 neighbour to Mrs. Cook. He has a nice pretty little
 wife & one fine child. Took tea at Mrs. Cook's, quite a
 large party; her little room as full as it would hold.
 I pursued out tea with Mrs. Smith. Saw poor Honor
 Harrison, she is very infirm & aged, looks as if
 a slight wind would extinguish the taper of
 her life. She lives with the Smiths, who keep the
 meeting & was brought in on her chair. At

see
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Meeting my Uncle Faraday presided & exhorted
from the Chapter read, Rom x1 on the grafting
in of the Gentiles. Tho: Loveday jr. also exhorted
from 1st Ch. "Be not conformed to this world."

Home with Mrs Digby... her heart seems over-
flowing with love to the brethren for the Truth's sake.

Thursday. Called on Mrs Fisher, found his wife
with one or two children in his little shop. Had
a chat & while he worked at a shoe & she at a
stocking, I read Mr Lyons' "Letter to his daughter"
to them. They seemed much pleased with it.

My Uncle & Aunt & M. S. went to dine at Mrs
Caton's on their way to see Mrs Beaumont, a
sister of Mr Lancaster, who lives at Wymonham.
She has four children, her husband is a yardman
& has to be up late nearly Sundays & all, looking
after the cattle, for this he only gets 9^s a week &
has no garden to help matters, nor indeed any
time to take care of one.

I accompanied Mr & Mrs J. Loveday serv. to Attlebro'
(to tea with Mrs Caton) in their cart; in the back on
a low chair rode Mrs J. Loveday or little Mrs Loveday,
as they call her, with her baby. A few friends to meet
us at Mrs Caton's. Picked strawberries & cherries in
the garden, saw the finest cabbages I ever beheld.
Mrs Caton made all friends very welcome. x x x x x

Friday. Strolled over to New Buxterham, a very
delightful field walk. x x x x x

Saturday. My Uncle William arrived about 2 o'clock
(Barnard)

Mr. Lancaster having met him at Bodesdale.

After tea walked over to Stackford, fine evening, called on Becky Fisher, who though nearly imbecile seemed very much pleased to see us & said: "come again see me". Also called on Mrs. Cook, where we found Honour Harrison, very infirm; she was very anxious to show me how she used to spin. Saw Jas. Smith & his wife, the former anxious to take us to his garden to eat strawberries reserved for us.

xxxxx Sabbath: July 9. Pleasant walk over the green and along the sweet Stackford lane to Meeting with Uncle William (Barnard), Mr. Lancaster, & my Uncle & Aunt Faraday). Uncle Faraday read & Mr. Fisher preached in the morning from 17th John, 1, 2, 3 v. I thought a very excellent & sober discourse, just what I need to be reminded of. At Dinner²⁵ (all the church but 1) out besides ourselves, which with several babies quite filled the 2 Tables. The children take their dinner in the little kitchen at the same time. Walked in the lane after dinner.

My Uncle William (Barnard) read & my Uncle Faraday preached from Rom. 15 ch. 13 v., the meeting quite full.

Sat at John Loveday's on the green, Mr. Cook, Mr. Beaumont, Mr. & Mrs. Fisher, Mr. Lancaster, Mrs. Eaton & son; home to sup after a walk through the fields.

Monday. Mr. Fisher came to breakfast with us & say, Farewell; seemed to feel our leaving very much; no doubt my Uncle Faraday has been a great comfort & support to the Elders at this time after the painful separation of Tho. Loveday & his son Folger. Wm. Barnard walked to Atleboro' to breakfast with

Mrs. Eaton; we followed afterwards in J. Loveday's cart, my Uncle, Sunday, walking. Got the Stage 1/4 to 10; my Aunt (5) & I rode inside to Stretford as the morning was wet. Dined at Newmarket. Railway from Bishop Stortford, a malting town, to London, where we arrived abt. 6 o'cl. tired. Found all well at home. So ends this visit which has been a source of great pleasure to me & I think has cheered our friends in Old Buckenham."

Paisley, the Church there.

"I had a conversation lately with Mr. Tho: Lindsay regarding his recollection of Paisley Church & members of it. He is abt. 80 years of age & has a pretty clear remembrance of some of the friends. There were two Elders:

Archd: Dove } who must have presided over the Church
& Jas: Locke } about the years 1810 & 1815.

John Scott, Deacon. Peter Blair. — Cameron.

Mrs. Locke. Mr. Scott. Mrs. Blair (D^{ty} of A. Dove).

Mrs. Henderson, (Niece of the Mrs. Brown (of Underwood) you had a letter from). Mrs. Morrison (lately in Glasgow)

He knows also of Rob: Lindsay, who was an Elder at an earlier time (probably at the time when my Gr: Grandfather, Arch. Watt, was also an Elder there.

Mrs. L. came to Glasgow to make up a presbytery there.

The Paisley Church, we know, was at one time more numerous than that of Glasgow, but it remains now only a tradition."

Arch: Sandeman, Glasgow, to J.F.D. N. 6/5. 3^d Oct. 1887.

"The Apocrypha." Notes from The Quarterly Review, April 1888.
 Review of 2 Vols. in cont.^{ns} of the 'Speaker's Commentary'. Edited by
 Henry Wace, D.D. London, 1888. General Introd.ⁿ by D^r Salmon.
 — "These writings have important uses. They help to fill up,
 or bridge over, the chasm between the Old Test.^t & the New."
 "Of the considerable portion of it which was written in
 Hebrew, either old or new, scarcely a vestige remains of
 the original texts." — The anomalous conjunction of
 uncanonical with canonical books in the Anglican
 Bible is the result of a long historical development.
 The key to the enigma is the existence, before the
 Christian era, of a double Jewish canon of the Old
 Testament; a rigorous one which had its birth in
 Palestine & a laxer one which grew up in the Greek-
 speaking colony at Alexandria. The formation of
 these canons proceeded on different principles.
 In Palestine it was held that prophecy had
 ceased with the building of the second Temple
 & that no religious writings of a later date than
 Malachi, the last of the prophets, were worthy of a
 place among the inspired Scriptures. But the
 Alexandrian school of theologians, leavened by
 Greek philosophy, took a broader view. It held the
 view of the Book of Wisdom, vii. 27, & during the two or
 three centuries of the gradual formation of the
 Septuagint or Greek Bible in Alexandria, other Jewish
 writings were gathered within the sacred collection
 tho' not formally placed on precisely the same
 level. Now the Christian Church inherited both

the Palestinian & the Alexandrian recensions of the Jewish Scriptures, but with this difference; that the former, being in Hebrew, was soon a dead letter to all but a few scholars; while the latter, either in the original Greek text, or in Latin translations from it, came into universal use. The Apostolic writers, indeed, who largely quote from the LXX, & betray some degree of acquaintance with several of the Apocryphal books contained in it, entirely abstain from adducing these as Scripture & thus show their adherence to the narrower Palestinian canon. But as the 2nd Century wore on, the distinction between the two classes of Books, became faint except among scholars, especially such as Jerome.

All thro' the Middle Ages down to the Reformation, the matter remained in an unsettled state.

But the Reformation & its new doctrine, that every thing was to be judged by Scripture, forced the question of the Canon to the front.

The Leaders both in England & abroad adopted Jerome's view as sound, & the Apocrypha was deprived of authority, but retained for practical edification.

The Council of Trent decreed in the opposite way, & stamped the Apocrypha, with the exception of 1st & 2^d Esdras & the short prayer of Manasses as Holy Scripture & raised the Latin Vulgate to the dignity of an inspired original. Contraversial reasons probably greatly facilitated this decision; notably the precedent for prayers for the dead, in 2 Mac. XII. 44. 5.

Notes respecting the individual books of the Apocrypha.
Esdraus I & 2.

Esdraus I is but a fragment, ending abruptly in the middle of a sentence, a fact concealed in the A.V. by an adroit mistranslation.

Evidently written in Greek by an Egyptian Jew, it may be assigned to the beginning of the last cent. B.C.

It is merely a free compilation from Chronicles, Ezra & Nehemiah, with arbitrary transpositions which seriously misled Josephus & confused his chronology.

One section, III. 1-5. 6, either original, or, as is more likely, borrowed from a lost source, is of a very different character.

Esdraus II. is composite, the first two & the last two chapters having been added by one or two Christian writers at a later date, perhaps nearly 200 years after the original was written.

Sacred music derives the term 'Requiem' from the passage II, 34, somewhat unwarrantably transferred to 'departed souls' in the old Latin Office for the Dead.

Section III-XIV. The writer personates the canonical Ezra, professing to write at Babylon in 30th yr. after destruction of Jerusalem by Nebuchad.^r, tho' the real Ezra was 100 yrs. later!

It may be that the Pseudo-Ezra hinted that he was writing 30 yrs. after the destruction of Jerusalem by Titus.

A date to which most modern critics lean. If in the vision of the Eagle, i.e. the Roman Empire, Ch. XI. XII. the 12 wings are the 12 Caesars or the 3 heads, the 3 Flavian Emperors, the date would be about A.D. 97. Altho'

the original Greek has perished, the work is extant in 5 ancient versions, Latin, Syriac, Ethiopic, Arabic & Armenian, a proof of its wide popularity. ^{Ms. Bezae} of the Cambridge Univ. Library ~~was~~ found in 1874 to contain a M.S. of 9th Centy. preserved at Amiens the missing passage after ^(2 Esdras) Ch. VIII. 35, of 70 new & very remarkable verses. _{(Ch. VII. 27-28) (11? see Rev)}

The writer was an ardent Jew & filled with the arrogant pride of the Pharisees appears passionately to God, respecting the down-treading of His chosen Nation by the heathen. The Angel Uriel is sent to assure him of the speedy coming of Messiah. The book gives us a glimpse of the thoughts of the Jewish remnant crushed beneath the iron heel of Rome. It set on foot the Legend of the lost 10 Tribes, hidden in the depths of the East, in Ararat, the otherland &c. &c.

Tobit. Extant in 8 texts, 2 Hebrew, 1 Chaldee, 2 Greek, 2 Latin, 1 Syriac, not one of these is the original. Jerome's Vulgate, ^{-version} was translated from a Chaldee copy which agrees with no known version. The vulgate contains many touches not in our A.V. e.g. ii. 10; vi. 15; vii. 11; viii. 5; ix. 6; & xi. 9.

The date assigned varied from 7 cent. B.C. to the 2nd A.D. "Judith", probably a romance, or a mere disguise of events under Antiochus, written in Hebrew which has perished & betraying a decided tinge of Pharisaism, cannot be earlier than the rise of the Maccabees 170th B.C. The 'Additions to Esther' are called Schoolboys' themes by

Jerome, date unknown, in style different from the translation of Esther in the LXX.

The 3 additions to Daniel are traceable to hints in the canonical Books, amplified by Jewish Scribes.

The two pieces de resistance of the Apocrypha are Wisdom or Ecclesiasticus. Both used to be ascribed to Solomon, but as Calaneo said, he would not have repeated himself nor have quoted Isaiah & Jeremiah!

The real dates are variously conjectured, only upon these points is there unanimity, that Ecclesiasticus written in Hebrew, preceded Wisdom, written in Greek or that the order of the two, cannot be put back earlier than the 3rd Cent. B.C.

Wisdom is a characteristic product of the place where the Old Test. first came into close contact with Greek philosophy.

Ecclesiasticus offers a marked contrast to Wisdom. Conjectured date 240 to 180 B.C. It has great excellencies, such as the eulogy on Wisdom (ch. 24) & the Song of Praise. It betrays a Hellenistic flavour.

Ch. 11. 10 was quoted by Bunyan as falling with weight on his spirit. Spectator N. 68 treats of the fine apothegms about friendship.

"Baruch" is a composite work; a break is found at Ch. iii. 9. dividing it into 2 clearly defined sections.

The Greek of the former part betrays that it is a translation from a Hebrew original, perhaps of 3rd Cent. B.C. In the latter, the Greek is more that of an original composition. The similarity of Baruch's Prayer to Daniel's (ix. 7-19) is striking.

The Maccabees. "Here we are, at last, in the region of genuine History, but with a difference. The former book almost certainly written in Hebrew has the tokens of an original, sober & truthful narrative; whereas the latter is history viewed by a religious enthusiast, who abridges some earlier Greek work by an unknown author, Jason by name, works up his subject into a sort of 'Pharisaic festival-book', intended to win back the Jewish Colony in Egypt to the temple-worship at Jerusalem.

The 2 Books agree in having Judas, the Maccabee or Hammer, for their hero; but while the latter book limits itself to its exploits & ends with the defeat by Nicanor, the older book continues the story to the death of Simon, the 3rd brother & his successor & son, John Hyrcanus, as Prince & High Priest.

Canon Rawlinson observed that the writer of the 1st Book is reticent to excess on religion & in use of the Divine name; the 2nd book is marked by the opposite to this.

Gloss, on Heb. I. 1, 2, 3, Vol. 3, p. 237. "brightness of his glory," refers to the "Wisdom of Solomon", which the Jews looked on as a book of wise & good sayings, though they knew it was not given by inspiration. The Apostle seems here, to countenance this description of the wisdom whereof Solomon spoke, in the Proverbs, Wisd. VII. 26. "For she is the brightness of the eternal light & the unspotted mirror of the energy of God & the image of his goodness."

Edinburgh Review, Jan'y. 1889, p. 345, p. 60 on "The Apocrypha", says of its position between the Old & New Testaments: "With his Hebrew learning & strong Protestant sympathies, Dr Lightfoot deprecated what he considered a mischievous intervention. 'Thus sweetly & nearly should the two Testaments join together and thus divinely should they kiss each other, but that the wretched Apocrypha doth thrust in between. Like the two cherubims in the temple, oracle, the end of the law & the beginning of the Gospel would touch one another did not this patch of heathen imposture divorce them asunder.'"

"The Church of Scotland) & the Secession." Extract from
2nd Vol. of "Scotland & Scotsmen in 18th Century" from the M.S.S. of
John Ramsay Esq. of Ochertyre. Blackwood 1888.
Ch. III. p. 1.

The members of the Estab^d Church did not bear their good
fortune after the Revolution with becoming thankfulness and
moderation. The disputes between the two great parties
about the claims of the Christian people continued as
fierce as ever, & with various success. As the Act of 1690 had
been repealed to make way for patronage, the popular
men contended that no regard was due to it in cases
where no presentation appeared. So to clear that matter,
an Act of Assembly was passed in the year 1732, which gave
the power of election to heritors & elders when patrons refused
to exercise their right. It was perhaps carried through with
too much heat & precipitation; but nothing could justify
the audacity with which it was attacked by Mr. Ebenezer
Conkine, Minister of Sterling. In a Synod at Perth
he preached a sermon wherein he told his audience
that by this Act the corner-stone is receded from; the
(Christ) is rejected in His poor members, & the rich
of this world put in their room. If Christ were
personally present when I am by the Synod's appoint-
ment, in His stead, He would say in reference to that
Act, "Inasmuch as ye have done it to the least of those
little ones, ye did it to me."

Mean as this sermon may seem in point of matter
& style, its author was well qualified to head the
multitude. He had a boldness & firmness which he

Act 1. W^m
& Mary
28. abt.
Patronage,
giving
Church
Election
of its own
Minister.
W. B. B.
Done in
1711 re:
stated
patronage
another
Act of 1690
repealed
Ch. 11. 11. 11.
Apr. Pres.
but re:
to restore
it, as estab.
in 1592.
Patron:
existed
till 1874.
W. B.

Note
See
extracts
& Glasg.
Suppl. to
to E. B. B.
Sermon
Vol. 2,
(2nd ed. 1874)
p. 279.
(1874)

exerted on all occasions in supporting its favourite prejudices. Though no orator in Church Courts his pulpit eloquence was copious & keen, familiar & unpolished, perfectly suited to the taste & calibre of his admirers, who loved to hear him hunt a metaphor through all its mazes, or inveigh against the defections of the times. The loudness & harshness of his tones, joined to his gestures, accorded well with his inflammatory topics, & made a deep impression on the lower classes of people, who regarded him as the champion of their rights & privileges.

Neither did his blunt rustic manners hurt him in their esteem, as they were by that time much prejudiced against polished ministers. Perhaps silent contempt would have been the best answer to this fanatical ebullition, but passion seldom failed to beget passion. The sermon was censured by the Synod; Mr. Erskine would not yield one step. The affair was carried before the General Assembly, where, in place of submitting to a rebuke, he insulted his judges & spurned every concession. A little more temper might have prevented the schism at that time, but the patience of Job could hardly have borne his insolence. The matter hung over for several years, when Mr. Ebenezer Erskine & his associates were finally deposed by the General Assembly, 1739, every
(56) (Pratt)
 653 ms.
 much to their own satisfaction."

p. 3 "Some years before, they had formed themselves into what they called the Associated Presbytery, which ordained ministers &c." — "Even the repeal of the Act 1732 did not pacify them, they would only have been content

with a return to the precise state of 1650."

"Only 7 members gave up their charges to join them: At Logie a tent was set up, from which two of Ebenezer's colleagues & himself held forth for days, to a great audience composed of all sects & parties."

"The more effectually to widen the breach & to make the deeper impression on the minds of the people at large, they renewed with great solemnity the Covenants of the last century, which had along been their idols." "To avoid being reckoned as in agreement with the Cameronians, they took care to add perplexed & metaphysical explanations to them."

"The Government adhering to the policy laid down at the Revolution, looked on with seeming indifference, resolving all the while to support the Estab^d. Church in its just rights." "It was well known the Seceders were zealous Whigs & not likely to coalesce with the Jacobites."

"No rising sect had ever a better game to play, had they been wise enough to have lived at peace with one another."

"Among other steps toward reformation, their Synod, in the plenitude of its power, declared the oaths of abjuration & allegiance sinful, because these did not accord with the obligations of the Covenants in Ch^r's time." "They flew at lower game, viz. in the Burgess oaths of a few Royal Burghs, there was a clause by which 'intrants' became bound 'to maintain true religion as presently professed within this realm & authorised by the Laws thereof.' Some of them insisted that this was inconsistent with their principles & professions, but the two Crookes & a number

of ministers took the other side with their usual heat or obstinacy. In April 1747, it came to an open rupture attended with great violence, & from this time forth the Burghers & Anti-Burghers, as they were called, formed distinct & independent synods, which hated each other worse than the Jesuits did the Jansenists.

p. 22 "Among the other religious excrescences of this period may be reckoned the Bereans, who are high-flying Antinomians. In point of government they are Independents, their ministers being mostly trades men generally illiterate. They are mostly the very dregs of the people, who, after having lived loosely, took at last a serious turn." Barclay was their founder & his words are wild & extravagant &c."

p. 28 "The Presbytery of Relief" is mentioned as in controversy with the two rival synods.

The Arminian Controversy. There are some, interesting remarks on this by Blas, in his Preface, to "The Science of Justification by Faith agreeable to Common Sense," see Works, 2nd Ed.ⁿ Vol. V. p. 358. I find in Clarendon's History of the Rebellion & Civil Wars in England, Begun in the year 1641 Vol. 1st Ed. Oxford, 1702. p. 71. the following Reference to this: (Laud, had been made, Archb. of Canterbury in 1633) "Some doctrinal Points in Controversy had been, in the late year, agitated in the Pulpits with more warmth & reflections, than had used to be; & thence, the heat & animosity increased in books pro & con upon the same Arguments. most of the popular Preachers, who had not took into the Ancient Learning, took Calvin's word for it, & did all they could to propagate his Opinions in those Points: they, who had studied more, & were better versed in the Antiquities of the Church, the Fathers, the Councils & the Ecclesiastical Histories, with the same heat & passion in Preaching, and Writing, defended the contrary.

But because, in the late dispute in the Dutch Churches, those Opinions were supported by Jacobus Arminius, the Divinity Professor in the University of Leyden in Holland, the latter men we mentioned were called Arminians; though many of them had never read a word written by Arminius. Either side defended and maintained the different Opinions as the Doctrine of the Church of England, as the two great Orders in the Church of Rome, the Dominicans,

& the Franciscans did at the same time, & had many hundred years before, with more vehemence & uncharitableness, maintained the same Quisitions one against the other; either Party professing to adhere to the doctrine of the Catholic Church which had been ever wiser than to determine the controversy! -

"The Samaritans" - have been right in the pathway along which the devastating armies have marched back & forth from the time of Sargon to Napoleon. But they have lived on, & their unity ^(722 B.C.) has never been broken. They have clung to little Nablus (in Nth Palestine) & to their sacred Mount Gerizim. The present Nablus is the probable site of Sichem or Shechem, where Abraham dwelt for a time.

From his time, the Samaritan history runs parallel with the Jewish, until the Assyrian invasion. Since that catastrophe the line of Samaritan religious life has never been interrupted. The Jews are dispersed and divided, but the Samaritans still live, at the base of sacred Gerizim & have never differed among each other in tradition, faith or usages. Dean Stanley claimed for them, that they are the "oldest & smallest sect in the world".

Their feelings towards the Mohammedans is of that intense bitterness which they have always manifested to the Jews.

The Koran is new compared with their copy of the Pentateuch, the oldest copy in existence; made of several lambskins, written down (they say) by Aaron's own grandson & the veritable original of all in the world. (S)

The population of Nablus is about 12,000 & the little Samaritan community is almost absorbed by the surrounding mass of Mohammedans.

"My visit was in April; the best of all months for this region." "I was hardly prepared for so positive a change as this, from the barren & rocky hills of Judea, to this sudden luxuriance of foliage & flowers. At Jacob's Well, I turned abruptly to the left, & entered the narrow valley of Nablus."

"The valley is a perpetual orchard, or rather garden, with a great variety of fruits & flowers. Figs, mulberries, grapes, pomegranates, oranges, lemons, apricots, almonds & other fruits vie for mastery in this miniature Eden."

"The various parts & uses of the Temple are still traceable; the greatest of the Samaritan festivals, the Passover, is still celebrated on the top of Gerizim with the most solemn & elaborate festivities."

The claim of the Samaritans to have a copy of the Pentateuch older than the Jewish is supported by their own unbroken traditions & by the opinion of some learned men of the present time in Christian countries.

"But the weight of internal evidence is against it, among which may be mentioned grammatical emendations, late glosses in the text, insertions of foreign passages, alterations, Samaritanisms, & changes in support of Samaritan doctrine."

"The Roll consists of dingy skins - prepared before the invention of parchment - sewed together with neat stitches & worn & patched & here & there entirely illegible. The skins are of equal size & measure, each 25 inches long & 15 wide."

"Amram was the name of the High Priest; his peculiar views may be said to represent very fairly the theology of his dying community. The world he claimed, is about 7000 years old. For 55 years men will go on in creating in wickedness, after which there ^{will} come ² a time of great peace & purity. Then there will come on a new period of consummate wickedness, which will last 300 years. This time will be consummated by the total destruction of the world. After this the general judgment will take place, when the righteous will go to live with God & the wicked with Satan. There are some people who have clear hearts, or at least are accepted as clear, though none are absolutely pure. Just before Amram looked off as if in the distance, & said, "God is here." There he intended a slight thrust at all Christians, because of their emphasis on Christ & his divine character." (Notes from "The oldest & smallest sect in the world," an article by Rev. John F. Hurst, D.D. in Harper's Mag. Sept., 1889)

The above is very interesting in connection with Gospel by John ch. IV.

Exhibit
of 9000
25. 1894

Notes from "History of the Kingdom of God
under the Old Testament"
by E. M. Hengstenberg, late D. & Prof.
of Theology at Berlin. Vol. I.
Translated from the German. Clark's
Foreign School Library 4th Series, XXXII.
1871.

(Introduction)

1. "We may say that the key-stone to the understanding
of the N. T. is a perception of its connection with the Old."

"De Witte declared the whole ancient History of the
Hebrews to be mythical throughout! Others followed him."

26 "It is unquestionable, that those who acknowledge the
authority of Christ or his apostles, cannot hold this opinion."

"The whole Jewish canon, as it existed in Christ's time,
is by Jesus & Paul sanctioned as divine, comp. John V. 39
X. 35, 2 Tim. iii. 15, 16. The collected historical Books of the O. T.
belonged to it."

27 2. "In favour of the credibility of the historical books in
opposition to the mythical view, we may adduce
the harmony between this history & that of other nations."

"This avails, indeed, nothing for primitive history."

"For this harmony appears not to have arisen independently,
but to have emanated from the biblical account."

"Even external confirmat^{ns} of the Story, notwithstanding
their number & frequency, will not bear a severe
critical test, but are an echo of the O. T. narratives."

"For later times, however, the witness drawn from the
harmony of the heathen accounts is conclusive & sufficient."

"The accounts of Herodotus, Diodorus & others, of Egypt
agree with those of the Pentateuch, & researched in
Egypt & Assyria confirm the O. T. Egyptian mon-
arch names, such as Sischak & Pharaoh Seso. Sischak,

(1 Kings XIV, 25, 26) appears frequently as Sesostris. Among representatives of conquered nations in Karnak is one with a beard & Jewish physiognomy, named "Souda Hamah-let, or Melch, Kingdom of Judah". See Rosellini 1. 11. p. 79. Champollion's Letters, p. 66.

p. 28. "The fragments of Herodotus & Hydrunt concerning ancient Babylonish History, especially Sennacherib, as well as the Syrian Journals have been legitimately employed by Josephus to confirm the biblical relations

"29. The Book of Esther, one of the most disputed with regard to its credibility, harmonized with the most approved ancient writers, as Heeren & Pausingarten have shown."

"All modern distinguished historians, as Niebuhr, Schlosser, Heeren & Leo, agree that the O. T. is more authentic even than the most reliable native sources in its relations concerning other nations."

p. 53. "Of the Apocryphal Books of the O. T., "Maccabees alone are historical. The 1st Macc. is the more important. It comprises the persecutions under Antiochus Epiphanes & wars under Mattathias & his sons, Judas, Jonathan & Simon, the most significant period of the whole history, from the close of the old dispensation under Cyrus & Nehemiah unto Christ. An accurate knowledge of it is of importance for understanding many O. T. prophecies relative to this period, especially Zech. & Daniel."

"It contains important mistakes, especially respecting foreign Geog. & History, e.g. Ch. 8 is incorrect almost throughout in its account of the Romans. In Ch. 1. 1. the account

falsely assumed that the Persians were driven from Greece by Alex.^{us} the Gr.^{at}. In Ch. 1.6-8. He asserts the division by Alex.^{us} of his kingdom among his assembled generals in his lifetime. In Ch. 6.1. he changes the large territory of Elymais into a town in Persia.

p.56 The 2nd book of Maccabees is inferior to the 1st. The 1st Part consists of what is no doubt a literary fiction, - letters from the Jews in Palestine, to the Jews in Egypt after the victories of Judas Maccabeus, summoning them to take part in the consecration of the Temple. The author refers to Moses, Jerem.^{as} & Nehem.^{as}, whose books contain nothing of such things. The 2nd Part contains a historical sketch of the times of the Maccabees, beginning at the starting point of the 1st Book, but continuing only through 14 years, till the measures taken by Demetrius Soter ag.st Judas Maccab.^{us} in 161. All the events are dated a year too early & the book is a mixture of truth & fiction. The 3rd Book of Maccabees stands much lower; it describes a persecution, which Ptolemy Philopator (221-204 B.C.) is said to have carried on against the Jews in Egypt. It is of late origin & not translated in the Vulgate, nor by Luther.

There is a 4th Book of Maccabees, in all probability that which is in the works of Josephus, but not by him, as its gross historical errors show. Eusebius (Hist. Eccl.) 3.10) dates its composition in latter half of 1st Cent. In Ch. XIII. 14 is an allusion to Matt. x. 28. In Tobit, Judith, Baruch & etc. many historical statements to be used, however, with much caution.

Tobit & Judith are, historically clothed fictions. The former throughout a contemplative, lovely poem.

59. Flavius Josephus takes the first rank among other Jewish writers.

Born 37 A.D. in the reign of Caligula & carefully instructed in the Jewish Law, he joined the Pharisees. He headed his people, as General, in Galilee & was taken prisoner by Vespasian.

He foretold to trim the imperial dominion from Dan to Beersheba, when this was fulfilled, he was set free & richly rewarded.

He accompanied Titus to the siege of Jerusalem & negotiated in vain for a surrender, agt. fanaticism & the prejudices against his character. After its conquest he went to Rome, with Titus & used his favour to protect the Jews.

He was alive in 93 & the year of his death is unknown.

His Works in chronological order are:—

1st 7 Books of the Jewish War & destr.ⁿ of Jerusalem. Vespasian & Titus admired this work. But in many details, especially in Chronology, we perceive the want of the true historic mind.

2nd Jewish History in 20 Books, from Creation to 66 A.D. Written at Rome & completed in 13th yr. in 56 yr. of his age; the last book of the N. T. was written about 3 yrs. later. Its value is various accordg. to its periods. He used the O. T., only in the

defective Alexandrian translation & oral tradition, which was in a miserable state, as proved by the ^{history of the} Passage of Moses

61 against the Ethiopians & the magic of Solomon.

His quotations from lost works are valuable; the most important, Menander's Greek Elaboration of the Syrian Journals. Next, from Herodotus, concerning Nebuchadn.^r & Sardanapal.

He used the apocryphal book of Enoch & distorts its uncertain statements. For the time from conclusion of the O. T. to the Maccabees Josephus is almost our only source, tho' indeed very meagre.

3rd "De Vita sua," an Autobiog.^{ic} of Josephus. Chiefly a record for the vindication of his conduct in the Jewish war, which was attacked on so many sides.

4. "On the antiquities of the Jewish nation."

Valuable for its account of the calumnies of writers against the Jews & for its fragments of lost ^{in Egypt} "Babylonian" historians. His reference is often as inaccurate as the attacks.

"Josephus was vain, cunning, crafty, with dry tact". p. 62.
His writings found little accept^{ce} among the Jews because of their language (except the Jewish War, in Syro, ^{pharisee} & partly because he was an apostate. So much the more was he valued by the Christians; all that relates to the times of Christ is an invaluable mine, in proving the genuine historical character of the Gospels.

Clement of Alex^{ia} or Origen knew his works well.

The "Jewish War" formed an excellent apology for Christ. ^{vs} agst Judaism. p. 65.

To native sources we may reckon also the Pseudo-epigraphs of the O. T., collected by Fabricius in the Cod. Pseudepigr. V. I. Hamb. 1713, 1723. 2 Vols. viz. such writings as are falsely attributed to the most important men of the O. T. - Enoch, for example.

Philo, born 20 B.C., is only a source as his writings set forth the character of Alexand.^{ian} Judaism, i.e. its peculiar form in Egypt by contact with the Greek mind.

The Talmud belonged to a time when the Jews had lost the perception of truth. So also other old Jewish writings,

The book *Sohar* & the allegorical ^{commentaries} ~~interpret.~~ on the Bible, called *Rabboth*.

The only national monuments which serve to illustrate the history are coins of time of the Maccabees, whose genuineness is established.

Foreign sources of O. T. History.

1st Those which refer directly to the Jews.

Eastern Traditions, generally embellishments & distortions of O. T. history, such as refer to the Koran & the traditions of the Arabs, which perhaps had no indep.^t basis, being developed under Jewish influence, very powerful in Arabia before Mohammed's time.

Greek & Roman Authors were not well informed abt. the Jews, owing partly to contempt & from prejudice.

Remarkable circumstance, that previous to the time of Alex. the G^t no Greek Author mentions the name of the Jews.

Eusebius in the "Chronicon" & "Praeparatio Evangelium" gives sources of O. T. History with many illustrations & confirmations taken from otherwise ^{fragments of} ~~unknowing~~ authors, especially with regard to Herodotus's History, in the embassy from Babylon in Kings & the narrative in 1st & 6th Ch. of Daniel. But all must be taken with caution, just as in Josephus & Koran.

Diodorus Siculus, lib. 1. ch. 5. Strabo in Xth Bk. of Geography Justin, in 2nd ch. 36th Bk. of his extract from *Enchiridion*, Tacitus *hist.* lib. V. ch. 11-13. Horace, *Insulae*, l. Phrygia, Martial, — all mention the Jews.

Egyptian History - sources are very meagre.

Masnetto is the most important; professionally a Priest, temp. Ptolemy Philadelphus, abt. 260 yrs. B.C. He wrote a History by the order of the King, it is alleged, of his people from the oldest tradition, to that of Darius Codomanus, who was cong. by Alexander. Hengstenberg puts Masnetto much later.

An Egyptian named Chäremon (temp. Roman Empire) notoriously unreliable, wrote a work on Egypt. History which has been lost; but Josephus in his 1st Book, c. Apion, gives the part relating to the Hebrews.

Ancient History, has no native sources. Strabo refers only to cosmogony & theogony. It is in a Greek Transl. but Hengstenberg believes it to be an original by Philo who lived under Nero to Hadrian.

Assyrian History. Till now the principal sources were the fragments of Herodotus & the compiler Diodorus Siculus. The inscriptions on the Bricks are now to be looked to, when interpreted.

Babylonian & Chaldean Histories were long distinct, but have been proved to be identical by recent enquiries, especially by Delitzsch on Habakkuk. Thus we have two native sources, but only in small fragments, viz Berosus, a Priest of Bel at Babylon, wrote, professionally under the Seleucidae abt. 262 B.C. a Chaldean or Babylonian history in 3 Books, of which Josephus & Eusebius preserve fragments. He was highly esteemed in ancient times, frequently quoted by Greek & Roman authors. Hengstenberg thought all he said of the Flood could not be from any native records, because it coincides too exactly with Holy

Mrs. Christolm, Member of the Church in Glasgow was mentioned in a letter from Mr. Arch^d. Sandeman, Glasgow, 5th May, 1889 to T. J. G. Deacons, N. C. G., as follows:

"Mrs. C. on whom I called is quite confined to her bed but wonderfully lively considering & talking again of her old recollections. She was speaking last night of Mr. Ferrier, who was a contemporary of John Glas. Mrs. C. quite remembers him; he left the Ministry & followed the business of a dealer in worsted goods, I suppose, at least Mrs. C. remembers his "stocking shop" as she called it in Perth. How rare it is to see one giving up all to follow Christ & cleave to the truth, as John Glas & others of his contemporaries seem to have done."

Mrs. Christolm died on 21st October, 1889, aged 94.

Mr. Arch^d. Sandeman wrote on 31st Oct. '89 to T. J. G.

"On 21st Oct. our dear & aged sister Mrs. Christolm was taken away; she passed from this life very peacefully, those at her bedside heard her say: "Coming" & all was over."

* My Edition of "The Testimony of the King of Martyrs" Edin. 1777, has a Preface by Mr. Ferrier, late Minister of Largo, "giving a history of the controversy of John Glas & a view of Mr. Ferrier's motives for leaving the established Church of Scotland &c."

Pages 370 - 374
Archibald Watt
ordained elder in the church
at Paisley.

See Sandeman Genealogy
Page 115

Appendix 8 Watt Family.

Archibald Watt married
Isabella Blair of hays
& two of their children
John Watt + Robert Watt
married into connections
in the Sandeman family

Church at Paisley. On Monday, 14th July, 1779.
Archibald Watt was ordained Elder, present,
41.000 Mr. Alpin, James Smith, Moses Miller, Elders
& a number of brethren from Glasgow.

The following was the first exhortation by him,
(extracted from a N.S. Vol. formerly in possession of Mr.
John Sanderson, Greenock, (1845), a relative & now in
the possession of his descendants in Glasgow; (M. 4 July 1890)
p. 6. 15.)

Genesis, 19 Chap. 16th v.

This passage as well as all other Scripture, was
given by inspiration of God & must therefore be
profitable, for doctrine, for reproof, for correction & for
instruction in Righteousness. From the beginning
of this Chapter, we have an account of Lot entertain-
ing two Angels, under the character of strangers,
which shows us he was a man given to hospitality
& we have the use the Apostle makes of this in Epi-
to the Hebrews, 13 Ch. 2nd v. He exhorts them in
this way: "be not forgetful" &c.

And from the 4th verse of this 19th Ch. of Genesis, we
have a history of the wickedness of the men of
Sodom, which provoked the Lord to destroy them
& their cities together. I think the overthrow of
Sodom & Gomorrah with the deliverance of Lot
are both figurative, by looking into the N. T. we
see how our Lord speaks of the destruction of
the world at last, as prefigured by the sudden
overthrow of Sodom & Gomorrah, 17th Luke, 28 v. &
the Apostle Peter, 2nd Ep. II. 1-9 v., speaking of false

teachers & their certain judgement & damnation, introduces this also as a figure. And Jude in his epistle speaks to the same purpose, v. 4-10; here we see how awful their destruction was, they are set forth as an example of that eternal vengeance God will inflict on the world of the ungodly at last. From 12th v. of this Ch. we find the Angels telling Lot to bring out all his friends out of this place, "hast thou any here besides?" for we will destroy this place, because ^{v.} "He also see from this that Lot believed the word of the Lord, for "he went out & spake ^(14th v.)"; but he seemed as one that mocked, they did not believe his words, they set him & his story both to ridicule; this is no way uncommon even at this day, the word of God is often set to the ridicule. If we were to speak of the commandments of Jesus Christ to the men of the world, they would readily tell us these things might do well enough in the days of the Apostles, but they are not suitable to the present times. This is the way the word of God is despised & set at naught & the doctrines & commandments of men put in its room. In the 13th v. we are told, that "when the morning arose the angels hastened Lot, saying, Arise, take thy wife & thy two daughters, who are here, lest thou be consumed in the iniquity, or in punishment, of the city," as on the margin. "And while he lingered, the men laid hold upon his hand & the hand of his wife & daughters" &c. Here we have an

resistance of the Sovereign Mercy of God, in delivering
just Lot from that awful, that eternal vengeance,
that was just ready to fall on the men of Sodom.
For as the Apostle Peter says, 2^d Ep. 2. 9, the Lord knoweth
how to deliver the Godly out of temptation, & to preserve
the unjust unto the day of judgement, to be punished.
This salvation or deliverance, that he met with
seems to be a figure of the mercy of God, as it is unto
guilty sinners, without anything on their part
having the smallest influence to procure their
deliverance. On the contrary we see from the
conduct of this just man, as he is styled in the
apostle's writings, how backward we are to be
saved from everlasting misery by the mercy of God
only. For we are told that notwithstanding the
commandment of God to make haste out of
that devoted city, yet he lingered; he shewed a
backwardness to obey the command & will of God.
I say, he did not comply with the command-
ment of God, till the angels laid hold on his
hand & upon the hand of his wife & daughters
& as it were by force, pulled them out of the place,
which was immediately to be destroyed. This is
perfectly the case with all mankind in all ages;
if the Lord did not lay hold upon guilty sinners
& as it were by force, pull them out or pluck them
as a brand out of the burning, there could be
no salvation for sinners of Adam's race; "ye
will not come unto me that ye might have life";

says our Lord & again, John 6, 44, he says: "no man can come unto me except the Father, who hath sent me draw him" &c. And the Apostle Paul tells us in Romans 9th, 16th that "it is not of him that willeth nor of him that runneth but of God who sheweth mercy". If we attend to the workings of our own hearts, we'll find that it is like a great labour to persuade us that we can do nothing, or that we need to do nothing, because Jesus Christ hath done all: but so it is, the Scriptures declare that he came to fulfil & that he is the end of the Law for righteousness &c. And the Father by a voice from the excellent glory, declared that he is well pleased in him; & indeed every instance of the conversion of sinners that we find recorded in the S.S. shews us, that instead of any good inclination, wish or will to be saved in the way of God's appointment by mere mercy, we are always running counter to the will of God. The Apostle Paul himself is an instance of this, he was laid hold upon when going to Damascus to persecute the Church of God, but, as he says, he obtained mercy because he did it ignorantly in unbelief, 1 Tim. 1. 13.; for he verily thought he ought to do many things contrary to the name of Jesus of Nazareth. Acts 26. 9. We see he was a conscientious Pharisee, for in his Ep. to Gal. 1. 14 he tells us that he "profited in the Jews' religion above many his equals", - "being more exceedingly

zealous of ^{the tradition of} his fathers", so that the more religious & devout
any man is, at so much ^{the} greater distance does he set
himself from God, till once he be taught of God to
know his ~~own~~ true character & then he will be
ready to say with the Apostle: "far be it, that I should
glory, save in the cross of our Lord Jesus Christ,
by whom the world is crucified to me & I to the
world." Upon the whole, Brethren, we see that
it's only sovereign, free mercy, venting to the
guilty through the Blood & Righteousness of the
Son of God, that can give hope to a sinner. Let us
be exhorted to examine ourselves, whether this
sovereign ^{mercy} be the only ground of our hope before God;
if so, we'll manifest our love of mercy by shewing
mercy. The apostle James sums up the whole of
Christianity in this: "Pure religion & undefiled
before God & the Father is this, To visit the fatherless
& widows in their affliction & to keep himself unspotted
from the world". James 1. 27.

Some remarks by Mr. Moir on Prayer.
 (rec^d by me (F.S.D.) in 1889)

"Prayer of those who are granted like precious faith with the apostles in the righteousness of God & our Saviour Jesus Christ, is the effect of their faith which respects, not anything earthly, but the salvation of their souls from the wrath to come, due unto sin. Prayer then, is not so much a duty as a privilege, for although it is indeed enjoined both by our Lord & his Apostles, because the absence of prayer, the restraining of prayer & casting off of fear would be an evidence of falling into unbelief; it is not that which he requires of us as worship, as though he needed anything of us but is the privilege granted unto us of approaching his Throne of Grace, as supplicants of mercy & the forgiveness of our daily sins & as the Psalmist says, "He heareth the prayer of the destitute & will not despise their prayer" presented to him through faith in the atonement made by his beloved Son, in whom he is well pleased. We see then, by the Parable of the Pharisee & Publican, that the prayer of those who trust in their own righteousness is not heard by him who is the God of salvation from sin. Hereby it may be seen that it is inconsistent with this manifestation of the divine character to induce children to make prayer unto him while they are in bondage, because as they are unconscious of sin against God & have not the knowledge of the propitiation for sin made by the Son of God, this inducement to prayer on

their part could only lead to a false impression of the divine character revealed in God manifest in the flesh & would therefore be teaching them to establish a righteousness of their own, as it were, by the service of God in prayer. For the service of God is the obedience of his commandments which is the proof of the faith & the effect of the love of those who believe in "know the truth".

In the Resurrection of Christ

by William Deacon, Gt. Griefalter of Tho. J. Deacon, died, aged 80, 1810, at Frounbridge, whether he went from Kettering, Northampton, in order to worship with the ^{the} church, called Clasiles.

Of all the truths the Christians hear,
None more their guilty souls doth cheer,
Than Jesus risen from the Grave;
It sounds like Freedom to the Slave.

Jesus, He no Corruption saw,
Or death had held them by the Law;
And bound them down, in endless pain
But since He rose, in life they reign.

O' Blessed Truth, may sinners say
Tis only this that brings the day,
Dispels the darkness of the Night
And ushers in Eternal light.

Take this away our Faith is slain,
 And Preaching too is also vain,
 Yea all our hopes for ever fled,
 If Jesus lies among the dead.

But Christ is rais'd therefore let's sing
 Eternal praises to our King
 Who burst the bands of death and rose,
 Triumphant over all his foes.

(Copied from M.S. lent F.F.D. by Kate Deacon of Eastbourne, 16 March 1890)

Saturday Review, March 7th, 1891, on the Wesley Centenary.

p. 280 — "Both Wesley & Newman were wrecked by their excessive individualism in religion, though both had the excuse that in their days the impersonal view of religion had turned to something like personal irreligion. Both were egotists & taught egotism in religious matters, Wesley elaborating a wonderful system of his own, in order to secure the cultivation of it, & Newman falling back on the old organization which provided for that — & for many other things — already. Neither seems to have observed that in the central formula of the Christian faith "I" occurs only in the phrase "I believe"; "My", "Me", "Mine" nowhere." (Note. This is a remarkable acknowledgment by the Reviewer of the great error of Papal Rome, Luther, Arminius, Wesley & many others, combated by Calvin, whatever his own errors, in other respects were!) The scriptural Divine Sovereignty was ^{the} ~~is~~ set aside, by the "egotism" referred to.

"40 years in"

"A Moorland Parish" Remin. & Researches in Darby in
Cleveland. By the Rev. J. C. Atkinson, D. C. L. London, 1891.
Rev. in Edin. Rev. October, 1891, p. 336.

Instance of Sacrifice, in 1859!

"In Yorkshire, as in other regions virtually Scandinavian, grave-mounds are often assigned as their residences to certain dwarfish folk. — The underground personages in charge of these mysterious accursed abodes are usually regarded as of a somewhat capricious & irascible disposition — as, on the whole, 'ill to anger' — & in the Isle of Man, no longer ago than in 1859, a heifer was actually sacrificed, & burnt by way of atonement to the unseen inmates for the desecration of one of their sepulchral abodes."
(Authority given: Boyd Dawkins, Early Man in Britain, p. 338.)

Edinb. Review, Jan'y 1892.

Life & Writings of Ignatius von Döllinger.

(Chief sources (at present) for his Biography are Lord Acton's paper in the Engl. Historical Review, Oct. 1890 & Dr. Plummer's Recoll. in the "Expositor", nos. 1 & 2, Series IV, 1890.)

Born at Bamberg, 1799, died Jan'y 9th 1890

"There was, as Döllinger admitted, a total lack of continuity & consistency between Christianity & its Papal development. Doctrines in their origin useful or harmless were insidiously perverted, so as to subserve the greed & aggrandisement of the Papacy. Indeed, all the advocates of the doctrine of development, we may note, in passing, rely upon a fallacious analogy. While the products of physical germs are inevitable & constant, there is no law of the growth

of spiritual & moral principles which can determine irrevocably their ultimate results. Being themselves capable of various modifications, they are necessarily exposed to the countless perversions which human selfishness & ambition can bring to bear on them. It would be impossible for the most reasonable advocates of the doctrine of ecclesiastical development to name a single germ, whether of teaching or conduct, which an unscrupulous sacerdotalism could not pervert & falsify."

p. 61. In the Council called by the Pope, 1870, the biblical foundation for the infallibility of the Pope was sought in Luke, 22, 32:

"But I have prayed for thee, that thy faith fail not: & when thou art converted, strengthen thy brethren" (!), ... but the main stress was laid on its necessity following from the position of the Pope as the representative of Christ. The Pope even dared to base his claim of infallibility on a change of consciousness which he had experienced in becoming Pope. He said, "Per l'infallibilità, essendo l'Abate Mastai l'ho sempre creduto; adesso, essendo Papa Mastai, la sento."

"Justinian II. (685-695 & 705-711 A.D.) assembled a general council, called usually "in Trullo" from the hall of its meeting having been covered with a dome. The proceedings of this council tended only to increase the growing differences between the Greek & Latin parties in the church. Of 102 canons which it sanctioned, the pope finally rejected 6, as adverse to the usages of the Latins. One of these, the 67th, earnestly enjoined abstinence from blood & things strangled." See Finlay's History of Greece, B.C. 146 to A.D. 1864. Foxes's Edition. Oxford. 1877. (See Jones, 1892.) (Foot note, Vol. 1. p. 390)

Extract from "Les Juifs et l'Antisémitisme", article by Anatole Leroy-Beaulieu in the Revue des deux Mondes, of 15th Decr, 1892, respecting the present hopes of the Jews of a Messiah, & of Christians, of the New Jerusalem.

1897 - "Comment s'appelle-t-il, dans la tradition de Juda, cet espoir lointain d'un renouvellement des sociétés humaines? Il s'appelle d'un vieux nom: le messianisme. Le messianisme est le grand dogme et la grande originalité du judaïsme. Des 13 articles de la profession de foi de Maïmonide, c'est encore celui qui garde le plus de croyants. Or, qu'est ce que le messianisme, et comment l'entend-on en Juda? Israël a, pendant deux mille ans, appelé le fils de David qui devait faire régner sur la terre la justice et la paix. Il est des Juifs qui l'attendent toujours, mais la plupart sont las d'invoquer sa venue. Leur espérance a été trop de fois trompée

par les faux messies; ils ont trop cru pour croire encore.
 - Le Messie en chair et en os, le restaurateur de
 l'empire d'Israël qui devait asseoir sur le monde
 la domination de Jacob, bien peu y croient encore.
 Voilà longtemps déjà que les docteurs se sont mis
 à en douter. - Les promesses de ses voyans, le Juif,
 comme le chrétien, s'est décidé à les réduire en
 allégories. Nos docteurs lui ont-ils assez reproché
 d'être l'esclave de la lettre et de matérialiser les
 prophéties? Le voilà, à son tour, qui les entend
 au sens spirituel, tout en leur gardant une
 signification temporelle. Pour lui, le prince
 de la paix, le soleil de justice, annoncé sur le
 Carmel et le Moriah, n'est ni un roi, ni un con-
 quérant, ni un homme, mais une époque, une
 ère nouvelle promise à Israël et à l'humanité.
 Pour tels de ses rabbins, le Messie, s'il est un
 être vivant, le Messie triomphant, comme le
 Messie souffrant, le Christus patiens d'Isaïe,
 c'est Israël lui-même, Israël lumière du monde,
 tour à tour persécuté et délivré, humilié et glorifié.
 Pour la plupart de nos Juifs d'Occident, ce
 n'est qu'une figure allégorique de l'avenir de
 l'humanité, une vision voilée des magnifiques
 destinées, réservées à la race d'Adam. - Le
 règne de Jehovah parmi les hommes, il ne sera
 pas établi, les armes à la main, par un monarque
 sorti du tronc de Jessé, il sera la conquête pacifique
 de la science, le terme naturel de la civilisation.

lentement acheminée vers le Bien et le Droit. Isaïe a vu juste et les promesses d'Amos ou de Zacharie ne sont pas vaines; mais la Jérusalem future, où les prophètes ont vu en esprit monter les peuples, ne sera pas la cité de pierre relevée sur la colline de Sion, mais la cité idéale où habiteront en frères tous les enfants des hommes.

Voilà ce qu'est le Messie pour le plus grand nombre des Juifs contemporains. — "C'est ce que nos foules aryennes nomment le Progrès; messie moderne." — "Ainsi le Juif, et le nouvel esprit juif. Voilà qui est bien loin de l'esprit chrétien. Pas autant peut-être qu'il nous semble. Il y a longtemps que le millénarisme, forme chrétienne de l'antique messianisme, compte peu de partisans parmi les chrétiens. Mais le christianisme n'a point, pour cela, répudié toute espérance au royaume de Dieu ici-bas. Car, lui aussi, a promis aux fils d'Adam le royaume de Dieu; et le chrétien, qui sait que le Messie est arrivé, sait bien que son règne n'est pas encore établi sur ~~la~~ terre, et il ne cesse point d'en implorer l'avènement. Sur les lèvres chrétiennes est demeurée à travers les siècles, la prière tombée de la montagne de Galilée: Adveniat regnum tuum! — "Il est vrai que le Christ a dit: Mon royaume n'est pas de ce monde. Par là, le christianisme se distingue du judaïsme, et les espérances spirituelles de la nouvelle alliance des ambitions temporelles de Juda.

Mon royaume n'est pas de ce monde; l'Évangile a raison; l'Évangile nous met en garde contre l'utopie; il nous avertit de ne pas trop présumer de cette vie terrestre. Le royaume de Dieu ne saurait pleinement se réaliser sur la terre - à moins que le Fils du Très-Haut ne redescende du ciel pour l'instaurer parmi les hommes. Le royaume de Dieu est un idéal vers lequel doivent tendre les siècles sans y atteindre jamais. —

" Sur le messianisme des montagnes de Juda et sur le royaume de Dieu du lac de Galilée a soufflé le néo-paganisme, et juifs et chrétiens, confondant presque également le progrès avec la richesse et la félicité avec le bien-être, sont allés pour Messie élire Mammou. Qu'il s'agisse de l'éternel Nisi Dominus du psalmiste, et de la pierre angulaire sur laquelle devait reposer la vraie Jérusalem, ils rêvent de royaume de Dieu sans Dieu. Jehovah est délaissé, et son Christ est omis. Aussi semble-t-elle reculer devant nous, à mesure que nous nous flattons d'en approcher, la Jérusalem nouvelle, la cité de Justice et de Paix, vers laquelle se tendent en vain nos bras. "

"Sic et Non". "New legal Documents of the Time of the Persecutions of the Christians."

Translation of Extracts from the above article, by Paul Robertack in the "Deutsche Rundschau" of April, 1895, Part 7, p. 42.

— Two periods are to be distinguished in the action of the Government of the Roman State against the new religion. The 1st — the application of the then existing machinery of the Law, varied by individual arbitrary or personal acts of the Caesars or outbursts of fanaticism in certain circles of the population; then follow the epochs of exceptional legislation.

The first period reaches to the middle of the third century; the second begins then, with the reign of the Emperor Decius (249-251) & ends after two generations with the Edicts for Tolerance by Constantine.

Two important literary discoveries have lately given us (~~literary~~) Acts referring to both periods.

One, of the time of Commodus (ab^t 180); two documents belong to the burning heat of the Decian persecution. (250) —

— Bishop Eusebius of Caesarea wrote a History of Martyrs, now lost, but extracts from it are contained in his other Works & among them, his account of a certain Apollonius, a Roman of rank, has always excited particular interest. This person was accused, under Commodus, of having embraced the Christian Religion and spoken in defence of his belief, for which Apology.

Eusebius refers to his special work.

A learned Englishman, Conybeare, lately saw an Armenian printed Work, which a Congregation called Meclitarites, Armenian Monks at Venice, united with Rome & having for their object, maintenance of scientific communication between Armenia & the West, had published many years ago; His Work contained an Armenian version of the Apology of Apollonius referred to by Eusebius. —

The peculiar form of this monument of antiquity is not of less general interest than its contents. In substance, it is not anything else than the Protocol of a Roman Prosecution of a Christian, abt. the year 180, in a shape which perhaps varies little from the original formal Report of the Trial.

This remarkable document is as important for the knowledge of Roman Jurisprudence as for ecclesiastical History; it gives interesting archaeological indications, — but its chief value is, that it has preserved for us a picture out of ancient Christianity of the view which a man of rank, cultivation & Christian convictions then had of Religion, especially of his own & how such a Christian individual was looked upon by the Government & good society.

The following piece out of the Protocol yields remarkable insights concerning the above questions.

— Apollonius has refused in the first hearing before the

Senate, to sacrifice; has received three days for consideration & now stands before the highest Court of the Governor-general of Rome & the imperial Deputy, the Prefect Praetorio Perennis.

— " And after three days he (the Prefect) commanded to bring him before him & said to him:

To what decision art thou come for thyself?

Apollonius answered: I am still a worshipper of God as I said before.

The Prefect replied: Because of the Sentence of the Senate I counsel thee to repent & to sacrifice to the Gods, to whom the whole earth offers prayer & sacrifice; for it is more profitable for thee to live with us than miserably to die. I believe that thou art not ignorant of the Sentence of the Senate.

Apollonius said: I know the Sentence of the almighty God; I remain a worshipper of God & I pray not to the Idols, which are made by hands, of gold & silver & wood, which see not & hear not because they are the work of mens' hands & they know not the true worship of God.

But I have learnt to pray to the heavenly God & to fall down before him alone, who has inspired all men with the breath of life & ever dispenses life to them.

And I will not degrade my person & cast myself into the abyss, for it is a great abomination to fall down before unworthy things & it is slavery to worship that which is Nought; men sin when they pray to such. The inventors thereof were fools; their servants and worshippers are still more foolish.

"The Egyptians in error worship onions. The Athenians worship to this day the head of an ox, made of copper, & they call it the "Fortune of the Athenians"; they have set it up on the famous place near the image of Zeus & Hercules in order to pray to it. What better are they than ~~burnt~~ ^{dried} clay or a burnt vessel? They have eyes & see not, they have ears & hear not, they have hands & seize not, they have feet & go not, because the mere form does not answer for being. I believe also, that Socrates was only mocking the Athenians, when he swore by the Plane-tree, by the Dog, & by Dry Wood.

"Men sin against themselves by worshipping Idols, in the first place, but secondly deny God, because they ignore the Truth. The Egyptians called the Onion & the Leek, God & they prayed to the fruits, on which we feed which enter our stomach & are thrown on to the dunghill. The fish, the dove, the stone & the wolf have also been adored & everyone has prayed to an image of his own phantasy. Thirdly: men sin when they worship men, angels & demons & call them gods."

The Prefect said: Thou hast spoken much philosophy & hast pleased us, but knowest thou not this, Apollonius, that the Senate's Sentence is that not a Christian is anywhere allowed to be seen?

The Prefect commanded him to be brought before the Senate & said to him: Apollonius, why dost thou resist the invincible Laws & the commands of the Emperors & why wilt thou not sacrifice to the Gods? Apollonius answered: Because I am a Christian.

and fear God who created heaven & earth & do not sacrifice to vain idols. —

"The Prefect said: But thou shalt repent such an opinion because of the imperial commands & shalt swear by the Fortune of the Augustus Commodus".
(The Bath of Fidelity).

Apollosius in answering further, pointed out that Christians do not fear death for their convictions. They did not hold it in any way for preposterous to die for the true God.

"For while we live, we live for God & endure tortures that we may not cruelly die eternal death. We will also not grieve over the confiscation of our property, because we know, that whether we live or die, we are the Lord's. Fever or some other illness can bring death to man. I can suppose that I might die of such a disease." —

The Prefect said: "Thou insistest thus on thy death." Apollosius answered: "I will live in Christ, but I do not, however, fear death, because of the love I have for life; for there is nothing more estimable than eternal life, which is the Mother of the immortality of the soul which has led here a noble life."

The Prefect replied: "I have not understood what thou hast said".

Apollosius answered: "The Searcher of the heart is the Word of God, as Light is the lamp of the eye." A Philosopher present said: Apollosius, thou mocked

thyself, for thou art far gone in error, although thou
imaginest, that thou sayest deep things."

Apollonius said: "I have learnt to pray, but not
to mock; but thy hypocrisy proves the blindness
of thy heart; for only to fools does the Truth
appear to be mockery."

The President (i.e. the Prefect) said: "Explain
thy meaning clearly to me."

Apollonius answered: "The Logos of God, the Redeemer
of souls & bodies, became man in Judaea, fulfilled all
righteousness & was gloriously filled with Divine Wis-
dom. He taught the true Religion that was suited
for the children of men, in order to bring to silence
the principle of Sin; for he taught, to restrain
wrath, to moderate desire, to keep under the body, to
drive away tribulation, to be compassionate, to cherish
love, to lay aside vanity, not to revenge & not to be
vindictive, to despise death - but not with unrighteous-
ness, rather to be patient towards the unrighteous,
to obey the divine laws, to honour Rulers, to worship God,
to believe on the immortal Soul, which is in God, to
expect the judgement after death & to hope for
reward after the Resurrection, which God will grant
to the pious. All this he taught with words & deeds
with great steadfastness & after that he had been praised
by all for the good actions which he did, he was at
last slain, as were before him, philosophers & just
men; for the righteous are hated by the unrighteous,
as saith also the divine Scripture: "Let us bind the

righteous, for he is an offence to us." But it has also been said by one of the Greek wise men, that "the Righteous shall suffer, be spit upon & be crucified". (Plato, *Republic* Vol. 2, p. 361 & foll.) As the Athenians passed the unjust sentence of death (upon Socrates) & executed it, persuaded by the populace, so also here, at last, the unrighteous passed the sentence of death, the unrighteous being envious of him, as also against the Prophets, who lived before him, who in respect of him had prophesied, that he "will come & do good to all & by his virtue persuade all men, to worship God, the Creator of all things; on whom (the Logos) we believe, & before whom we cast ourselves down, for we have learnt pious commandments from him, which we knew not & we shall in future not go astray, but we live a moral life and we hope for the next Life."

The Prefect Perennis attempted feebly, still to alter the sentiments of Apollonius; upon his reply, that he had on the contrary, hoped to bring even the Judge to the true God, he gave up the attempt & with regret passed sentence. The Protocol closes thus: The Prefect said: "I wish to set thee at liberty, but I cannot, because of the sentence of the Senate; however I will pass a humane judgement." He commanded to behead him with the sword.

Apollonius said: "I thank my God for thy judgement."

N.B. The Author refers to Isaiah III. v. 10. but it does not agree either in the English or German Bible, with the quotation p. 389. He also points out the speech of Apollonius is a Paraphrase of the prologue to the Gospel by John, & remarks that the hard & cloudy expression (in the whole) is due to the fact, that the Act was, perhaps, first in Latin, then in Greek, then in Armenian & finally translated into German. Add, translated into English now by G. F. F. D.

In "The Life & Work of St. Paul," by F. W. Farrar, D.D. F.R.S.
Vol. I. (Cassell & Co., No date!) Ch. xxx, pp. 599-617, The 2^d Ep. to the
Thessalonians, is treated in a manner most significant
of the Rome-ward tendency of many of the clergy,
who are men-pleasers & most successful in making
merchandise of the Gospel or of its adaptation to
the world. At p. 614 are found Farrar's words:

"Can any student of the whole history of the Church
seriously argue that it is the Papacy which pre-emi-
nently arrays itself in superiority to, & antagonism against
every one who is called God, or every object of worship?
That its essential characteristic marks are lawlessness,
lying wonders & blasphemous ^{self-}exaltation? or that
the annihilation of the Papacy - which has long been
so physically & politically weak - "by the breath of
His mouth & the brightness of His coming," is to be
one main result of Christ's return? — &c.

"If these suppositions do not sink under the weight
of their own intrinsic unreasonableness let them in
the name of calm sense & Christian charity be
consigned henceforth to the vast limbo of hypotheses
which time, by accumulated proofs, has shown to
be utterly untenable." ¹ The following is the foot-
note on p. 617, to which Farrar then refers:

"If it be urged that this was the view of Jewell,
Hooker, Andrews & Sanderson &c, the answer is that
the knowledge of the Church is not stationary or stereo-
typed. The Spirit of God is with her, & is ever leading her
to wider & fuller knowledge of the truth. Had these

great men been living now, they too would have enlarged
 many of their views in accordance with the advance
 now made in the interpretation of the Scripture.
 Few can have less sympathy than I have with the
 distinctive specialities of the Church of Rome, but
 in spite of what we hold to be her many & most
 serious errors, she is, by the free acknowledgment of
 our own formularies, a Church, & a Christian Church,
 & has been pre-eminently a mother of saints, & many
 of her Popes have been good, & noble, & holy men, & vast
 benefactors of the world, & splendid maintainers of the
 Faith of Christ; & I refuse to regard them as "sons
 of perdition", or representatives of blasphemy and
 lawlessness, or to consider the destruction of their
 line with everlasting destruction from the presence
 of the Lord as the one thing to be looked forward to
 with joy at the coming of Him who we believe will
 welcome many of them & myriads of those who
 accept their rule, into the blessed company of His redeemed."
 (Dr. Farrar has lately been promoted to be Dean of Canterbury.
 According to the Newspapers he received thousands
 of pounds stg. for his verbose religious Works.)
 The Aug. 1895.

The frequent murderous attacks on Missionaries in China (as lately in July, 1895) are thus commented on by a writer to the Times, signing himself F.R.S., see The Times Weekly Ed. p. 624. Aug. 9th, 1895.

Matt
10.23

"Would it not be well if our great missionary societies were to regulate their work on the basis laid down by Our Lord himself: 'When they persecute in this city, flee into the next'?" In other words, "If your teaching is distasteful to the great bulk of the population, go somewhere else where it is likely to be acceptable."

Luke
9.54-6.

Our Lord practically enforced his own precept on the occasion when the people would not receive Him & the disciples recommended fire from Heaven; but "He turned & rebuked them": "And they went to another village". Our 'fire from Heaven' is in the form of a gunboat - a very questionable missionary."

(N.B. It is rare to see any such approach to sound doctrine put before the Public! Tj. F. D. 12 Aug. 1895.)

"Epistola Ho-Eliaae. Familiar Letters, domestic & Foreign" by James Howell Esq. 7th Edition. Printed for Thomas Guy. 1705. Vol. 1. 4^{to} (in one)

Looked slightly into this curious book of Letters dated from abt. 1618 to 1654. Closes Vol. 4. p. 510. with:

"Gloria Lausq; Deo Saeculorum in saecula scripto"

A Doxological Chronogram including this present year MDCIV. and hath numeral Letters enough to extend to the year 1927, if it please God this World should last so long."

Extract from a Letter from Mr. Benjamin Vincent, London
to Mr. David Sandeman, Lerwick, 6th March, 1884.

"We all join in love to Annie & there were many congratulations of the happy parents at the meeting last night; — "When I was received into the communion of the brethren here above fifty years ago, I soon discovered how much I had to learn, and that the Church is a school, and I still, I trust, remain in the same position, having no comfort but in the "faithful saying" adopted by Paul and in the prayer of the publican; I prefer the name of "disciples" to any thing more pretentious.

When we look into the Divine law which is exceeding broad and when we consider the nature and extent of Christ's commandments, we must be greatly humbled, and thus the Christian life must be one of daily repentance and confession and by sovereign mercy of daily thanksgiving for the hope of mercy. 1 John 1, and 103rd Psalm". —

Mr Benjamin Vincent, the successor to Joseph Haydn in the compilation and editorship of the indispensable "Dictionary of Dates," died on Wednesday at his residence at Barnsbury, at the ripe age of 87, having survived his wife but a short period. For 40 years he had been librarian of the Royal Institution.

N.C. D. J. 6 May 1899

Mr. Benjamin Vincent, a well-known member of the Royal Institution, and for some forty years its librarian, died on Wednesday at the ripe age of eighty-seven. His was a busy life, and a useful one. He began as a printer's reader at Spottiswoode's, and by dint of incessant industry became one of the profoundest classical scholars of his day. The friend and relative of Michael Faraday, and esteemed by every scientific celebrity during the Victorian era, he was himself a man of no mean attainments in the applied arts and sciences. He was for many years the editor of Haydn's Dictionaries of Dates and Biography. In religion, like Faraday, he was prominent as a Sandemanian, and was probably the most effective preacher possessed by this now diminishing sect.

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* * * * * N.C. D. J. CR. 1899

both more inflexible and more literal. The best portion of his work is the distance of misty hill and river-valley. The hard, metallic brilliance of the painter's technique is only too faithfully rendered in other respects; in the contours of foliage and buildings, and the over-studied detail of foreground. The water in the shadows is woolly and wanting in liquescence, and in the full reflections of the evening glow is flat and weak. The picture, however, with its pleasing and very obvious sentiment, is a good example of a popular class of landscape composition, and the fidelity of the reproduction may increase its popularity.

MILITARY CYCLING.

THE Easter manœuvres of the Volunteers this year have been carried out in a way which undoubtedly shows that the force is steadily improving, and gradually learning to avoid those faults which some years ago earned for them the title of men with muskets. They have, however, proved themselves valuable from another point of view—namely, as the basis on which experiments could be made as to the tactical value of "cycles" in doing the work usually performed by cavalry. It is understood that, as a result of these experiments, a Volunteer Cyclist Corps is to be formed, and we shall no doubt soon have a "Red Book" on cycling drill.

The whole of the experiments were carried out under Lieutenant-Colonel Saville, Professor of Tactics at Sandhurst. He himself was in command on a tricycle, and personally directed the formations required for the varying circumstances of the detachment with which he remained. The work was spread over two days, but that on Saturday last seems to have been the most interesting, as having been carried out in connexion with the movements of the infantry from Canterbury to Dover. The infantry marched in three columns, while the cyclists were supposed to take the place of the cavalry screen covering the flanks and front. The left flank in this case was especially open to attacks from hostile cavalry. In connexion with this opposition of what may be called the two kinds of mounted forces, it is unfortunate that the cyclists were only theoretically armed. This will, of course, not be the case when an actual corps has been formed. As it was, they had to trust to infantry supports to defend them against cavalry attack, a fact which necessarily reduced their pace to that of infantry, so long as attack was threatened. But if the cyclists had been armed, they could have done exactly the work that the infantry support did as a matter of fact do, with this difference, that they could have throughout travelled at their own pace.

When not in contact with the enemy's cavalry, the mileage covered would be very much greater than could have been

ported in front by the leading scout. The cyclists immediately formed another zariba across the road, and waited for the advance of the infantry. These, when they had come up, at once opened fire, and drove back the cavalry, allowing thus of a further advance. Similar small engagements occurred at frequent intervals; in fact, whenever the yeomanry could with advantage dismount a few men behind cover.

Now assuming that the cyclists had been really, instead of theoretically, armed, the infantry support would never have been required. The engagement in the village would not have taken place, for the cavalry never could have come near the inn door. And in the advance along the road the cyclists would never have had to wait for infantry support. It may be worth while to mention, then, a few of the more important considerations bearing on the arming and mounting of cyclists, as illustrated by Saturday's experiments. The duties of military cyclists are twofold—as messengers and as scouts. As messengers, rapidity is the one important consideration. Bicycles, therefore, are here clearly required, since they are not only more rapid, but they can be taken over worse roads. Nor should messengers be heavily armed. Revolvers will probably be found to be their best weapon. But for scouting purposes, in order to take the place of a cavalry screen, more capabilities are required. Men on this duty must, first of all, be able to penetrate the enemy's screen, and, secondly, be able to prevent the penetration of their own. For both these purposes they must be armed, and well armed. They must, therefore, be mounted on such a machine as will enable them to carry rifles, so that at long ranges they may be able to have a distinct superiority over troops armed with carbines. To carry this out they must be mounted on either single or double tricycles. Double tricycles seem at first to possess certain advantages. They are lighter in proportion to the power available for movement, and they will afford more freedom for one of their occupants to devote himself to observation. But they have this great disadvantage, that if one of the occupants is disabled, the other will have enormous difficulty in driving the heavy machine. For pure scouting work, therefore, single tricycles would seem to be the best. They form better zaribas than bicycles, men can fire from them without dismounting, and they are more suited to carrying the necessary equipment.

In an open country cavalry would have a very great advantage over cyclists. But the experiments of the Saturday have shown that the advantage may be on the other side in a closed country. For exactly as a country becomes more enclosed the number of roads increase. And not only is this the case, but the intermediate spaces cannot be crossed by horses without excessive fatigue. Thus, considering that cycles can not only do roadwork faster, but can actually cover more ground than horses, they are

assuredly amid the most ignorant population of Europe in the darkest period of the middle ages had priestly power exercised—probably it had never equalled—the hideous despotism of the new Presbyterian polity in Scotland which reached its height in the seventeenth century. In the words of the editor of the *Session Register of Perth*, "Every parish had a tyrant who made the greatest lord in his district stoop to his authority. The clerk was the place where he kept his court; the pulpit his throne; the tribunal, from whence he issued out his terrible decrees; and twelve or fourteen sour ignorant enthusiasts, under the name of elders, composed his council. If any, of what quality soever, had the assurance to disobey his orders, the awful sentence of excommunication was immediately thundered out against him, his goods and chattels confiscated and seized, and he himself being looked upon as actually in the possession of the devil, and irretrievably doomed to eternal perdition." On the detailed applications of this system of terrorism under the ruthless sway of the Kirk Sessions we cannot enlarge here. It was rendered more terrible by the divine sanction, as was taught and widely believed, of constant miracles and judgments on gainsayers; a youthful Papist *eg.* who had ventured at table to dispute the word of a minister was at once denounced by him and struck dead on the spot. It will be more to our immediate purpose to cite a few specimen examples of the kind of sins created,

Copy of a Letter

found by me in my beloved wife's Letter-case,
after her death on 17th May, 1890, addressed to Mrs
Blackman, Bridgeport, U.S.A., sent by me on
15 July 1890 to Mrs Baldwin, Nyack, (N.Y.) to be
forwarded. J. J. Deacon.

395 1/2

6

Written at 25 West Parade, Newcastle ^{Tyne}.

Dated, Jan'y 15th, 1888.

My very dear friend & sister,

Not having been quite well to-day, has kept me at home & gives a quiet opportunity to thank you for your beautiful card & still more for the note which accompanied it, coming like a grasp of a loving hand & making us seem near to one another, in spite of the wide Atlantic dividing us. How precious should indeed, be the bond which unites us! Is it not that "Threefold cord which is not quickly broken"? And yet I am afraid to speak of such things seeing how easy it is to use right words & to deceive ourselves!

This has been a damp, chilly day & the attendance at the meeting was very small. My sister was at home with me, tho' her memory is much weakened, she seemed pleased that I should read the usual meeting chapters aloud to her. The chapters in course, led us to the call of the Gentiles (Acts 10). How striking is the whole chapter, & how interesting it is to see how obedient the apostles were to the Heavenly voice! May we indeed be taught to walk in that straight & narrow path which leadeth to eternal life!

I don't know whether you ever heard, that we have a niece now in the States with her husband & children. Her mother was a dear sister in the faith & my eldest sister, Mrs Boyd. Her husband is a Missionary, studying medicine. She went out to China with one of her sisters (Sunny Boyd) & married there & they intend, when he

has taken certain degrees in the States, to go again to
China, he as a medical missionary. I will put his
name in later, as I don't remember it quite.

It is comforting to think, that the promise
stands sure, & as to "you & your children" however
far they may seem to stray. I like to think of this
in connexion with my dear Sister & I may add
my own daughter & her children, all very dear to us.

July 6th.

July 28. I find this old letter & think I will let
you have it, for I'm afraid I shall never write
another if I burn this. Dear Jane, Crow, is often in
my mind, & I should like to send her a few
lines once more. Since I began this I have lost
my dear Sister (Margery Reid) & I feel a great
blank in the house, but have the great comfort of
hoping & trusting that she was gathered into the
fold of the Great Good Shepherd. May we be preserved,
my dear friend, to have all our sins washed
away in that fountain opened for the washing
away of sin & be gathered in for the sake of the
Lord's perfect work to the eternal glory of
the Father. In love, I hope, for the truth's
sake,

Your sister & friend,
(signed) Caroline Deacon,

Mother of Mrs Mary Reid

The author writes, p. 58:

LOCAL SANDEMANIANS.

(BY A REVERENT SPECTATOR.)

N.C. Chronicle, 28 Aug. 1899

The number of religious sects which have found a footing in Newcastle and neighbourhood may be regarded as evidence of the existence of a spirit of serious enquiry. Almost every controversy which has disturbed the theological world since the Reformation has left its mark on Tyneside. One of the most interesting sects found in Newcastle—as the result of such discussions—are the Sandemans, whose place of worship I visited yesterday morning. Situated in Picton Terrace, off New Bridge Street, the gloomy surroundings of the church are in keeping with what many would regard as a somewhat dismal interior. The Sandemans do not court publicity, and their mode of worship is characterized by an unassuming sincerity which seems in accordance with the primitive methods of Apostolic days, to which they profess to adhere. In their propaganda, if their simple way of proclaiming religious truth may be so described, there is none of that pushing obtrusiveness which leads certain religious bodies to run a church as entertainers run the music hall or theatre.

The service I witnessed yesterday morning requires little description. For the most part it consisted of the singing of Psalms and of readings from Scripture. The whole of the morning service, which lasted nearly two hours, was conducted by one of the brethren, an old gentleman whose venerable appearance and subdued but fervent delivery gave his words a real potency. To the outsider, one of the most notable features of the service was one the extempore prayers, which lasted about twenty-five minutes. When we remember that this is preeminently the day of short things, the length of that supplication and the patience with which it was evidently followed, seemed somewhat remarkable. The discourse delivered by the gentleman who officiated was an exhortation rather than a sermon. The speaker, who based his remarks on the 20th verse of the 5th chapter of the gospel of St. Matthew, talked in a homely and unconventional manner which formed a pleasing contrast to the style affected by many preachers. His discourse continued for half an hour, and was followed with the closest attention by his hearers. The readiness with which he referred to passages related to that which formed his text, showed that he was quite familiar with the Scriptures. Whenever he quoted a text he stated where it could be found, the reference being followed by a fluttering turning of Bible leaves. At these moments the speaker paused, as if to give the congregation an

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he was quite familiar with the Scriptures. Whenever he quoted a text he stated where it could be found, the reference being followed by a fluttering turning of Bible leaves. At these moments the speaker paused, as if to give the congregation an opportunity of verifying his quotation, and the rustle of the leaves formed a pleasing break in the silent stillness which possessed the building. After the morning service the usual love-feast was held. It is entirely different to similar functions, as observed by several other denominations, consisting of what many would describe as a square meal. To the Sandemanian this ceremony has a very real significance, and members are not allowed to absent themselves unless they can furnish a good excuse for their non-attendance. In most churches the love-feast is attended by many quaint formalities, but in places where the congregation is small, some of these are not observed. The feast, however, is always an important part of the service.

The Sandemanians form a sect founded by the Rev. John Glas, who was born in 1695 at Auchtermuchty, where his father was minister of the parish church. Educated for the ministry, Glas was ordained as a minister by the Presbytery of Perth in 1719. In a few years he developed "peculiar views" which occasioned much controversy, the result being that he was suspended from his office as minister in 1728, and finally deposed two years later. His opinions being endorsed by his congregation, and others who had been influenced by his teaching, Glas and his followers began the sect which, for several years, were known as the Glasites. After his deposition Glas spent the greater part of his life in Dundee, where he died in 1773. Several of the distinctive doctrines of the sect were formulated by Robert Sandeman, Glas's son-in-law, which, of course, explains why the members of the church are known as Sandemanians. After carrying on a vigorous propaganda in this country, Sandeman emigrated to America. On his tombstone at Danebury, New England, there is a curious inscription which may be said to set forth the doctrines of the sect. It is couched in language which suggests a militant sincerity and reads as follows:—
"Here lies, until the resurrection, the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith, that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God." From that statement it will be gathered that the Sandemanian does not consider it necessary that faith

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The polity of the Sandemanians is not less interesting than their belief. In most congregations there is a plurality of elders and pastors who, it is maintained, are chosen according to the instructions given by the Apostle Paul. Though belief in faith without works might beget the inference that the Sandemanians sanction a laxity of life not permitted by other sects, the opposite is the case. In fact, the polity of the denomination makes demands upon its adherents which are insisted on by the regulations of few other churches. For instance, second marriages are not tolerated by the Sandemanians—at least, those who marry a second time find themselves subject to many disabilities. They are disqualified for ordination and for office in the church. The polity of the Sandemanians, though uncompromising to the point of austerity, is essentially democratic. Hierarchical distinctions are not recognised. The practice of the denomination, however, is exceedingly exclusive, its members, for the most part, declining to join in spiritual efforts with those who are not members of the church. The mode of worship pursued is held to be in accordance with that observed by the primitive church. The Lord's Supper is held weekly, and the chief characteristic of the services is the mutual exhortation which they encourage. Anyone may speak whose gifts enable them to do so. Formerly, many quaint customs were observed which have been discontinued. The members used to wash each other's feet, and candidates for admission to the church were welcomed with a holy kiss. In some places, I understand, the latter usage is still observed. The love-feasts, which are regarded as essential to the faith,

bers, for the most part, declining to join in spiritual efforts with those who are not members of the church. The mode of worship pursued is held to be in accordance with that observed by the primitive church. The Lord's Supper is held weekly, and the chief characteristic of the services is the mutual exhortation which they encourage. Anyone may speak whose gifts enable them to do so. Formerly, many quaint customs were observed which have been discontinued. The members used to wash each other's feet, and candidates for admission to the church were welcomed with a holy kiss. In some places, I understand, the latter usage is still observed. The love-feasts, which are regarded as symbolical of the methods of the early Christians are strikingly suggestive of that simplicity of which they are intended to be an illustration, and of that social brotherhood taught by Christianity. One of their objects is to provide the poor with a substantial meal at the cost of the well-to-do, and thus they may be regarded as a practical application of the religious teaching associated with the name of Him who delivered the Sermon on the Mount. At these feasts each person salutes the member who sits next to him or her, the positions at the table being determined by casting lots. Certain outsiders have described the services of the Sandemanians as monotonous and cheerless, but as may be imagined, they are far from being devoid of interest. However "peculiar" they may seem, the tenets of the Sandemanians have been accepted by several notable persons, among whom may be mentioned the late Professor Faraday. Though few Novocastrians are aware that a body of Sandemanians meet in their city, several well-known citizens are connected with the local society. The future of the sect is far from hopeful, and the tenacity of those who still cling to its tenets is, whether their views be "peculiar" or otherwise, a remarkable evidence of faith.

Memo. sent by T. J. S. D. Glasgow, 22nd Sept. 1890, on returning
a book, "Colloquia Peripatetica", by the late John Duncan, I. T. D.
The author writes, p. 58:

"A modern Glassite meeting-house is, after all, the
nearest approach to the primitive style of worship.
I don't say it is therefore the best: for times change -
God changes them; and we must change with them."
As the few worshippers here referred to, humbly
endeavour to worship according to the pattern set in
the New Testament for the Churches of Christ, the
assumption that because times change under Divine
Providence, "we must change with them", would seem
to any one permitted to take part with them, to be
inconsistent with the apostolic instruction, how to behave
in the house of God, which is the church of the living God,
the pillar and ground (or stay) of the truth." 1 Tim. III. 15.
The Apostle Paul (1 Cor. II. 16) deprecates human pre-
sumption concerning matters which emanate from
the mind of the Lord, as savouring of an attempt
to instruct Him & odds, (writing by inspiration for
himself & fellow-apostles), "we have the mind of Christ."
In the Epistle to the Hebrews, Ch. II, Christ is called
the Apostle & High Priest of the Christian Profession
& his work in establishing his House, is counted worthy
of more glory than that of faithful Moses. For Moses
was but a servant & all his acts & words were to serve as
a testimony of the things which were to be spoken
after by Christ as a son over his own house.
Until, according to the Divine Word, Christ came in

the fulness of time, no change was suffered to take place in the house of Moses, (except when in exile & under chastisements), who was admonished of God:

"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8. 5.

How much less could the Apostles contemplate that the comely order, worship & discipline of the more glorious House of Christ, as the spiritual fulfilment of the House of Moses, should be changed by true believers!

For as God had shewed His mind, under the Old Testament to Moses, so in these last days he hath spoken unto us by his Son, who shewed His mind to the Apostles. Christ said to them: "Heaven & earth shall pass away, but my words shall not pass away." Matt. XXIV. 35.

His promise to his Apostles was: "Lo, I am with you alway even to the end of the world". As they all died & had no successors with the power of miracles their credentials, He must have meant the Word which he gave them to leave on record. Compare Matt. XXVIII. 18-20 with Mark XVI. 15-20. 1st Peter. 1. 22-25.

In Acts XX, the Apostle Paul in taking leave of the Elders of the Church whom he called from Ephesus, refers them to the whole counsel of God, which he had declared unto them; warns them against men (even of their own selves) who should speak perverse things to draw away disciples after them & commends them to God & to the word of his grace

as able to build them up & to give them an inheritance, among all them which are sanctified. In the Book of the Revelation of Jesus Christ the History of His Church & of the World is foretold from the beginning to the end, even the things which John saw & the things which are & the things which shall be hereafter". Ch. I. 19.

The Lord by His Holy Spirit takes notice, amidst all the turmoil & corruption in the world, of such as "Keep the commandments of God & have the testimony of Jesus Christ," saying, "Here is the patience & the faith of the saints". Ch. XIII. 10.

"Here is the patience of the saints: here are they that keep the commandments of God & the faith of Jesus". Ch. XIV. 12.

As the whole Book applies to the Kingdom of Christ and includes, by frequent references, the Old Testament testimony, so the warning in its final passages (Ch. XXII. 18, 19) applies to any changes of the Order & Worship & Discipline of the true Church of Christ, however "times change and men say," we must change with them.

J. H. A. copied
21 Jan. 1896

1896. The sudden death, kneeling in Church on Sunday Oct^r 11th, 1896 of Dr. Benson, Archbishop of Canterbury, after being occupied with a reply to the Pope's Encyclical Letter or Bull, rejecting all Anglican Orders & declaring, that all who possess them are through insubmission to St. Peter & his successors - nothing but "a disorderly mob" - seems to me awful & suggestive. For the Archbishop seems while condemning the Pope, to be claiming for the Anglican Church the same rights, as derived from Christ, who appointed no successors to the Apostles.

I copy the following from the Times Weekly Edition, 23 October, 1896, p. 724.

"Mr. A. C. Benson sends to the Times some paragraphs written by his father, the late Archbishop, on the day before his death, on the railway journey from Carlisle to Chester. 'In the train', Mr. Benson says, 'he wrote the first draft of the document; my mother copied it out for him, and on the Sunday morning, after the early service, he put his last corrections to it, shortly after which he left the house to walk to the morning service. It is possible that later additions and corrections were to have been made, but I have felt it a duty to publish, exactly as it was left, the last public pronouncement that came from his pen'. The document runs thus:

Some letters which I receive expect (I believe mistakenly) that positiveness of assertion may

still have an effect on some who mistook the
 kindness of a personage for the thawing of the
 frozen Church-policy to which he is committed.
 If there remain any such, after the strong dis-
 avowals that have been made, they ought not to
 be thrown over, they are the very persons to be
 treated with tenderness.

I write these to say that a statement will shortly
 appear which may, I hope, comfort any who
 think it is required. Infallibility has happily,
 this time ventured on reasons. But the subject
 of Orders, as needful to a perfectly constituted
 Church, has been as jealously scrutinized in
 England as by Rome, and with much more
 knowledge of facts. Authorities of theirs have till
 lately, at any rate, taught mere ludicrous fables
 about English Orders, and the late Papal docu-
 ment exhibits ignorances of which their own
 scholars and critics are as well aware as we.

The result of scrutiny with that fuller knowledge
 was, and is, to establish that our Holy Orders are
 identical ~~accordingly~~ with those of the whole
 Catholic Church. They are in origin, continuity,
 matter, form, intention, and all that belongs
 to them, identical accordingly with those of the
 Church of Rome, except in the one modern point
 of subjection to the Pope, on which point at
 the Reformation we deliberately resumed our
 ancient concurrence with the whole Catholic world

besides. There is not a break anywhere in our Orders, Sacraments, Creeds, Scriptures, Spiritual Gifts, in all that compacts and frames the "Holiness" of the "one Catholic Apostolic Church" of the ages.

And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived by pretensions to unity and assertions which have historically created the widest and deepest of all separations, but to draw closer together in faith, firmness and forbearance."

THE BENEFICES BILL AND CLERGY
SUSTENTATION. *Congress*
N.C. Diocese
The Benefices Bill is not to be discussed at the conference, but if the Church is to be freed from her 'abuses, it is to be earnestly desired that parts 1 and 2 of the recent bill may be substantially re-introduced, and by the authority of the Government. The fact that 500 benefices are constantly in the market, that they can be bought, and are being bought at the present day, with immediate possession, more readily than a few years ago, and that at present there is no effective remedy, constitutes a scandal which the Church must remove at any cost. It has been sought by the chief advocate of the traffic agents to prove that the opposition is a bona-fide opposition in the interests of the Church. Let any unfair provisions be modified, if such can be found, but if the Church is to do her Master's work, at least give some authority the power to stop what wounds the conscience of all true men, and to ensure so far as is possible that unfit men shall not be thrust into the cure of souls. It is pleasanter to turn from clergy discipline to clergy sustentation, and we of the clergy cannot but gratefully acknowledge that the initiative in this matter has been taken entirely by laymen. Few men realise what sacrifices of income are made by the clergy, and how impoverished their incomes have now become. In this diocese the generosity of two former Bishops of Durham, Lord Crewe and Lord Barrington, have proved of signal benefit to the clergy, but there is room for much further action. It will be proposed to refer the question of the new central sustentation fund to a committee, with instructions to the committee to consider it in connection with various kindred diocesan funds. I shall be thankful if the result should be to encourage and support men who on small incomes are faithfully doing their Master's service. N.C. Diocese 21 Dec. 1896

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a dear friend & neighbor - a few days pre-
vious to her death I called to see her
I met her Da coming out he stopped
me and requested I would not talk
much as she was excited - It seems
he had been talking up to her
when I went in she was as usual glad to
see me - I saw she was nervous and
much as I had been yours or so before
so I said Mrs Woodruff as you are
so disturbed I think I know your
feelings would you not like me
to read a little to you she assented
and I think it was the chapter where
-is is mentioned blind Bartimeus
she appeared much quieted we did
not talk much but I left her in quite
a different state of mind simply
from what I had read I think she
died the next day or very soon after
I never saw her again but I was
told that she rose up in bed and
cried out "I am weak but thou

4 oct night repeating the words &
died peacefully — As soon as I heard
of her death I called down and found
her mother standing beside the
corpse (she too was a kind friend) when
almost her first words were "Mrs.
Baldwin what kind of religion
is yours?" I do not remember my
answer but my joy was unfeak-
-able this death with Dr Johnson being
to me so close together made me happy
for many days — I think her death occur-
-red about two years after our joining
the church — Another instance of comfort
& joy was the case of a man who was hurt
that never he had been for years a pre-
-centor in the Presbyterian Church for many
years & quite pious in his way — I heard
that he was very happy & constantly re-
-peating the scripture words "There is no
other name given under heaven
among men whereby we must be saved."
He was called away and an evening

1897
 "Father Chiriquy's Fifty years in the Church of Rome"
 pub^d. by Robert Banks & Son, London, 1896, is a book remarkable
 for the exposure of the shame of the Roman Antichrist
 through her corrupt doctrines & practices, by a man, long
 an enthusiastic & popular Priest in her Communion.
 He dedicates this "Revised & complete Edition" to Col. Edwin A.
 Sperrin; to Freemasons of the U. S. & of the whole world; to the
 Orangemen of U. S. & Brit. Colonies; to the People of the U. S.
 (stating that Abraham Lincoln was murdered by Rome); to
 All the faithful Ministers of the Gospel; & to the Bishops,
 Priests & People of Rome.
 Notes & Extracts. "I was born at Kamoraska, 30th July, 1809.
 The Bible, in French & Latin, was the first book, after the ABC
 in which I was taught to read, by my mother. It was a gift
 to my father Charles Chiriquy, on his leaving the Theological
 Seminary of Quebec to prepare for the priesthood; a few days
 before making his vows, he became a witness of a great
 iniquity in high quarters of the Church & studied law
 instead." His emotion was very great when reading
 the Bible with his enthusiastic Mother. — In 1818, at
 Murray Bay, the Priest of the Parish, a French emigré, called
 to get the Bible from his father, in order to burn it; he
 was ordered out of the house, on stating that he acted in
 accordance with the Holy Council of Trent, which forbade
 the Bible in French. In 1818, as a schoolboy, young Chiriquy
 was intimate with an interesting clockmaker, a former
 Monk, Capucin or Recollet, whose Monastery had been
 closed by the British, on their conquest of Canada. The
 Pope had relieved the Monks from all vows except celibacy.

p. 24. The intimacy was broken, by the Monk having been almost killed, by an act of self-mutilation. Chiniquy who was present when his death was expected, could not bear visiting him afterwards, but had an unexpected meeting, when the Monk enquired why he had left off seeing him. This led to a scene which was too affecting for the boy; both wept & the Monk cried out with a heart-breaking accent:

"Mon Dieu! Mon Dieu! que je suis malheureux!"
 "The 25 years that I have been a priest of Rome have revealed to me the fact that the cries of desolation I heard that day were but the echo of the cries of desolation which go out from almost every nunnery, every parsonage & every house where human beings are bound by the ties of the Romish celibacy... I am a witness that the Church of Rome has bewitched multitudes with her enchantments."

p. 209 — "When I was lecturing in England in 1860, the late Archbishop of Canterbury (Fait.) invited me to his table, in company with Rev. Mr. Thomas, now Bp. of Goulburn, Australia, & put to me the following questions, in the presence of his numerous & noble guests: —

Father Chiniquy, when you left the Church of Rome, why did you not join the Episcopalian rather than the Presbyterian Church?"

I answered: "Is it the desire of your lordship that I should speak my mind on that delicate subject?"

"Yes, yes", said the noble lord bishop.

"Then, my Lord, I must tell you that my only reason is that I find in your Church several doctrines which I have to

condemned in the Church of Rome." How is that? replied his lordship. "Please, I answered, let me have one of your Common Prayer Books". Taking the book, I read slowly the article on the visitation of the sick: "Then shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matters. After which confession the priest shall absolve him after this sort: Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who repent & believe in him, of His great mercy forgive thee thine offences, & by His authority committed to me, I absolve thee of all thy sins, in the name of the Father, the Son, & the Holy Ghost. Amen." I then added: "Now, my lord, where is the difference between the errors of Rome & your Church on this subject?" "The difference is very great," he answered. "The Church of Rome is constantly pressing the sinners to come to her priests all their lifetime, where we subject the sinner to this humiliation only once in his life, when he is near his last hour".

"But, my lord, let me tell you that it seems to me the Church of Rome is much more logical & consistent in this than the Episcopal Church. Both Churches believe & teach that they have received from Christ the power to forgive the sins of those who confess to their priests, & you think yourself wiser because you invite the sinner to confess & receive his pardon only when he is tied to a bed of suffering, at the last hour before his death. But will your lordship be kind enough to tell me when I am in danger of death? If I am constantly in danger

of death, must not you, with the Church of Rome, induce me constantly to confess to your priests & get my pardon, & make my peace with God? Has our Saviour said anywhere that it was only for the dying, at the last extremity of life, that He gave the power to forgive my sins? How He not warned me many times to be always ready, to have always our peace made with God, & not to wait till the last day, to the last hour?"

The noble bishop did not think fit to give me any other answer than these very words:

"We all agree that this doctrine ought never to have been put in our Common Prayer Book. But you know that we are at work to revise that book, & we hope that this clause, with several others, will be taken away."

"Then", I answered, in a jocose way, "my lord, when this obnoxious clause has been removed from your Common Prayer Book it will be time for me to have the honour of belonging to your great & noble Church?"

Chiriquy gives terrible proofs of the evils produced by the system of auricular Confession, on the minds of men, women, children & Priests, in the Church of Rome.

Note. I have heard that of late, he has been busy in seeking to found a Reformed Church in Spain. A lady who ^{gave} lent his book on Rome, in 1896 to a friend, said "The body needed a Bishop, but found it would be too expensive, for them"! Perhaps the "Old Catholics" are meant; the Times in Sept. 1897, mentions that they are increasing in Spain & elsewhere. Chiriquy seems to go after the multitudes & not to be given to discern what a true Church is, according to the New Testament.

Extract from a letter from Mr. D. Buchanan, Quarant Office
Edinburgh, 22 March, 1830, to Mr. Tho. Proctor, Elder, N.C. 15.
— You would probably hear of the separation of Mr. B.
of Dunkeld on account of self-righteousness. He ob-
jected to some expressions in the prayers of one of the
brethren who confessed that his life had been a
scene of rebellion against his maker, saying that
no Christian could make such a confession: thus
manifesting an ignorance of the deceit & desperate
wickedness that reigns in the human heart,
in which dwelleth no good but evil." —

Extracts from a paper sent by William Bewine,
Dundee to "Mr. Thomas Proctor, White Iron Smith"
Side Street, Newcastle on Tyne, dated March 11, 1832.

"A few observations on occasion of the King's Pro-
clamation for the holding of a General Fast".
— The question at issue in the Church is this:
Is it lawful to disobey this mandate, as from the
King to his subjects, or can Christians professing only
to obey the King, Lord & Head of His redeemed body
do so, without incurring his displeasure?

Christians, as such, have Divine Revelation to guide
them in all matters of his house & Kingdom, while
on this earth; when we look into His Word we
will find that the King & Lord of his Church never
delegated to any man or creature, whether King,
Lords or Commons, or altogether, any power to cause
his followers to observe Fasting & Prayer as now ordained.

Christians in observing this ordinance, must be worshipping & serving the Head & Lord of that Antichristian Society established by Law over this Land in which we have our Lot. Our Head of the Church says: "Render to Caesar the things that are Caesar's" - but unto God, that worship & obedience which only belong to Him. . . .

Would not the disciples of the humble Jesus, who not to offend the Rulers, paid tribute to them by means of a farthing, thus displaying his power & Godhead, - be astonished at the Fasts appointed by the Clergy; how could they answer were they to give this blind obedience to Antichrist instead of him, who says: "My sheep hear my voice, I know them & they follow me."? Would they not be following strangers? This word of his must be binding on their conscience & their conscience must rest alone on His authority without any other interference whatever, whether by the King as head of that antichristian hierarchy which he has sworn to support in all its abominations. Now, how unlawful would it be for the Disciples of Jesus to take from Antichrist, when to fast? Would they not be in fellowship with the Kings of this earth, which has been a supporter of all her abominations and filthiness? The call is by the Prophet to arise & shake off the dust of this Babylon from them! Again, come out of her that ye may not partake of her sins &

so share of her plagues! We cannot be partakers
 of the Religious Ceremonies of the Kingdoms of this
 world & hold by our Profession that the Kingdom
 of our Lord is heavenly & eternal & that his People
 is said to keep the commandments of God & the
 faith of Jesus. Now it is said that his Church will
 be measured by no other rule but his word; where
 his words are binding on his people, there must
 they stop or abstain, as he commands. Now we see
 most plainly that, as to the Powers that be, they are
 ordained for the maintenance & support of the
 well-doers as good subjects, while Christians, they
 must pay that Fear, Honor, Custom & Tribute
 which is their Due, as subjects in all these obligations
 binding on their Conscience, laid down by the Lord
 in His word, whereby they can only lead quiet
 & peaceable lives. Again, if they are called upon,
 as at present, to join with the nations in this
 solemn act of worship; the consciences of His
 people must have the Word of God to support
 their minds against all they have to fear in
 this holding by His word alone, in not joining
 with any, & in separating from all strangers whatever.
 Now, fasting is an ordinance appointed by the Lord
 himself, who says, when he, the Bridegroom, should
 be taken away, then should his Disciples fast, in those
 days we find that his Apostles in looking to his solemn
 act of his own worship, Acts 14, 23., when they had or-
 dained them Elders in the Churches with fasting

and prayer, they commended them to the Lord
 & head of his Church, on whom they believed. Now,
 are the followers of Jesus to prostitute this ordinance
 by joining with any whatever? Far be it! Let all
 those who have an ear to hear what the Spirit of God
 in his word speaks, hear & fear & not sin presumptuously
 against him, who only ought to be Lord of the
 Conscience & not any power, but his alone.

We also see that there is much countenance from
 Scripture for Family fasts; we find King David
 (fasted) for the life of his child; likewise Anna &
 the practice of the Apostles a very becoming prac-
 tice for humbling us in our self-righteous^{thoughts} to
 avert his righteous Judgements either from ourselves
 or Family. There was a passage brought from Eccl.¹⁰
 Ch. VIII. 2. "I counsel thee to keep the King's command-
 ment, and that in regard of the oath of God;" -
 which was very far from the purport intended.
 There cannot be a stronger command given than
 this Text to keep his Commands & abide by the great
 Oath thus given, finding the greatest consolation
 in this word & Oath. Shall such a text as this be
 quoted by any to give (our?) obedience in the matters
 of his house & Kingdom to such a practice as this
 would be: to join in affinity with Antichrist?
 No! I hope better things. Now, every command ought
 to be followed as to the Spirit of Meekness & Sobriety,
 that they may hear (Christ's) voice alone & not strangers
 who have more need of humbling ourselves before God than
 we ("for"?). Divisions contrary to the Lord's doctrine & his Apostles.
 We cannot hold by this Command, for this one is earthly,
 all his Laws are like himself, Heavenly & Eternal.

Copy of Letter from Mr. David Buchanan, Elder,
 Edinburgh, 26th March, 1832, addressed to Mr. Tho. Proctor
 Finsmith, 107 Side, Newcastle Tyne. (Marked at P.O.
 9. add¹/₂ Dura Pa). Superscribed: "On Public Fasts"

I cannot express to you how much our minds
 were comforted and strengthened by your kind and
 agreeable letter, and by the sentiments expressed in
 it, which were so entirely in unison with our own.

We may truly say that our bowels were refreshed with
 thee, brother. The happiness of brethren dwelling
 together in unity is one of the grand privileges of
 the Christian life, and the saints on earth walking
 in unity and in love have fellowship with the father
 and with his son Jesus Christ and enjoy a foretaste,
 even in this life of frailty and sin, of those pleasures
 which are at the right hand of God for evermore.

I have the great happiness to inform you that the
 churches are all perfectly joined together in the same
 mind and the same judgement on that great and
 important matter which has been lately under their
 consideration; to us this is a source of great conso-
 lation, for the question has occasioned us a very
 great deal of trouble and anxiety. When we consider
 ourselves, all our ignorance in the profession, our
 conceit and our indifference, what reason had we
 not to fear that we might under the influence of
 our pride, have been moving groundless doubts and
 questions that might lead to vain jangling rather
 than godly edifying; and what an awful consid-

evation is the fear of being troublers in his house
 and marrying that ^{unity} ~~unity~~, which is the true mark
 of his churches, - the miracle which the Egyptian
 magicians cannot counterfeit. - Yet when all
 those considerations failed to quell the doubts which
 had risen in our minds, we had only one course
 to pursue - and to declare these doubts and our
 mind on the matter from the Scripture, and
 the God of patience and consolation in his infinite
 mercy has been pleased to bring all his churches
 to the same mind. We have received letters from
 Dundee, Montrose, Perth, Glasgow, Aberdeen,
 Galashiels and London, all concurring in the same
 views and doctrine, - all speaking the same things.
 In Dundee the elders after stating the matter
 to the Church experienced opposition from a few,
 but on considering the matter, they confessed their
 iniquity in giving trouble to the Church and
 expressed themselves as fully and heartily concur-
 ring in the views of the brethren. From Montrose
 we received a very agreeable letter of which I sub-
 join a copy; the same from Aberdeen and other
 Churches. When we consider this matter from
 the first to the last of it, and our ^{own} indifference to
 all the great privileges of his house, what
 thankfulness is due to him, whose name is
 above all blessing and praise. It would have been
 just with him to have given us over to division
 and strife. - Yet we are still preserved in one -

and we see here an answer to his prayer that his people may be one. We see the God of patience and consolation as he guided his ancient people by his cloud by day and the pillar of fire by night, still guiding his people by his holy spirit. He promised that when he ascended into heaven and had taken his seat at the right hand of God that he would send down his holy spirit - the Comforter - the divine witness greater than the witness of man, testifying of him that he is risen from the dead - and when we see this spirit in his churches causing them all to speak the same things, for the holy spirit cannot speak different things, may we not say in the language of Peter - "He being by the right hand of God exalted hath shed forth this which ye now see and hear?"

And I cannot but think it is a grand and edifying spectacle to see the despised companies of the Lamb gathered together into one, and all standing separate dwelling alone in the great anti-christian gathering of the people, calling upon their gods to save them from the evils that are coming upon the world.

Your solitary situation calls for great sympathy, neither from this place or from Dundee some of the Elders will visit you. It would give me great pleasure to be with you on a Sabbath day, but I cannot promise, my business which I manage on trust for others, requires generally my presence. & for more than three months past, I have been ill of a rheumatic complaint in my leg which renders it inconvenient

for me to leave home, I hope however that with warmer weather I may get better. I would have written you sooner but I thought it better to wait until we had communicated with all the Churches.

Remember me very kindly to Mr. Reid both Jun^r & Sen^r, to Mrs. Reid & to your brother and I remain, very dear brother, yours affectionately for the Truth's sake (signed) D^r. Buchanan.

Extract by Mr. D. Buchanan from Letter from Montrose,
March 19 (1832). Very dear Brother, I now sit down to inform you what a pleasant & agreeable day we had yesterday. It was not so very pleasant the Sabbath before. But any who behaved improperly freely acknowledged it to the satisfaction of the church & declared themselves perfectly satisfied; & when the Church was again ~~asked~~ ^{called}, nothing could exceed the union, the oneness, & the heartiness of every individual perfectly joined together in the same mind & in the same judgement, all speaking the same things & no divisions amongst us. We acknowledge at the same time we were a little alarmed. What ground then of thankfulness to him who promises to give his people one heart & one way to fear him, & who truly alone can do it. We had no claim for such an honor. It would have been most just to have given us over to strife and division, & to have been devoured one of another. But such was our harmony that truly we could all join, as the Church in Aberdeen in lifting

upon our voices & singing the 133rd Psalm. Now, dear brother (the letter is addressed to my brother, Mr. W. Buchanan) we return you our most unfeigned thanks for your letter dated 8th inst. Really we cannot express how cordially we agree with every part of the letter. It treats the subject in the most plain simple, & scriptural and all-convincing manner to all whose ears are open, to hear God speaking unto them in his word. It was quite refreshing, confirming & strengthening.

(signed) Jas. Findlay.

Copy.
To Jas. Findlay, Montrose.

Aberdeen, 12 March, 1832.

Very dear Brother, I received your last letter on Sabbath morning as the Worship was beginning. My Colleague and I had some conversation on the subject of it at mid-day; & again on the subject of it in the evening, in which we mutually expressed our doubts. We met again in my house on Monday forenoon, when we read the letter deliberately over, & then entered into conversation which we had not done long, when we found ourselves like-minded with you. By giving intimation to the Brethren, we had a full meeting on Wednesday evening, when we spoke our sentiments on the subject, at the same time reading to them the letters, & leaving it for their consideration until yesterday. Some of them could not refrain from expressing their hearty agreement with us

even them, for it had been taking the attention of some before, & they felt glad to hear their own sentiments expressed by us, & such was our cordiality at this meeting that we lifted up our voices with one accord in singing the 133rd Psalm. We resumed the subject yesterday, when there was not a dissenting voice.

And now accept our kind thanks for calling our attention to the subject. When the matter is generally settled in the Churches, as I hope it will be, ^{agreeably,} we will be happy to receive the information as soon as you are in possession of it; & maybe, he who walks in the midst of the Golden Candlesticks & holds the stars in his right hand continue to give us one heart & one way & be in all the dwelling places of Mount Zion & on his assemblies a cloud & smoke by day, & the shining of a flaming fire by night, to guide us in the way wherein we should go. I may mention that tho' I have written this in my own name, it has the hearty concurrence of my colleague.

Yours affectionately
(signed) Alex^r Duff

Copy. Arch^d. Warden, Glasgow to W. Buchanan
Edinbro'
Very dear Brother, On Sabbath last the Church resumed consideration as to the course it became us to follow relative to the approaching National Fast Day, & I have great comfort in communicating to you, that all the Brethren expressed themselves of one mind with the view which the Presbytery had fully laid before them & which they had been led to take from the Scriptures as to our duty

in this matter, having the Word of God alone as a lamp unto our feet & a light unto our paths. Several of the Brethren as among you, expressed themselves to the same effect in the relief to their mind by the view we had taken, corresponding with their own, as agreeable to Scripture. The minds of some, were somewhat entangled, because the Churches had formerly observed King's fast days in assembling themselves. We had previously exercised our minds in regard to this stumbling block, & soon relieved the minds of those affected thereby, by directing them to the scriptures for the rule of their conduct.

It ought to be a matter of much thankfulness to us, that it has pleased the head of the Church to grant us oneness of mind in this important matter & that we are, as to it, speaking the same things with you & the other churches; & not suffering us to wander after the counsels of our own wicked and deceitful hearts; & not scattering us among the nations to follow their delusions in believing a lie, to lead us to fast & afflict our souls in praying to avert the judgements which he is bringing on the world: as to which he says - "Heaven & earth shall pass away &c". In the view of all these things coming to pass, the Lord's words, Luke ~~xxi~~, 34, 35, 36 come home with force, "Take heed to yourselves" &c

(signed) Arch^d. Warden.

(Copies cont. p. 417)

Copy. Extract: Edward Barnard to W. Buchanan.

Very dear Brother,

London, 15 March, 1832.

You will most likely be anxious to have our answer to yours of 24th, that part respecting the National Fast, it was indeed of such importance that as you abound in yours we read it the next Sabbath to the Brethren, & the following reminded them giving them our views & it is with pleasure I write to say, we heartily concur with you in the view you have taken of the matter. We had many observations from the brethren all fully agreeing with you.

(signed) Edward Barnard

P.S. I may just add from myself that the presbytery of Glasgow, had had the matter under their consideration, & had been of the same mind with us; & were intending to communicate with us on the subject when they received our letter, which tended to confirm & strengthen them.

John Glas, written in old age 1772
 Pulpit notes.
 Rev. 12.17

April 25

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[Faint, mostly illegible handwritten text in cursive script, possibly bleed-through from the reverse side of the page.]

To
The Rev^d Mr John Glegg
Minister
Dundee

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S I R,

Mrs ANNE PETER, my Spouse, died on Wednesday
Night, and is to be interred to morrow being Saturday, the
14th March curt. at Four o' Clock, Afternoon.

Your Presence to accompany her Funeral, from my House
in the Murray-gate, to the ordinary Place of Interment here,
will oblige,

S I R,

Your most humble Servant,

GEORGE MUDIE

DUNDEE, 13th
MARCH 1772.

Notes from "The Story of The Pilgrim Fathers &c" 1606
 Edited by Ed. A. Arber, F.S.A. F. of Kings College, London, &c. &c. 1623.

The Preface states (p. 8): "It is extraordinary to what a large extent we are dealing, in this Vol. with what is practically a Lost Literature. All the English books printed in Holland & Flanders before 1641 are rare: but those printed there for the Separatists in order to be sold or distributed in England, are amongst the rarest of them all."

Introduction. "The Anglican Church first split into two Schools of Thinkers, amongst the English exiles at Frankfurt ^{1/2} in 1555. as described in "A Brief Discourse of the Troubles begun at Frankfurt in Germany 1575, 4": a Work usually attributed to William Whittingham, Dean of Durham. On Queen Mary's death, the exiles hastened home: & soon after we have in England the distinctions of Protestants, and of Puritans or Preciscians. Later, we have the three P's: Protestants, Puritans & Papists. Later still, we have Conformists and Reformists. The "Act of Supremacy" & the "Act of Uniformity" were passed in 1559; but not strictly enforced at first. By 1565 Archb. Matthew Parker felt strong enough to enforce, by his "Advertisements" &c, the use of the surplice in Divine Worship: — then arose the "Ministering Affair Controversy" of 1566. By 1571, the Puritans had developed their ideas as to Ecclesiastical Polity & published a book called: "An Admonition to the Parliament" of that year: which led to the literary conflict in 1572, known as the "Controversy" so named as the book. In this long struggle, the leaders of the opposite sides were Thomas Cartwright & Archb. John Whitgift; once Fellows together at Trin. Col. Cambridge."

p. 23 "As the 1st English Presbytery also met at Wandswoth in Surrey, on 20th Nov: 1572: we must consider that year as the date of the birth of the "Holy Discipline" (Remark by J. F. D.). (The above words reveal the spirit in which the Author treats his subject: a spirit quite opposed to the Constitution of the Church of Christ according to the New Testament; he shews it in contin^{ts}.)

p. 26. "Let us see what this "Holy Discipline" was for which men so readily suffered imprisonment, & even gave up their lives; & for which they even more readily affirmed a special Divine command, & a perpetual duration: but which vanished away from off the face of the earth within two generations & had not left a trace behind. The English Reformation, by the time of Q. Elizabeth had secured to her Protestant subjects, the Right of Private Judgement, & the freest access to the Bible as the only rule of faith & practice.

Many earnest seekers went to the Scriptures & found there two things:

I. In the Old T^e, the rigid & elaborate organisation of the Mosaic Law & Worship: which lasted some 1500 years, until the destruction of Jerusalem by Titus.

II. And then came the snare to their understanding, to find the counterpart of this, in the Christian Economy. The Church must have some kind of organisation: could not they excogitate a parallel one by the application of private judgement, reason, & logic to the N. T.?

They found very little to go upon; (!) only the three following passages of Scripture, 1 Cor. x. 28. 1 Tim. v. 17. Rom. xii. 6, 8.

These are set out on pp. 26 & 27 in full, as in the Geneva Version of 1560 A.D.; A. V. 1611 A.D. & R. V. 1881 A.D. with the "Side Notes," (or as usually termed: Marginal Notes). (The Geneva Version need only be copied here.)

1st Cor. XII. 28. "And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly Teachers, then them that doe miracles: after that, the giftes of healing, helpers,* gouernours†, diuersitie of tongues."

"Side Notes"

* The offices of Deacons

† He setteth forth the order of Elders, which were the maintainers of the Churches discipline.

1 Timothy v. 17.

"The Elders that rule well, let them be had in double honour,* specially they which labour in the worde and doctrine"

"Side Note"

* There were two kindes of Elders, the one attended upon the gouernement onely, and looked to the manners of the Congregation; the other did, beside that, attend upon preaching and prayers, to be for the Congregation."

Romans XII. 6. 8. "Seeing then that we haue gifts that are diuers, according to the grace that is giuen^{out} to us whether we haue prophesie, let us prophesie according to the portion of faith: or an office, let us waite on the office: or he that teacheth on teaching: or he that exhorteth, on exhortation: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercie with cheerfulness."

"Side Note"

* And he divideth them into two sortes, to wit, into Prophets and Deacons: and againe he divideth the

Prophets into Doctors and Pastours. And of Deacons, he maketh three sortes: to wit, the one to be such as are (as it were) Treasurers of the Church Leifers, whom he calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniors or Elders: the third, to be such as properly serued in the helpe of the poore, of which sorte the companie of widoues were".

[p. 27] "Upon the Geneva Version of the above three passages and more especially on its unauthorised Side-Notes, was built up the "Holy Discipline" with its considerable array of Church Officers: Pastors, Doctors or Teachers, Ruling Elders, Prophets, Deacons, & Widows or Helpers or Deaconesses."

"This organization was a kind of exaggerated Presbyterianism. Its full nature may be studied in the 3 following books:

(Walter Travers) A full & plain Declaration of Ecclesiastical Discipline out of the Word of God, & of the declining of the Church of England from the same. 1574, 4.

A demonstration of the truth of that Discipline which Christ hath prescribed in his Word for the government of his Church in all times & places until the end of the world.

This Work was secretly printed at the Martinist Press at East Molesey, in Surrey, in July 1588. For writing it, the Author, the Rev. John Udall, lingered to death in prison, through the savage, secular power of the Bishops

Richard Hooker. The Lawes of Ecclesiastical Polity. 1594-1618 fol.

"And so for years together, the conflict went on between the Eldership & Episcopacy. The Eldership was based, to some extent, upon popular election & choice. (p. 28)

In theory, at any rate, it was government from below; government of the people, by the people, & for the people. As regards Episcopacy, the Bishops were appointed at the King's choice, & were as much Officers of State as the Sheriffs. They held their lands by feudal tenure. It was government from above; & dependent solely on the royal will & pleasure."

"Both systems had a good many purely human inventions in them. The Puritan might ask the Protestant, Where do you find Rural Dean, Archdeacon, Chancellor, or Archbishop in the Bible?"

The Protestant might retort, Where do you find Presbytery, Classis, Synod, General Assembly & Moderator in the Bible?"

"The Pilgrim Church" - when it started at Scrooby, (1629) seems to have had the Rev. Richard Clyfton for Pastor; & the Rev. John Robinson, when he came North, acted as Assistant or Teacher; with probably one or more Deacons.

When it removed from Amsterdam to Leyden, Clyfton deserted that Church, abt. April, 1609; John Robinson was the only Officer, besides the Deacon or Deacons, for a considerable time.

Then at Leyden, not later than 1613, William Brewster was elected Ruling Elder.

Later still, the migration to America split the

Church into two sections. After Robinson's death, the Leyden section had no Minister at all, until it went across the seas to join the Old Colony; & if the Plymouth Church had one characteristic more than another, it was that it was essentially a Church of Laymen, & in that respect anticipated the Quakers. At any rate, as long as Governor Bradford lived, no Minister even dared to aspire to lead them, as John Robinson had done at Amsterdam & Leyden. So it was ever a question of Men, & not of Methods: & therefore as an example of a perfect ecclesiastical organization, the Pilgrim Church is simply nowhere."

"There were great discussions among the Separatists as to the meaning of the passage, Matthew XVIII. 17. (Here the Side Notes to the Geneva Version 1560 A.D. to the Author's Version, 1611, A.D. & B.V. 1881 A.D. are referred to by the Author.)

"Will it be believed that, after the ^{many} vicissitudes which the Ancient exiled English Church had passed through since it originated in London in September 1592, & settled at Amsterdam 5 years later, that that Community was rent asunder on 15th/₂₅ December 1610, upon a speculative point like this? The Rev.(?) Francis Johnson, the Rev. Richard Clyfton, Daniel Studley, & others held that the word Church here meant only the Eldership; maintaining what is known as the Barrowist view of Ecclesiastical Polity from Henry Barrow. The Rev. Henry Ainsworth, Jean de l'Écluse, Giles Skemp, & others held that it meant all the members of the society; maintaining what is known as the Brownist view of Ecclesiastical Polity, from Robert Browne. And so

p. 30.
N.B.
(The Author is a friend to the Comely order of Christ's House, i. e. Puritan - City of Leyden for John Robinson adopted the One Man system, contrary to Ainsworth's words - etc.)
T.E.D.

* Commonly called the Brother Bill

(p. 31.)

these late friends about a point like this, mutually delivered one another over to Satan, which was then the formula of excommunication; & became known to each other, in derision, as the Franciscans and the Birsworthians."

"It would seem that in this, the Rev. Francis Johnson made a grab for more power. What a strange fascination spiritual power has for some men! At any rate he was bitterly punished during those last seven years that remained to him in this life. We do not know the details of the disastrous career of his Church after it left Amsterdam for Emden about 1613; but this split seems to have reduced not a few of them to beggary."

"Such being the clash of opinions" let us now consider p. 31 the secular power which the Bishops put forth for their suppression. This secular power was not based on statute law. Indeed it was, many times, a flagrant defiance of it. It rested chiefly on the undefined prerogative John Whitgift, Primate, 1583, upon becoming Archbishop fully determined to stamp out not only Separatism or the Holy Discipline without the Church, but likewise Puritans within it, but the more he persecuted them, the more they both grew."

What a Bishop could do in his capacity as "Ordinary of the diocese." He could call any man or woman before him & question them: & from their answers, condemn them out of their own mouth, without the least confirmatory evidence; & then send them to prison, for mere points of religious

belief. This was by virtue of the Oath ex Officio."

p. 32. "If the man or woman refused to answer; after reviling them, he would send them to prison for that refusal."

"In either case, they remained imprisoned as long as the Bishop chose. The result of all this was, that the prisons of London were crammed with good Christians, who according to modern ideas were innocent of any crime."

"The Bishops were hated for this use of their secular power."

"In 1588-1589, John Perry & Job Strogmorton tried to reach at the Bishops, by secretly printing, at the wandering Martinist Press, scoffing & mocking pamphlets against them, supposed to be written by a mock Archbishop Martin Mari Prelate. These derisive Tracts circulated rapidly all over England."

"In 1590 all were punished who were concerned in their production."

^x Thomas Phelippes, an Informer,

p. 33. Whitgift, after the utmost use for ten years of the far reaching powers of the ^x (Collector of Customs for Block in Port of London) Ecclesiastical Courts, was still not satisfied.

p. 34. "In April 1593 there was a Bill preferred against the Barrowists & Brownists, making it felony to maintain any opinions against the Ecclesiastical Government; which by the Bishops' means, did pass the Upper House; on 5th April 1593

but was found, so captious by the Lower House, as it was thought it would never have passed in any sort; and that it was thought all the Puritans would have been drawn within the compass thereof. Yet by the earnest labouring of those that sought to satisfy the Bishops' humours, it is passed; to this effect. That whosoever shall be an obstinate Recusant (i.e. strictly speaking, a Rejicer of an accepted opinion), refusing to come to any

Church; & do deny the Queen to have any power or authority in Ecclesiastical Causes; & do by writing, or otherwise, publish the same; & be a Keeper (frequenter) of conventicles also: being convicted, he shall abjure (renounce, or give up) the realm within three months, & lose all his goods & lands. If he return without licence, it shall be felony". "The week before, (on 31 March), upon the late conventicle, Barrow & Goodman (or rather Greenwood), with some others, were indicted, arraigned, & condemned, upon the statute, (23 Eliz, c. 2) of writing & publishing seditious books; & should have been executed: but, as they were ready to be trussed up, were reprieved. But the day after (6th April) the Lower House had shewed their dislike of this Bill, were, early in the morning, discharged.

It is said, The reprieve proceeded of a Supplication made to the Lord Treasurer (William Cecil, Lord Burleigh) complaining, That in a land where no Papist was touched for religion by death, their blood (of those) concurring in opinion, touching faith, with that (which) was professed in the country, should be first shed: desiring therefore conference, to be removed from their errors by reason; or else further satisfaction of (justification to) the World touching their opinions?

Which was communicated by him to (John Whitgift) the Archb. of Canterbury, who nevertheless was very peremptory; so as the Lord Treasurer gave him and (Richard Sletcher) B. of Worcester, some round taxing words. & used some speech to the Queen: but was not seconded by any (of the Privy Council) which hath

made him more remiss, as is thought.

(p. 35) It is plainly said, that their execution preceded
 of (the) malice of the Bishops, to spite the Vether
 House, as it was thought it would never have passed
 in any sort; "nor" that it was thought all the Puritans
 (p. 13. repeated by error see p. 429) would have been drawn within the compass thereof.
 Which hath procured (the Bishops) much hatred of
 the common people affected that way." S.P. Dom. Ewr. Vol. 244, p. 124.

"Thomas Phelippes to Wm. Sterrel. 12th June, 1593.
 "Perry, the son (i.e. an author of) Martin Marprelate,
 was hanged lately (on 29 May), as two of the principal
 Brownists Barrow and Greenwood were before; so as
 that Sect is in effect extinguished. S.P. Dom. Ewr. Vol. 245, p. 30.

Ep. ix. p. 98. Notes of The British Churches in Amsterdam.

During the lifetime of the Reo. John Robinson, seven
 religious communities of Englishmen & Scotchmen were
 in Amsterdam, in the order of date, as follows:

"That poor English Congregation, administered to by Henry
Clapham". 1597 to 1599 (or even later).

Very little is known of this Church & is found in H. G. W. Works
 before 1600. He renounced "the Holy Discipline" (see p. 422-3)
 until his death in 1614.

p. 99 The Ancient Exiled English Church, 1597-1610.

p. 101 The Author, Ed. Arber, writes in the severest terms of
 this body. "The Pilgrims, were caused by the scandal in
 it, to uproot themselves a second time & migrate to Leyden."

p. 99 The Scotch Presbyterian Church, 1607 - The present day
 Refer to "History of the Scottish Church, Rotterdam. With
 Notices of the other British Churches in the Netherlands."
 Edinb. 1833, 8. By Rev. William Stevenson.

p.100 The Gainsborough Church. 1608-1609.

p.136 "On its settling in Amsterdam, threw off the Calvinistic doctrines & embraced Arminianism."

"John Smyth, its Pastor, baptized himself in 1608 & so became the Se. Baptist of Church History."

p.100 The Scrooby Church. 1608-1609.

p.58 "Scrooby in Nottinghamshire, caused perfect wonderment how so small a place originated the Pilgrim movement (Popⁿ in 1891). The E. North Road formerly went through

p.71 Scrooby & William Brewster was Postmaster, 1589 to 1607.

p.86 "Wages 2^d p^o diem". The last date in the "Pipe Roll 2744" is 30 Sept. 1607, probably the time near to the attempted flight to Holland. William Brewster Sen^r had died abt 1590 & William the Younger (afterwards the Peelling Elder) who had acted for him abt 1 1/2 yrs. was

p.58 appointed his successor." He was a leading spirit in & one of the financiers of the cause of the Pilgrim Church.

100 "Master Thomas Helwys's Company. 1609-1613.

In 1609 the Gainsborough Church divided asunder & the majority, headed by T. H. drove out a minority of 32 persons, headed by Rev. John Smyth.

p.140 Helwys's company returned to London, about 1613.

p.100 "Master John Smyth's Company, 1609-1615.

This met in the 'Great Cake House' or bakery & in

p.140 1612 J. S. died in some sort of annex to it." The rest

p.137 joined the Remonstrant Church, Amsterdam.

(A Work by E.P. Thomas Piggot, on Smyth's Co's Faith &c is in Yorkminster Lib. No. only known copy. 16mo. Repr. in Rev. Barclay's "Inner Life of the Rel. Soc. of the Commonwealth" London 1876. 4.)

(p. 100) The Rev. Francis Johnson's Church. 1610-1619

"On 15th Decr 1610, the 'Ancient exiled Church' split into two sections. Those who adhered to F.J. were called 'the Franciscans'. Not much is known of their career."

p. 124 "Johnson, in 1609, developed very autocratic views about 'Tell it unto the Church', making the Eldership to be a kind of aristocracy & all the rest of the community to be merely dumplings. A fierce wrangle arose in the Church for more than a year; in which Ainsworth appears to have been ^{very} patient & reasonable, & Johnson to have been specially arrogant & violent. At last the inevitable Split came on Saturday 15/25 Decr 1610: when each section delivered the other over to Satan, as the manner was"

Johnson published a short Treatise in defence: Tell the Church Matt. XVIII. 17. 1611.

p. 125 "The Burgomasters decided that the Meeting House belonged to members of Ainsworth's Church & the Franciscans emigrated in 1613 to Emden: apparently to their great impoverishment. For the next 3 or 4 years, we know very little about them."

p. 129 In the S. P. (State Papers) "Holland" Bundle 123" is the following from Matthew Shade to Sir Dudley Carleton:
Amsterdam, Sat^r 10/20 Jan^r 1617/1618.

"This day we have buried Master Francis Johnson, a man that hath, many years (since Sept: 1597), been Pastor of the Brownists: & (having cast himself, & drawn others, into great troubles & miseries, for their opinions & schism) did a few days before his death, publish a Book, wherein he disclaimed most of his former singularities & reputed errors."

p. 129 - He annexed a brief reputation of the Five articles" (of the Synod of Dort) (Aber adds: "Even its title is unknown, so that it has the book")

Then Francis Blackwell (1618-1679) acting on the
 resolution of the Leyden Church, leads forth the rem-
 nant of the Franciscans to emigrate to Virginia.
 Governor Bradford wrote of them (Bradford M.S. 169-71):
 "Master Blackwell was an Elder of the Church at
 Amsterdam: a man well known of most of them. He
 declined from the truth; with Master Johnson & the rest
 & went with him when they parted asunder (in ^{Decr} 1610) in that woeful manner; which brought so great
 dishonour to God, scandal to the truth, & outward ruin
 to themselves in this world." — "He with some others
 had prepared for to go to Virginia & being at a private
 meeting, with sundry godly citizens (I take it, a Fast)
 in London, being discovered, many of them were
 apprehended, whereof Master Blackwell was one.
 But he so glossed with (capled) the Bishops & either
 dissembled, or flatly denied, the truth (i.e. the Principles of
 the Separation) which formerly he had maintained;
 & not only so, but very unworthily betrayed & accused
 another godly man who had escaped, that so he might
 slip his own neck out of the collar; & to obtain his own
 freedom brought others into bonds. Whereupon, he so
 won the Bishops' favour, but lost the Lords, as he was
 not only dismissed: but in open court, the Archbishop
 (George Abbot) gave him great applause; & his solemn
 blessing to proceed in his voyage." — Blackwell & most
 of them died on the voyage, after great quarrelings and
 sufferings, so that 130 out of 180 crowded into the ship, perished.
 Blackwell was accused of packing the ship so full.

Ch. 29
 p. 277

1629.

The Rev. Henry Ainsworth's Church. 1610-1701.

p. 100 "The other section of the 'Ancient exiled Church' survived all the other English Separatist Communities in Amsterdam. They were called the 'Ainsworthians' until their Pastor's death in the Spring of 1623. The Rev. John Canne, the Elder, was afterwards their Minister. Their remnant were finally absorbed in the Scotch Presbyterian Church above mentioned, about 10th April, 1701.

The preceding Notes & Extracts have been made by me chiefly to discover the reasons for the separation of what is called "the Pilgrim Church" in Holland, from the adherents of Ainsworth's Congregation & the emigration of the parties under John Robinson (who, however, remained in Holland) to New England.

Ainsworth's writings are highly esteemed for their closeness to the Holy Scriptures & he seems to have contended earnestly for the faith (and practices) once delivered to the Saints, unto his end, while Robinson, Francis Johnson & others returned to the corrupt systems of Antichrist, such as the "one man" Pastorate.

The following are extracts from the same book, Ed. Arber's "Story of the Pilgrim Fathers", relating to Ainsworth & his friends. (See also ante, p. p. 427, 428.)

p. 104 Governor Bradford wrote: "We heard Master John Smith upon occasion say, That he was persuaded no men living were able to maintain a Cause against Master Johnson & Master Ainsworth if they had not the truth on their side". About Sept. 1597. The Ancient Church, having

p. 107.

been driven from Nicholas Lane, London, was reconstituted at Amsterdam, four Separatist leaders having escaped from ships on which they had been put by order of the Privy Council of England. The Church officers were: Pastor, Francis Johnson, Teacher, Henry Ainsworth, Ruling Elders, Daniel Studley, George Kniveton & Master Shade. Later on, also Jean de l'Écluse. Prophets, Tho. Costy, Jacob Johnson. Deacon, Christopher Bowman. Widow or Deaconess, "an ancient widow", not named.

1372 Gov. Bradford writes: "Before their division & breach they were about 300 communicants & in our time (1607-1609), the Pastor & Teacher before named, 4 grave men for Ruling Elders & 3 able & godly men for Deacons: one ancient Widow for a Deaconess, who did them service for many years, tho' she was 60 when chosen. She honoured her place & was an ornament to the Congregation. She usually sat in a convenient place in the Congregation with a little birchen rod in her hand & kept little children in great awe from disturbing the Congregation. She was obeyed as a Mother in Israel, & an Officer of Christ."

137 (1st Dialogue. Printed in A. Young's Chronicles &c.)
"H. A." Henry Ainsworth issued a book in reply to Worth's against Separatists' Schism, called Brownism, intitled Counterpoison". At p. 41, it states that the colleague of Robert Browne, Master (Richard) Harrison returned not unto your Church of England; but died at Middelburg in this faith that we profess". This is quite a new fact".

138 H. Ainsworth replied to John Smith's Work, "Differences of the Churches of the Separation, 1608", (a copy is in Bodleian Library, Oxford) by: "A Defence of the Holy Scriptures, Worship & Ministry used in the Christian Churches separated from Antichrist".

Ch. xxiii.
p. 174

The Rev. John Robinson of the Pilgrim Church at Leyden,
and their relations to the other Reformed Churches.
1609-1625.

Gov. Bradford (in his dialogue written in 1648. Printed in 7 Bunge's
Chron. of the Pilgrim Fathers)
gives a brief account of the above. Extract from it:

"Master John Robinson was Pastor of that famous Church at Leyden in Holland; a man not easily to be paralleled for all things." - "Learned, of sound judgement, of a quick & sharp wit; so was he also of a tender conscience & very sincere in all his ways; a hater of hypocrisy & dissimulation, & would be very plain with his best friends. He was very courteous, affable & sociable in his conversation; & towards his own people especially. He was an acute & expert disputant, very quick & ready; & had much bickering with the Arminians, who stood more in fear of him than of any of the University of Leyden. He was never satisfied in himself until he had searched any cause, or argument, he had to deal in, thoroughly & to the bottom. And we have heard him sometimes say to his familiars, that, many times, both in writing & disputation, he knew he had sufficiently answered others; but many times, not himself. And he was ever desirous of any light: & the more able learned & holy the persons were; the more he desired to confer & reason with them." -

p. 175 Governor Winthrop defined the ecclesiastical position of the Pilgrim Church at Leyden, 1609-1625 in his work 'Hypocrisy unmasked' Ed. 1646, 4. He labours to remove the aspersion some had brought upon New England & the Churches there, viz. that the Church of Plymouth, which went first to Leyden, were Schismatics, Brownists,

Rigid Separatists & leaving Master Robinson for
 their Pastor: who made & to the last professed sepa-
 ration from other the Churches of Christ &c. And the
 rest of the Churches in New England, holding
 communion with that Church, are to be reputed
 such as they are."

Winslow refers to Robinson's "Apology" published
 in its English version in 1625 & writes: "For his
 doctrine (& living 3 years (1617-1620) under his Ministry,
 before we began the work of Plantation in New England)
 - it was always against separation from any (of)
 the Churches of Christ; professing & holding commu-
 nion both with the French & Dutch (Reformed) Churches,
 yea, tendering it to the Scots also". . . "He allowed
 hearing the godly Ministers of the Church of England
 preach & pray (in extempore prayer) in the Public
 Assemblies." - "His study was peace & union, so far
 as he might agree with faith & a good conscience,
 & for schism & division there was nothing in the
 world more hateful to him. But for the govern-
 ment of the Church of England as it was in the
 Episcopal Way; the Liturgy & stilted Prayers
 of the Church then; yea, the constitution of it as
 National, & so consequently the corrupt com-
 munion of the unworthy, with the worthy ^{receivers} of the
 Lord's Supper: these things were never approved
 of him, but witnessed against, to his death; & are
 by the Church over which he was, to this day". . .

(Memo. The above, I think, partly explains why Henry
 Winslow & his friends separated from Robinson & his
 company.) W.H. 1898.

THE "NESTORIAN" CHURCH OF THE
EAST. N.C.D.J. 14th Feb. 1899

This Church was founded according to an ancient tradition by a disciple of St. Thomas, Adai, one of the "seventy," and Mari, his disciple. An ancient Syriac tradition ascribes the foundation of Mart Mariam Church at Urmi to the Wise Men. When Christianity spread eastwards from Antioch, the converts on the borders of Persia became known as the "Church of the East," and the Metropolitan of Seleucia. Ctesiphon, the twin capital of Persia, on the Tigris, was given the title of Catholicis, equivalent to Procurator-General of the See of Antioch. In 431 the "Church of the East" became Nestorian, and thereby ceased to be in communion with the other branches of the Catholic Church. By the Middle Ages the Nestorian Church had spread over the whole of Central Asia, and had 25 Metropolitans or Archbishops ruling over Provinces. Now there is but one Metropolitan left and the ancient Provinces are no more. During the persecution by Tamerlane the Church was considerably reduced in numbers and its Catholicis fled to the Kurdish mountains. In 1868 the "Church of the East," formally appealed for aid to the Archbishop of Canterbury, Dr Tait, but the Archbishop's Assyrian Mission was not organised till 1886. The mission is an educational one, to help the Church to reform herself so that she may once more take her place among the Churches of Christendom. In furtherance of this object, the mission has set up a printing press at Urmi to print the ancient service books of the Church, such as the Liturgy of Adai and Mari, which is probably the oldest in use in Christendom, dating back to the 3rd or 4th centuries. Schools for girls and boys were also opened in different parts of the country, and a school for deacons at Urmi. In the Missionary Exhibition at Olympia are two Old Syriac manuscripts. One is a commentary on the Bible by Isaak of Ishbad, A.D., 1726, bound in wooden boards, the only copy known to exist, and the other is a book of charms ascribed to Malpana Kharmis. The exact date is not known. There are three other "Old Syriac" manuscripts,

among which are two copies of the Sunhadus or Canon Law, interesting as exhibiting the handwriting respectively of an East Syrian boy and of a modern East Syrian priest. There are also printed reproductions of the Taksha or Priests' Book, Daily Service Book, and Marriage Book in Old Syriac. Modern Syriac is represented by several works printed by the Mission Press for use in the schools. There is an English translation of the Liturgy of Adai and Mari, and also some of the vestments worn by the clergy.

Note from a Leaflet pub^d by the Protestant Reformation Society,
"Who converted Britain?"
"Church," is derived from the Greek "Kuriale", a term which
no Roman ever applied to the Church, which is called by
him "Ecclesia", & by no other name. One of the strongest proofs
therefore that the Church in Britain was not from Rome."

Meaning "Kuriale" according to the Greek Dictionary, means:
"belonging to a lord or master"
therefore more like the scriptural term: "the kingdom of patience
of Christ." "Ecclesia" is "Assembly."

March 1899.

THE "NESTORIAN" CHURCH OF THE
EAST. N.C.D.J. 14 Feb. 1899

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Leaflet pub^d by Mrs P...

"The Secret History of the Oxford Movement" by Walter Walsh (Swanwick) 1899.

p. 268. Newman (later Cardinal) wrote to Froide, Aug. 9, 1835: "By the bye, I am surprised more & more to see how the Fathers insist on the Scriptures as the Rule of Faith, even in proving the most subtle parts of the doctrine of the Incarnation."*

"The more I read of Athanasius, Theodoret &c, the more I see that the ancients did make the Scriptures the basis of their belief... I believe it would be extremely difficult to show that Tradition is ever considered by them (in matters of faith) more than interpretative of Scripture... Again, when they met together in Council, they brought the witness of Tradition as a matter of fact, but when they discussed the matter in Council, cleared their views, &c, proved their power, they always went to Scripture alone."**

Two years later Newman wrote to Mr. Rogers:-

"The Fathers do appeal in all their controversies to Scriptures ^{as a final authority} ~~alone~~. When this occurs once only it may be an accident. When it occurs again & again uniformly, it does invest Scripture with the character of an exclusive Rule of Faith."

"We have to thank him for his very candid acknowledgments on this gravely important subject. It is indeed a pity that Newman & his followers did not imitate the excellent example of the Fathers."

* Newman's Letters. Vol. II p. 124, 126.

Cristion Bp. of London, said at the 6th Eng. Congress in London 10 Oct 1899:

The forces that moved the world had their origin and their home in the Church of Christ. (Applause.)

ite the excellent example of
man's Letters. Vol. II p. 124, ^{xx}126.

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on 10 Oct. 1899:

that moved the world had their origin and their home
in the Church of Christ. (Applause.) The forces !

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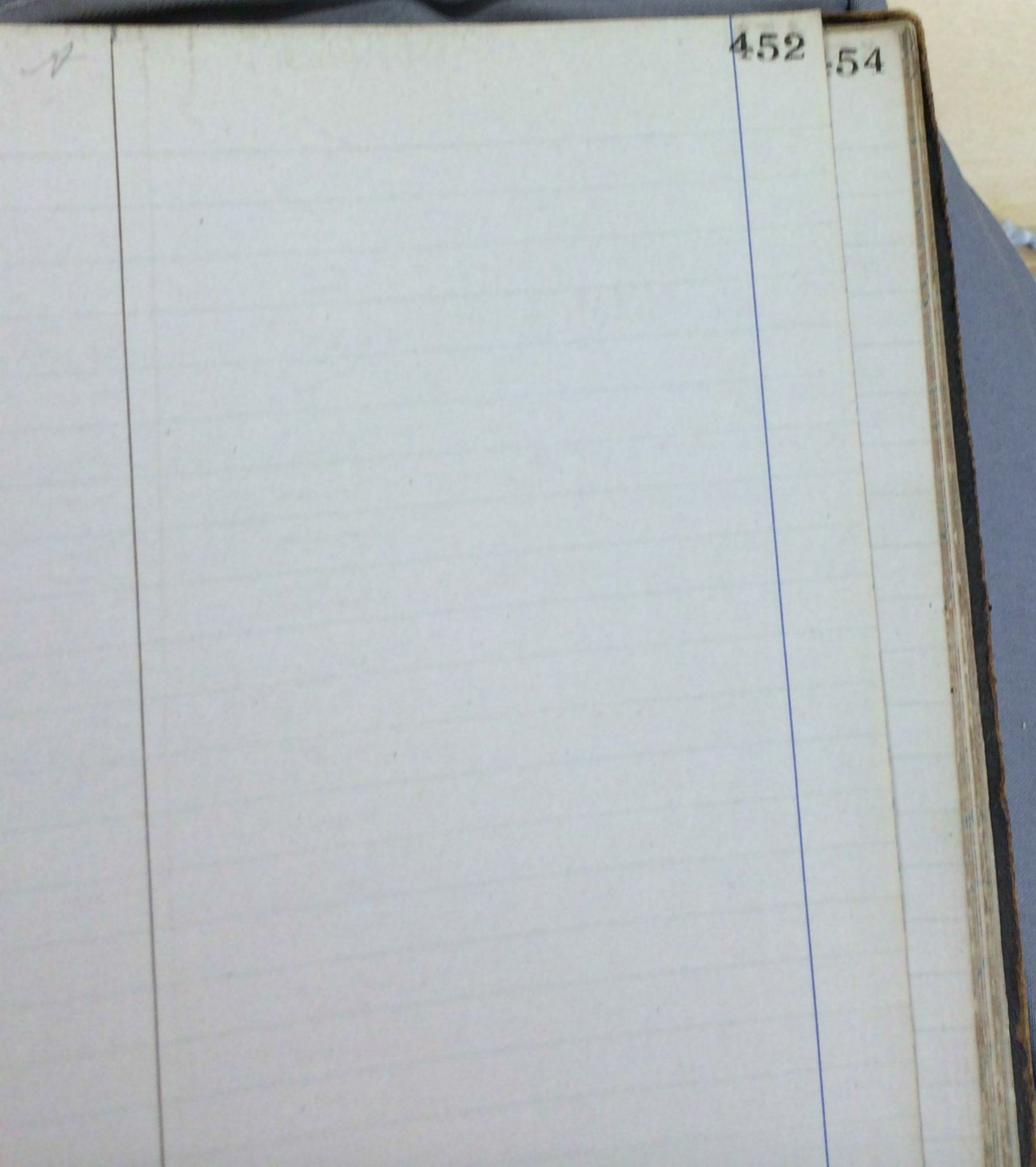
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 Left Sandemⁿ for Episcop^{al} and
 when 15 for the Presbyterians.
 Between 16 & 17 taught school
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 Boarded round between Fairfield
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 dispersed, yearned for their com-
 pany & went up the hill to work
 at Danbury Hills & think of them
 When 17 went to Newark, N. Jersey
 At 22 married Mr. Joseph Baldwin 74
 Was 3 yrs. an active member of
 the most important Presbyt^{erian} Ch.
 dissatisfied with want of love
 among them, reads an old
 Copy of Glas's Testi. of life of Matth
 Struck with it, shewed it to
 elders of Presbyt^{erian} Ch. got no
 assent to it
 Reads it one Sunday to her old
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 readily agreed to it.
 Wrote to Dr. Shepherd, an excom^m
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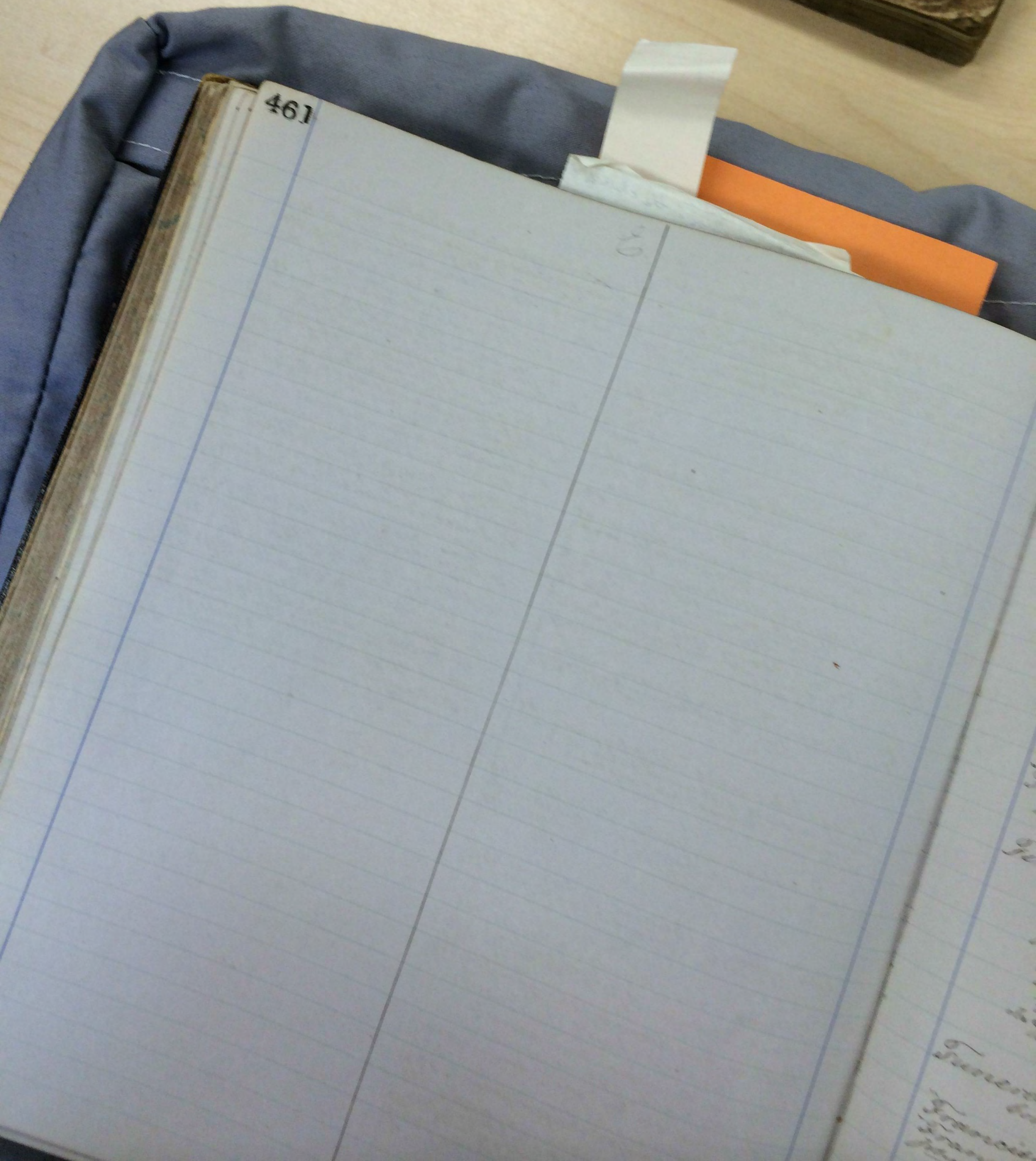
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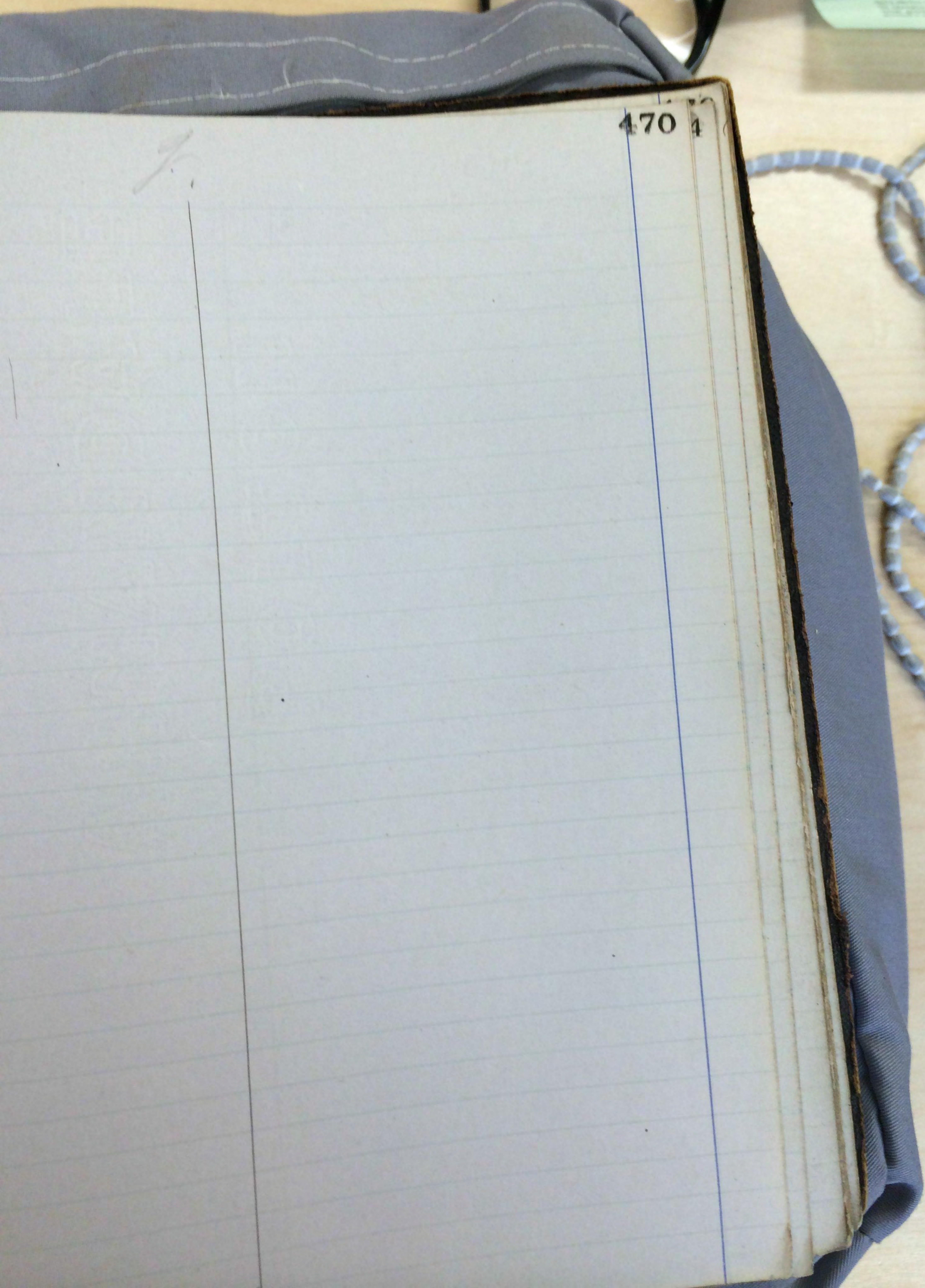
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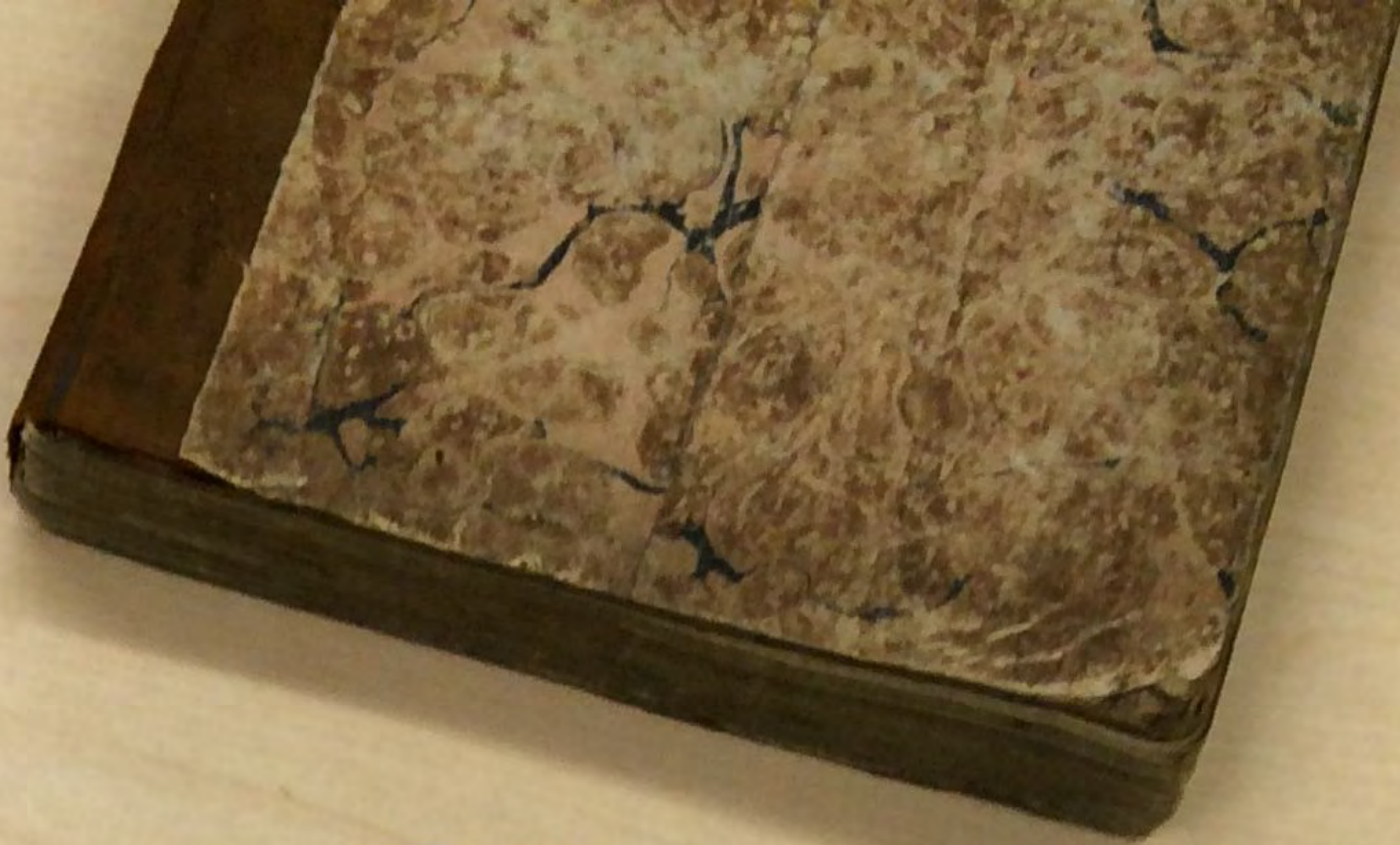
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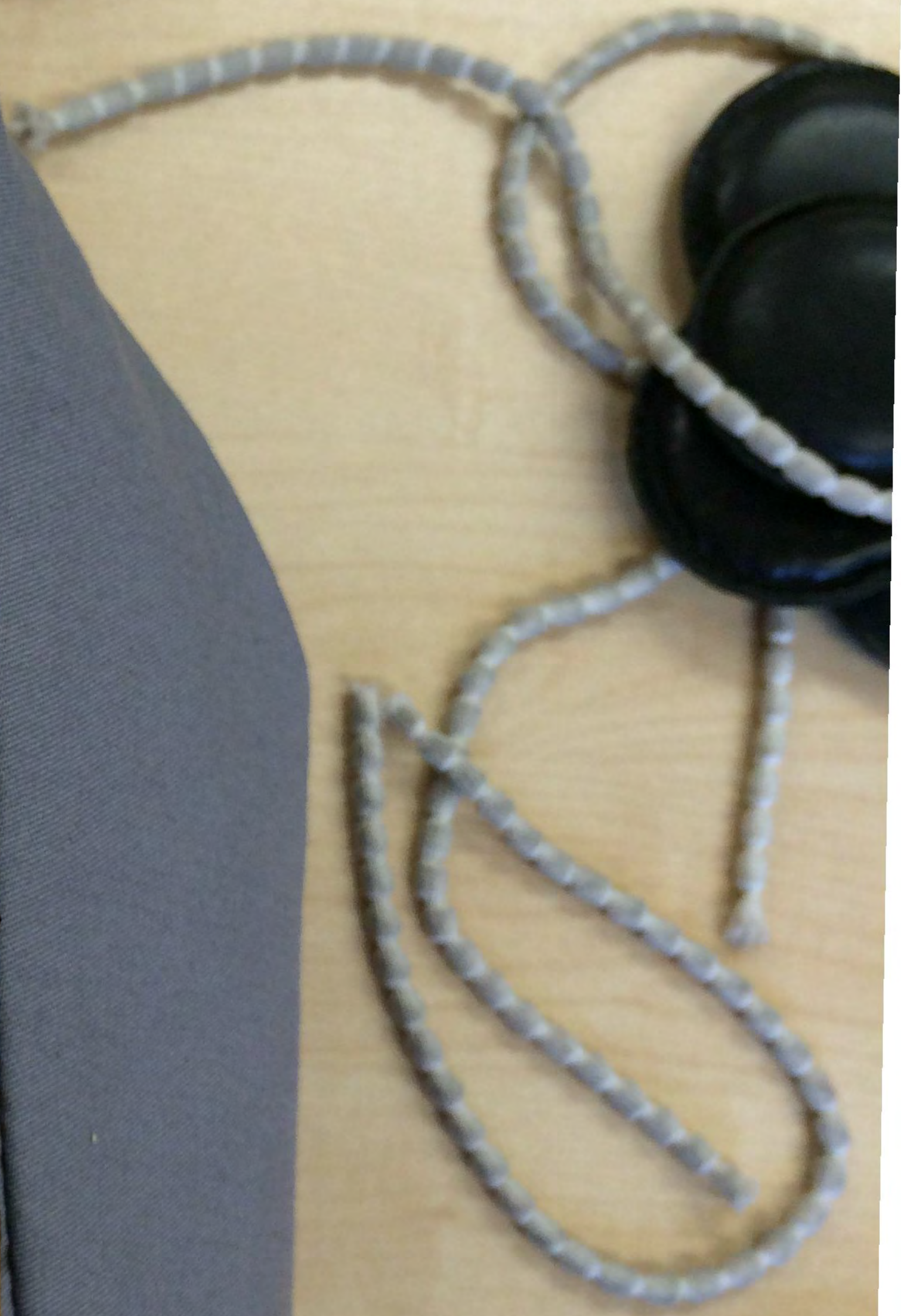
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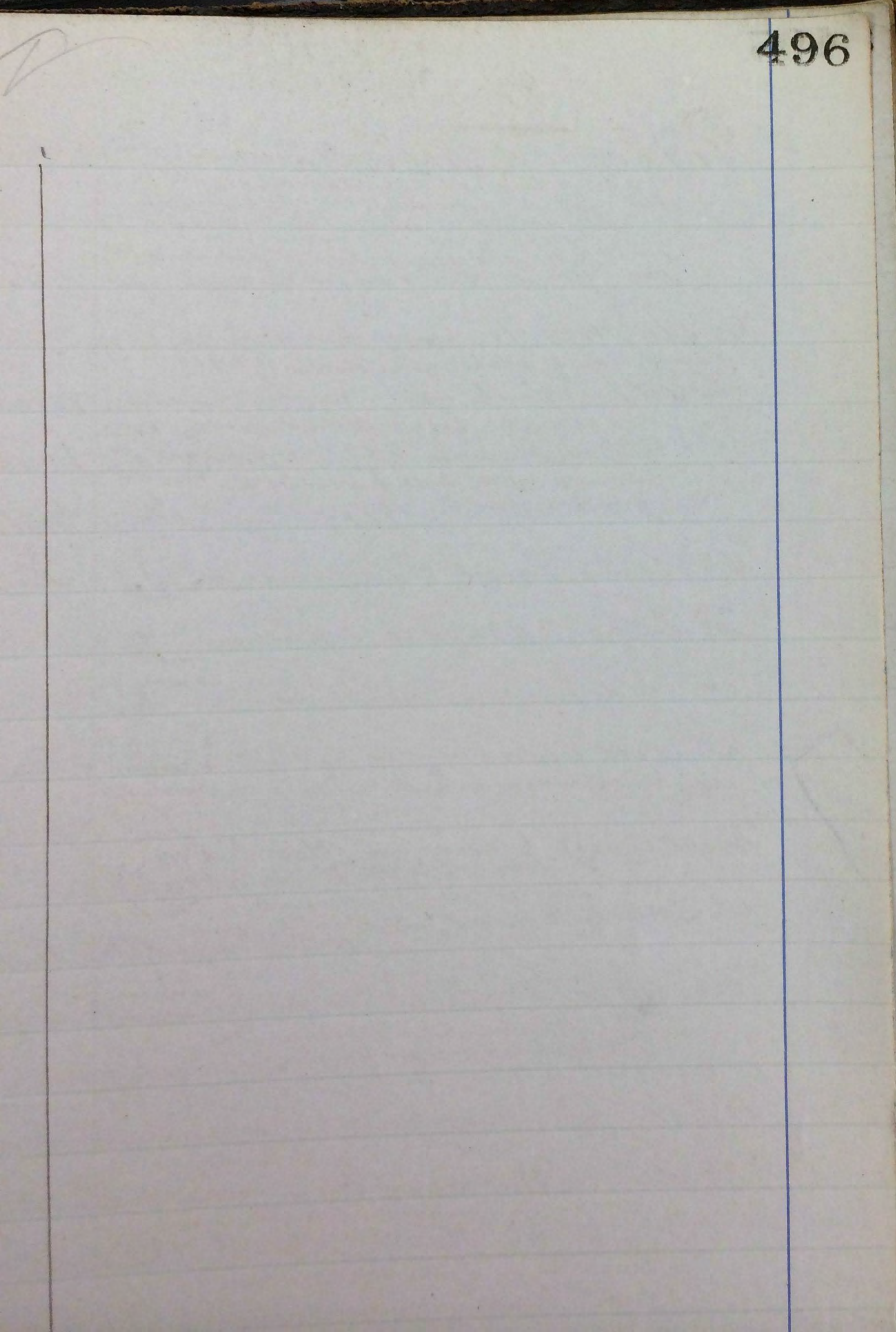
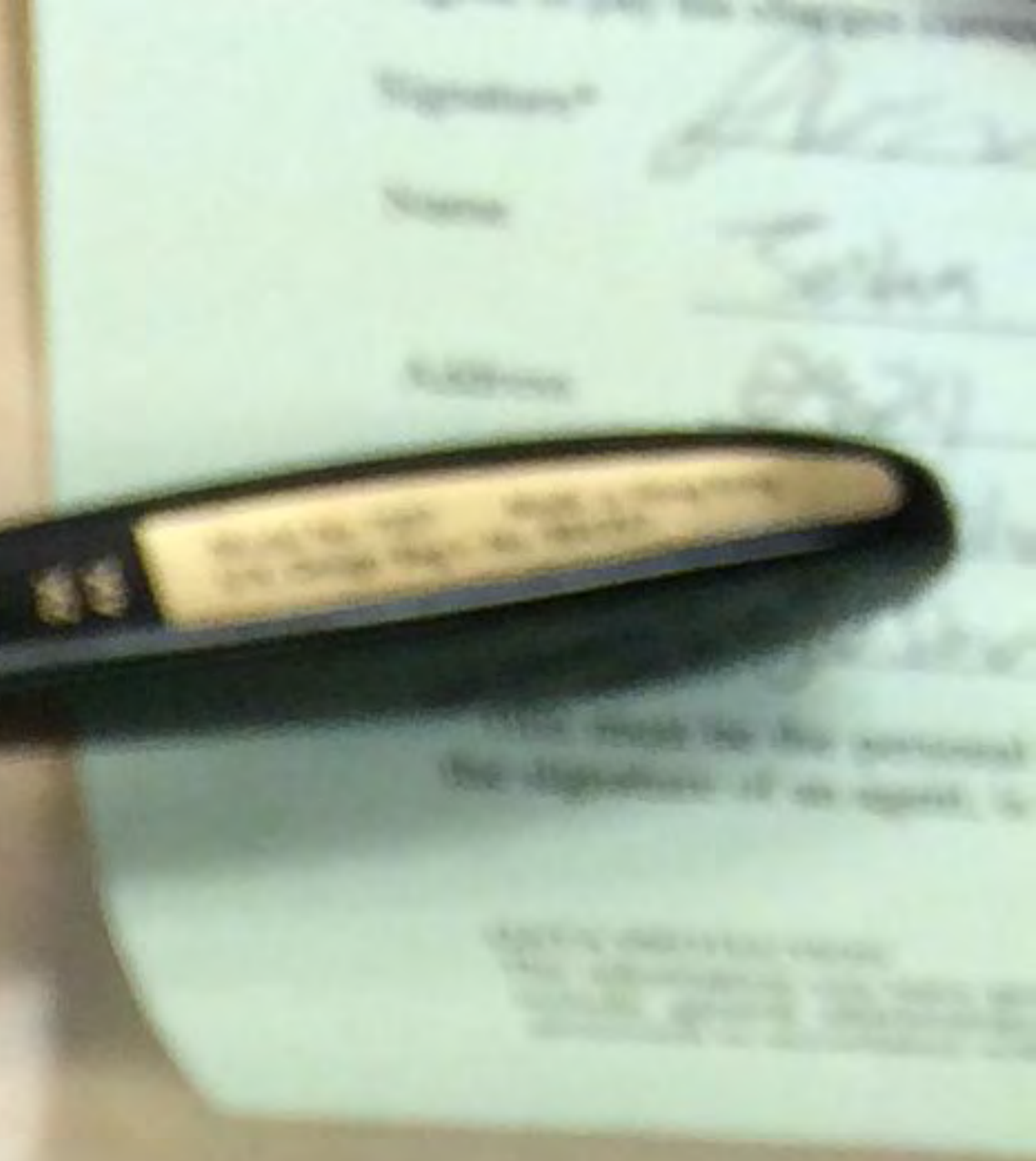
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