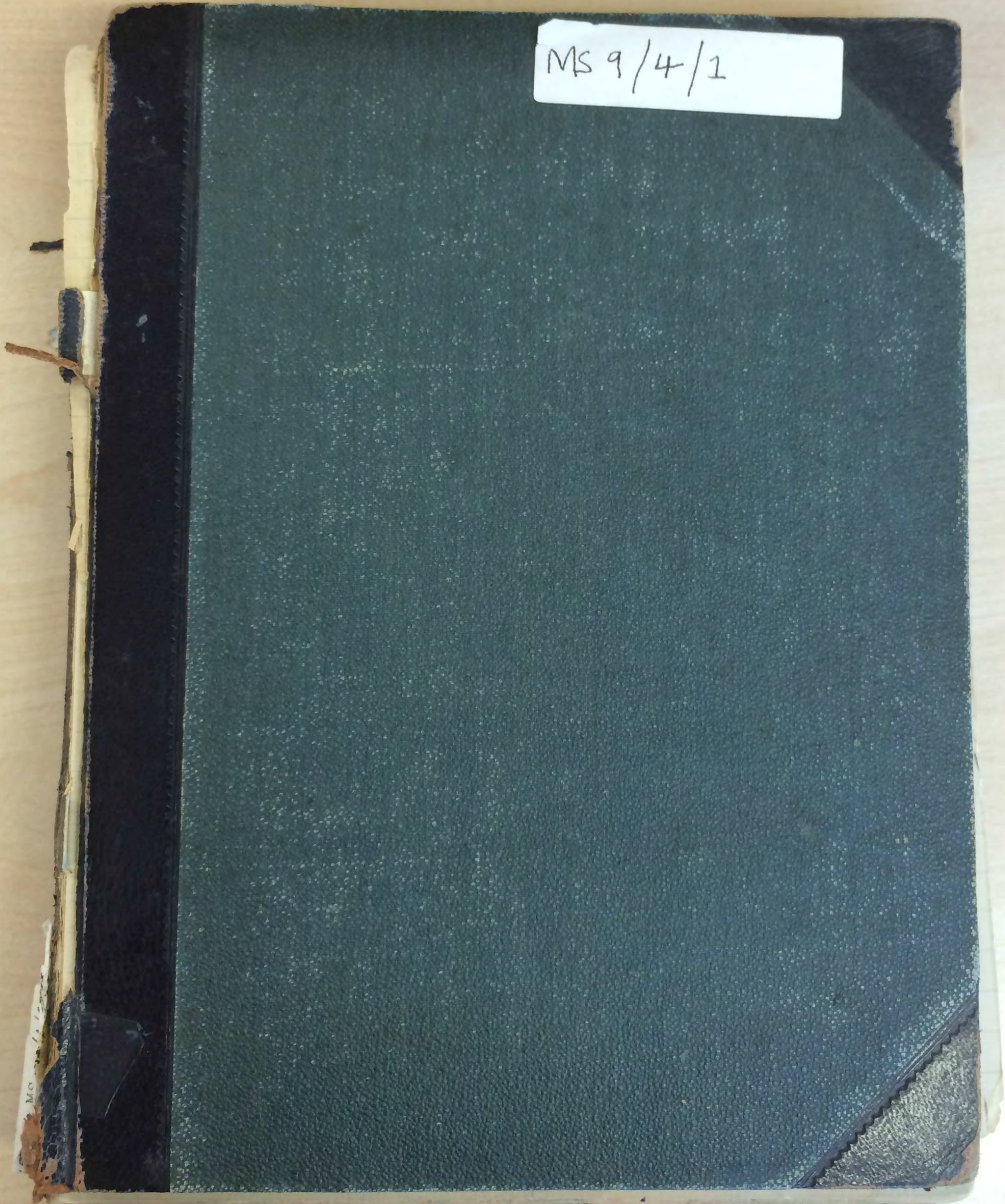
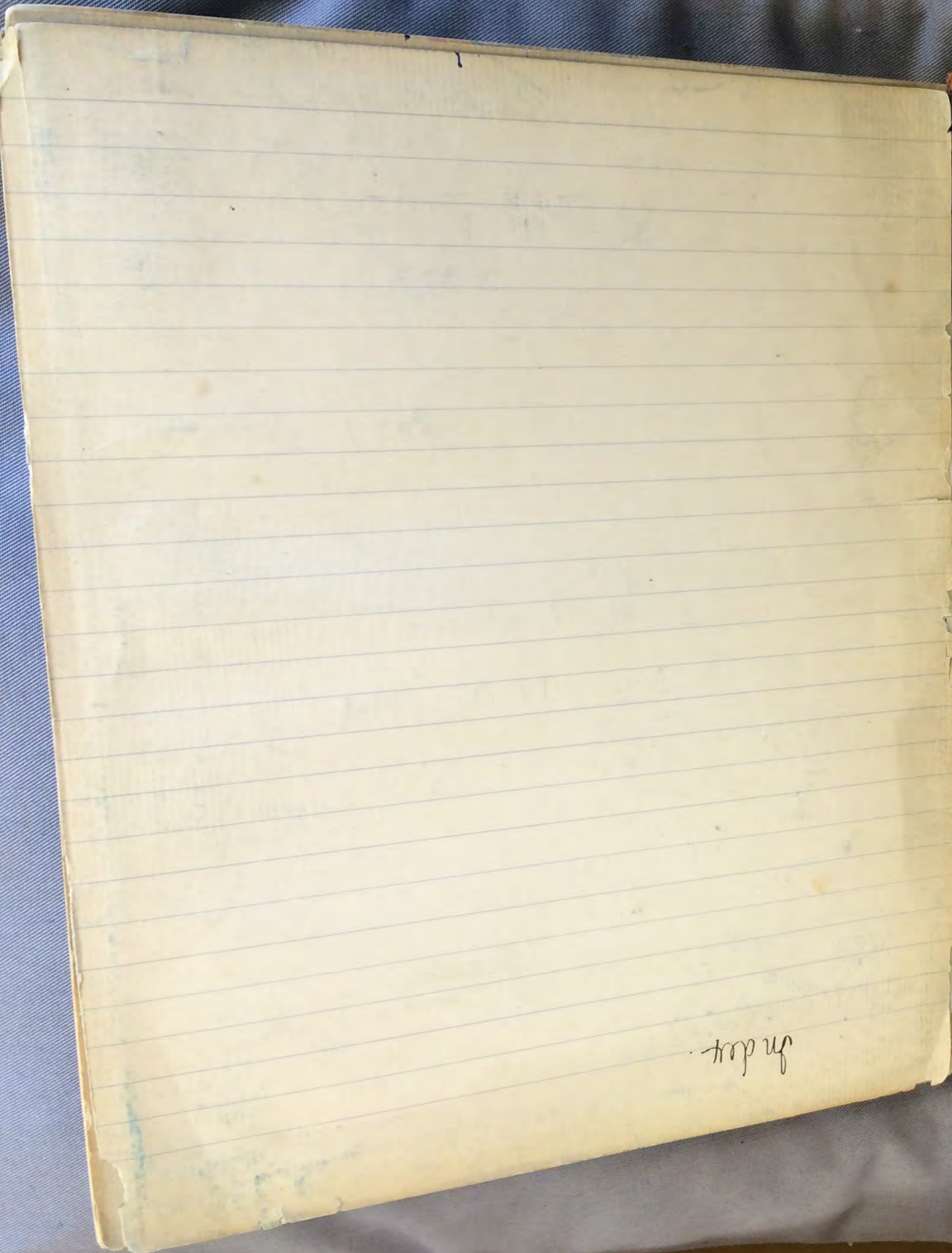


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Edin^r. Aug. 1802

V. D. Br. We received your letter of the 28th past, which Mr Baswell had led us to expect some time ago, and could we consider the new mode of collection which you have adopted, as a mere regulation of conveniency for the practice of your own Church, and with which the other Churches have no concern, we should of course have no occasion to trouble you with any opinion of ours on the subject. But we hope you will bear with us, while we find ourselves obliged to say, that, after deliberate Consideration of your letter, we think there is reason to fear, that neither the Church at Nottingham, by which you inform us the innovation was first thought of, nor your Church, by which it has been adopted, have sufficiently weighed the tendency of such innovation.

This we think must appear to you at once, when you reflect on what you cite, as Mr Prentice's reason for adopting the new practice "that his mind was affected with the simplicity & obvious sense of the Lords' direction as not only very different from but contrary to what he had observed in the Church at London." And the reason that you give for your own adoption of it namely, "that the view of the Lords' doctrine of Alms giving appeared so simple, & struck you with such force as stated by Mr Prentice that you could not resist it." Now the practice of the Churches (for Mr Prentice surely knew that it was not the practice of your Church alone) having thus affected his mind and yours, as being not only very different from but obviously contrary to the Lords' express commandment, how could he, or you, in consistency with

with another Commandment of the Lords' consider a change of such practice, as merely a change of conveniency, and for the regulation of your own Churches only? In other words, How could you, by your doctrine & practice, condemn the other Churches as acting contrary to a plain commandment of Christ, and yet consider yourselves as in full Charity with them?

We trust that enough has been said, D^r B^r to satisfy you that your precipitancy has been even greater than your letter acknowledges, ~~more~~ especially as we understand, not only that the new practice was adopted, without previous consultation with the other Churches, and continued after your own consciousness of its having been too hastily adopted, but that it was so adopted without the individual members of your Church having been called to consider and give their opinions on the subject. We do not mean to say that you did not consider the brethren from their confidence in you, as agreeing to adopt your opinion: but may not we ask, was this the best way of obtaining the unbiased & deliberate opinion of the brethren on a matter so nearly concerning their own Communion: as well as the Communion of the Churches in general? —

In regard to your reason for condemning the established practice of the Churches, and adopting your new mode of collecting the necessary extra supplies, as founded on Math vi. 1-5: we are by no means satisfied that your interpretation of that passage is "according to knowledge". We rather think that you have misapply'd the Lords' Doctrine in that passage, which
does

does not concern the fellowship or other public and general
 ministrations of the Churches, but the alms of Individuals
 as such, and their motive and manner of giving them,;
 and we are surprised that the immediate subsequent Com-
 mandment in regard to prayers, did not lead you to interpret
 otherwise what is said as to almsgiving, for the Lord, in that passage
 certainly condemns public prayer as much as public alms, and
 both for the same reason. And yet you well know that the
 first Churches continued steadfastly in public prayers as well
 as in public almsgiving or ministrations in the fellowship. And
 should your interpretation be adopted, in the spirit of it, must
 it not land in prohibiting the Christian from all prayer ex-
 -cept in the closet + all giving except when it can be
completely concealed? And what then are we to think of
 the public liberality of the first Christians mentioned in Acts II.
 34-35: What are we to think of the widows' table? Or
 in what sense are Christians called upon to make their
 light so to shine before men, that others may see their good
 works? &c. The former practice at Nottingham or with you
 of raising collections by subscriptions to a signed paper, handed
 about among the brethren, we never before heard of & was in-
 -deed very opposite to giving with simplicity. But we see no such
 objection to the ordinary mode of collection observed by the
 Churches. We are disposed to give all credit & all praise to
 those whose zeal leads them to give more than they wish
 should be seen or known, either by the Deacons or others, and

we pray that their fruits in this way may more & more increase &
 abound, for which they will always find abundant room, but we
 think that besides what they thus give in secret alms, as they have
 opportunity, they may both give publicly in the fellowship, for
 the supply of ordinary wants, and more privately to the Deacons for
 extra supplies to the Churches, every one according to the ability
 that God giveth, all without doing so "to be seen of men" and
 without losing their reward. - We know nothing of the Deacons
 pointing out or urging upon Individuals, in ordinary cases,
 the particular quotas they ought to give. This is left as the
 quotas in the fellowship also are, to the consciences of the Brethren,
 who best know their own ability; and the Deacons are not apt
 to interfere without good cause; but in extra collections, it
 is proper that they, in whose faithfulness the Brethren have
 all declared their confidence; and whose particular and
 important duty it is, to attend to these matters, on behalf
 of the whole church, that they should have it in their power
 to prevent inequality in the ministrations, by checking the poorer
 when ready to give beyond their ability, exhorting those of greater
 ability (when showing less readiness) to give according to their
 presumed ability & appearance and also by communicating
 with the Elders, that they may adapt the public doctrine
 occasionally to such circumstances - and according to any
 experience we have had of our own hearts or of the hearts of
 others, there is less danger of the brethren of ability giving
 too much, than of their giving too little in proportion to their
 real

real substance or show of substance in the eyes of the world, in other respects. - And when the amount of what is given is not to be known, there is, we fear, a temptation to sow sparingly, which we conceive ought, on every account, to be guarded against, and obviated. Nor can the Deacons knowledge, surely, of what is given, either prevent the brethren from giving liberally or giving to the Lord. - You say, the new practice, for the short time you have tried it, has answered beyond expectation, but can you tell the causes of its having done so? Whether from the poor giving more than they ought to have been allowed to do, or from the rich giving more than usual, some perhaps with a view to grace and commend this novel practice on its first introduction? -

As to Scripture precept or example; what precept or example have we in the New Testament for Churches or individuals collecting in a Box? It is evident that the fellowship was collected in public and must have been in some such way, but it seems equally evident that the extraordinary supplies were not so collected. Vid. 1 Cor 16. 1. 4: 2 Cor 9: 5. 7: - And in how many ways are Christians called upon to do good works which must necessarily be known by their effects and yet we are assured have great reward? How do the Apostles praise the brethren whom they saw excelling in those good works? And in what manner is the attention of the Churches drawn to persons as qualified to bear office, but by their appearing to go foremost according to their ability, in works

works of love & self-denial? Indeed Dear Brethren we cannot help feeling a little jealous as to the root of this innovation. "Beware" the Lord says "of the leaven of the pharisee". "Take heed & beware of covetousness". - We are jealous of the Spirit of Him who talks of a desire to do more than He wishes to be known. We are jealous of those who wish to conceal from the Deacons what they give in collections, while not diminishing or perhaps increasing the expense of their outward part & appearance in the world - And we are jealous indeed of the adoption of a practice which must necessarily put it out of the powers of the Brethren to watch over one another in love as in this matter or to charge those who seem to languish in good works with the inconsistency of their profession & practice.

This is Brethren is what has occurred to us on the subject of your letter - We shall be happy if any thing we have said shall tend to remove your scruples. And if we have said too much, we trust you will impute it to our anxiety that on a subject of this nature, we should all so speak, & so do, as to show that we are perfectly joined together in the same mind and the same judgment as to everything respecting the Christian order and practice. We are. Yours very Affectionately.

Before sending off this letter we shall communicate with the Church at Dundee to whom we observe you have written on the subject. (Old letter ^{sent} from Mr Baxter Eden Lodge Dundee)

Edinburgh 10 March 1885

Dear Mr. Croal. I send you herewith the letter we sent to London with the replies which the Glasgow and Dundee Elders sent us in closing our correspondence.

I hope it may have fruit such as we would wish but the issue is in the hands of Him who is head of all things to the Church & who will order it rightly for His glory

Yours affectionately Signed Geo Waterston J.

Copy of a Letter from Edinburgh to the Elders & Church in London. - Edinburgh 5th March 1885

Dear Sirs. We enclose herewith Copy of a letter we wrote the Elders of Glasgow and Dundee & their reply just received. We also enclose a copy of their previous letter to which they refer enclosing this correspondence.

You are aware this matter did not arise with us but that it was at your suggestion we communicated with them which we were also glad to do in hopes of restoring union with them as well as with you. You will see this last letter from Glasgow in referring to the settlement 30 years ago as final must be understood as adhering to the last Dundee letter of that time of which we quoted a portion and which was signed by Mr Philip & Mr. Muir more especially as we have seen the same doctrine quite as distinctly laid down in

recent private letter written by Mr Archibald Sandeman.
 We can no more see our way to adopt the law of Moses
 in this question, now than we could then, we know of
 no other offence against us except that which you have
 stated regarding the meeting with your Elders thirty
 years ago and on which you know our feelings.
 If we are wrong in attributing to those who profess not
 to be at one with you, an interpretation of the law of
 Moses as still binding which you have disavowed to us
 it lies for (?) you to show us this and we will be glad
 now if this as well as our last letter can be read not
 only to those brethren who did not feel satisfied with
 us but to the entire Church and that they and you
 will point out to us where you consider us in error
 and have need to repent in this matter as would
 be our duty. We are
 Yours faithfully
 (Signed) George Waterston for Colleagues & Self.

Copy of letter from Elders at Glasgow to Mr Waterston
 Edinburgh. - 15 Hill Street Garnet Hill Glasgow 7th Feb 1885
 Mr Waterston. Dear Sir, At the time your letter and
 memo was received we did not feel that we could do
 more than acknowledge it pending the conclusion of a
 correspondence between London and ourselves and now we
 can only state that the position of those in Edinburgh whom
 we formerly regarded as brethren in the truth remains to-

wards the churches the same as it was before the correspondence began. With regard to your request for an interview we think it right in the first place to apprise you that no assimilation of doctrine & practice between us you could obviate the necessity of the Church being satisfied by a profession of repentance on the part of those involved in the error which led to the separation.

We remain, Dear Sir, Yours very sincerely

Alex^r Moir, Arch^d Sandeman

Reply to above

Mr Alex^r Moir, Glasgow.

Dear Sir, We have yours of the 7th and are glad to understand you are now enabled to take up the approaches we made to you. We notice what you say in regard to the necessity of a profession of repentance for error and trust you will give us credit for every desire to do so if we have changed our doctrine and practice since the separation. If there has been an error on our part we would only be too glad to acknowledge it but if otherwise rather than seek out cause of separation and offence of 30 years ago we would prefer to follow the Apostles exhortation to the elect of God to forgive "even as Christ forgave you so also do ye". We fear our invariable careful practice in regard to that animal was not sufficiently considered in 1855.

Feb 1885

We were principally occupied in resisting the law of Moses being placed as our sole law in this matter. What we objected to was expressed in a letter from Dundee at that time which referred us to Leviticus XVII. 13 & 14. saying "here we have the manner of killing expressly laid down to us and all beasts and fowls killed otherwise it is our duty to abstain from for no other process can render them lawful food to be eaten."

We have lately been given to understand that was not meant to be literally binding on the Church as its language implied to us but was merely an indication that caution was necessary with these animals.

We regret we can see nothing in the correspondence at that time but that this law was to be literally obeyed but in this we may have misunderstood.

We are aware now that we were supposed to allow ourselves greater laxity in the observance of the decrees in Act XV. but such was not & is not now the case. We observe the decrees in the light of the new Covenant in which the great Head of the Church promises "I will put my fear in their hearts that they shall not depart from me."

If we are wrong in understanding that you hold the law in Leviticus XVII. 13. 14: - as the law of the Church in this matter to be observed by the Church literally

and if you think the doctrine and practice expressed in the memorandum shows a faithful observance of the decrees then an interview will clear all our minds & remove all doubt but if you still hold we are bound to the observance of that law and to abstain from all animals killed otherwise although we may know the flesh to be free from blood then we greatly fear an interview will not restore peace.

A part of that memorandum may be new to you. The practice of avoiding game in the house of strangers - We cannot say that has been a universal practice but it existed before 1854 & since. We lay down no rule in regard to it so few of us have occasion to do so, but we exercise great caution & in this count all brethren faithful and that they make sure they do not eat flesh with the blood and in every case of doubt refrain.

Mr Philip writes us from Dundee that he concurs in your letter, we wish this to be understood as equally addressed to him and your colleague Mr Sandeman & trust that your opinions are as we are led to understand them & that this great reproach on the profession may be wiped away for the truth's sake and for the sake of the brethren and their families in all the churches.

Our conference can either be held here as equidistant from Dundee & Glasgow or we can meet you in Glasgow or Dundee as you may prefer.

Signed by the four Elders in Edinburgh } James Ayer
Geo. Waterston }
John Dickson Junr. }
Geo. Waterston Jr. }

Answer to the foregoing from the Glasgow Elders
Mr Waterston, Glasgow 3 March 1885

Dear Sir,

Regretting the unavoidable delay we have now to intimate that having duly received your last letter in which as we see no appearance of repentance we consider it would be an unfaithful act on our part to accede to any conference that would only tend to reopen discussions of that matter which was finally settled by all the Churches 30 years ago. We can only refer to our last letter closing this correspondence.

We remain, Yours Sincerely
Alex^r & Moir. Arch^d Sandeman

Mr Philip writes from Dundee of date 4th March saying he quite concurs in the answer they inform me they are sending I beg to request you will accept of their answer as mine also.

12.1.85 Darnbury Villa 320 Liverpool Road, London N.
Dear Sister in the faith, I feel that I ought to try & write you a few comforting words in the painful circumstances under which you are

placed for I feel both grieved & alarmed by what I gather from
 your last letter to my Sister Jane & from that to Mr Blackley
 if all you report be true. Pray bear with me for saying "if
 it be true" but at this juncture the feelings of so many of us
 are greatly wrought up, and it is not in human nature to
 give an unbiased & impartial account of matters that con-
 cern oneself personally so much. - It appears beyond question
 that you have incurred severe blame for the sympathy you
 have expressed with the London Elders for their action of
 late. I am sorry that this has fallen upon you for I
 myself sympathise warmly with the London Elders in the
 difficult, (old?) and conscientious course which they have
 taken with regard to Edinbro. But I have lived a good
 few years in this world & have learned to make considerable
 allowance for what I take to be prejudice, power of
 tradition, and long accumulated habit in others. -
 Moreover as a Christian disciple, I ought to be aware
 of the possibility of mistake, even of large mistake
 in myself & in those I think with and act with. -
 Besides this hoping by forbearance & patience to over-
 come obstacles which would not give way to heat &
 animosity I tried to apply the Apostles words (adds?)
 talking with all lowliness & meekness, with long suffering
 endeavouring to keep the unity of the Spirit & Ephes 4. 2. 3:
 admits that your Elders may have had just cause of

complaint against us. —

But the information your letter to Mr Blackley conveyed is almost astounding. In London too where there have been large divergences of view among us we think it right to bear somewhat one with another. To be "cutting off" or putting away each other for such differences in doctrine as diversity of gifts may cause, we would think this to be harsh, unbrotherly, perhaps also self righteous. —

I trust however there may be mistake or exaggeration in your report and that awful line of prayer "forgive us our trespasses as we forgive those that trespass against us" will have its effect. —

In either case may the God of all comfort who comforteth all who are cast down strengthen & establish you in faith & hope for whatever the visible Church around us may be. He knoweth them that are His.

Yours truly
Miss Mary Murray

Yours affectionately

Frank Barnard

Copy of paper sent me (C.P.) from London 6 April 1885.

Position of the Church in London on resuming the Lords Supper. Mar. 29. 1885. a few thoughts on. (Suggested by F. Barnard M.)

After a period of long strain and agitation the London Church finds itself again united on the fundamental ground of the faith in Christ & today (Mar. 29. 1885) has again taken

together of his flesh & his blood.

What is our position at the present moment with regard to the Edinburgh question? A single member expresses his own thoughts but various others appear to think similarly. It seems certain that no immediate result can come out of this tangle, for time must be taken to let mere impulse & feeling subside & conscience take up this great argument. If the London Church is sincere in this tendency towards Edin^r, this tendency will last & strengthen by reciprocation we shall feel more & more that "this matter is of God". Meantime Edin^r should not feel grieved that there are some doubts in the minds of many of us who six months ago had never thought about the matter at all.

What we are now anxiously feeling our way to, praying "Send out thy light, send out thy truth" is a Common basis of conviction & the differences about that in London have been so great & the other matters that will rise up & connect themselves with this blood eating question, particularly the rapid decay of the Churches, are so momentous, that it is indeed a time for patience, though patience may be mistakenly called temporising. - But James says (Jas V. 7.) "Behold the husbandman waiteth for the precious fruit of the earth & hath long patience for it until he receive the early and latter rain".

The difficulty seems to ^{divide} separate itself into three separate stumbling blocks. 1st The Scotch Elders insist that Edin^r

as allowing the eating of game must confess herself guilty of wilful blood eating. Now bearing in mind what we hear about washing clean, which to those not conversant with these things, seems neither to prove nor disprove & the great power for self deception in all of us viewing too the apostles words in all cases of judging one another to "consider ourselves lest we also be tempted" Gal VI. 1. Then the present writer thinks this charge (of wilful blood eating) cannot be urged at all & should be laid aside. 2nd the appeal to the Levitical Law as to the manner of killing seems to most of us to have no place in the New Testament Church as long as the spirit of Deut xii. 23 is observed - "only be sure that thou eat not the blood" and this brings us to stumbling block N^o 3. The constantly conflicting evidence about washing clean is an endless worry & makes endless partisanship. Most people do not know for themselves & must take somebody else's word & that word might easily be carelessly given. So on this point we must read Rom xv. Carefully & though the earlier part (v. 3) describes to be liberal & not suspicious, it is manifest that the latter part of the Chapter calls the disciple to deny himself somewhat rather than continue a source of trouble. A letter from an Edin^g. Elder goes so far as to say "it would be a light matter for us to refrain from eating game". The Judging teaching referred to after finds little or no sympathy in London. - The laying aside the game eating now need

not be a confession of wrong doing in the past. This is not
 temporising if sacrifice of principle is meant by that, it
 would be acting as the New Testament says "It is good neither
 to eat flesh &?" Rom. XIV. 21. And as the Old Testament
 "Seek the peace, the prosperity of Jerusalem"

We can understand that the Charge of blood eating
 has been felt to be grievous & think that the "Bear in
 thine own eye" should quiet this. But the slow penetration
 of anything like a new light, the force of preconceived
 ideas must have time for our Lord saith "Let these
 sayings sink down into your ears."
 To despair of unity would be "fretting against the Lord".

In answer to my application for a sight of copy of Mr Philips first
 answer to Mr Waterston's first letter. I received the following from him
 (Mr Philip).

Draft of proposed reply from Glasgow to Mr Waterston
 about beginning of Feby:

At the time your letter & memorandum was received we
 did not feel that we could do more than acknowledge it
 pending the conclusion of a correspondence between London &
 ourselves.

And now we can only state that the position of those in
 Edinburgh whom we formerly regarded as brethren in the Truth
 remains towards the Churches unchanged.

Your request an interview which we would be pleased to

grant if you desire it but as long as the error that caused separation is adhered to there could be no restoration of charity. With regard to your request for an interview we think it right in the first place to apprise you that no assimilation of practice between us & you could obviate the necessity of the Churches being satisfied by a profession of repentance from those involved in the error which led to the separation of the Churches. (A.P.:) Paragraph above scored out in original P.R.)

(Copy received from Mr Philip) Dundee 8 July 1885
 The Church of Jesus Christ assembling at Dundee to the Church of Jesus Christ assembling at London.

Dear beloved Brethren, We wrote to you on the 24 June, and have received a communication in reply dated 30th sent by your Elders, and signed by them, and a number of the Brethren, and on behalf of many sisters.

As we cannot consider this an answer from the Church we feel constrained to refer you again to our letter of 24 June, in which we endeavoured to lay before you clearly our reasons for asking an answer without reservation to the question put. As to those referred to in your Elders letter, as professing not to understand what was in controversy, the question is very simple namely Are you now all heartily of one mind with us in the separation of the Churches from Edinburgh, and so, are you convinced that you were unwarranted by the Divine Word in approaching with a view to reconciliation our former friends there?

We would earnestly entreat you, dear Brethren, to reconsider our letter, in the hope you may yet be able to send us a satisfactory answer as from the whole Church. We fear it would be very unprofitable to enter upon a discussion on the several points referred to in that communication which appear to us not to bear directly on the plain question we ask, as this might produce that which is therein deprecated, namely "a strife of words to no profit"

~~It is a great comfort and support to us to learn by your Elders Letter, that a good many in your Church fully agree with our letter. This is very encouraging to us in the time of anxiety and trouble.~~

We remain dear Brethren we hope in the love of the Truth.

Copy (Draft)

Glasgow 9 August 1885

Church Glasgow

to Church London U. S. B: Your letter of 28 July was duly received read to us on the 2nd inst. It was considered again to day and in reply we would say that the first part of your letter wherein your Elders take great blame to themselves for their part in disturbing that mutual love for the Truth's sake which had so long existed between the Churches wherein you answer the question, that in faithfulness & love we felt constrained to put to you, gives us great joy & quite

relieved our minds from that trouble and distress we have so long experienced. The language used in answering the question, in confessing before God that you had erred and strayed like ^{lost} sheep by departing from His precepts & His judgments yet hoping in His mercy, who, if we confess our sins is faithful & just to forgive us our sins through the blood of His Son Jesus Christ appears to us to breathe that spirit of repentance which caused so much joy to the Apostle Paul concerning the Church at Corinth 2 Cor VII. 6 - end.

All this appears to us so satisfactory that we would have felt quite ready to extend to you our hearty forgiveness from a sense of our own need of mercy & to conform our love towards you in the fullest manner had it not been for the concluding part of your letter regarding the reservation contained in your letter of 31 Dec 1884. This gives us great misgiving.

Your elders' explanations during their recent visit here brought before us the difference implied in their reservation so very pointedly that we feel it is incumbent on us to tell you fully the views that we tried to explain to them. We would have hope that you may yet see from the scriptures how vague is the doctrine that Churches in dealing with one another in discipline may come to a deed of separation independently of one another. Your Elders said that in dealing with an offending Church, the offended one might as matter of expediency take with it one or two more

but that as there is no example in scripture we are not now warranted in adopting the Lords Law of discipline in Mat. 18 ch. & making the different stages of it a rule of procedure binding on the Churches in the event of offences arising. Now it is quite evident that were one Church to avail itself of such a liberty of action it would loosen the bonds of union between Churches every one of whom is a member of Christs body. It is true that each Church is independent of others in judging matters within itself - even as the functions of the hand are independent of those of the foot, the eye also and each member of the body having its own proper functions but all subordinate to the same spirit of life that animates the whole 1 Cor xii: 12-20. And so with Churches; a doctrine that would give one a liberty of action in severing itself from another independently of all the other Churches with which ~~it~~ in Communion and Fellowship they form the one body of which Christ is the Head is a doctrine that would open the way for confusion. But "God is not the author of confusion but of peace as in all Churches of the saints".

Our Elders say that we have no example in scripture of one Church withdrawing from, or exercising discipline over a whole Church, but we must recollect that the Churches during the time & up to the latest time of the writings of the Apostles were under the charge of those Apostles & there is no examples that error prevailed & was upheld

and persisted in, and besides that it would not fall to the separate Churches to reprove one another or exercise discipline over one another while the Apostles lived to do so. The Epistles to the seven Churches of Asia Rev. II & III. Contain reproofs to them by Him who "searches the reins and hearts" of men & they are warnings and instructions to the Churches of future generations regarding evils that would prevail among them at different periods of time, prophetic therefore in matters of transgression & practice at stated periods, but not even by inference teaching of matters of discipline as between Churches. Admitting therefore what your Elders say that we have no example, it behoves us as Churches of the Saints, considering our profession as the pillar and ground of the truth, it behoves us to follow carefully and faithfully the spirit of scripture where we have no example & to see that a doctrine or practice which is founded on inference should not open the way for a state of matters opposed to the spirit & scope of scripture, or that might interfere with charity in the Churches.

Our Lord says "after this manner pray ye" and accordingly there can surely be no doubt of Churches being fully & scripturally justified in following the manner of discipline in Mat. XVIII. and there is no instruction for adopting a different manner which might issue in two Churches separating from one another while others remained in communion with both. You may reply, that a church se

withdrawing would communicate this fact to all the others, but then each would need to enter upon all details of the matter for itself to decide as to which was in error. Judge for yourselves Dear Brethren, how great confusion might thus arise as a direct result of such doctrine.

We are all of one mind here in this matter, and have reason to believe you are not united - bear with us then in referring again to Phil II. 1. 2: Charity in the Church would surely require that there should be oneness of heart and mind in this matter which has already led to so much trouble & in its present state would remain a root of bitterness among the Churches which if we are all faithful now should be thoroughly rooted up.

To conclude then the thing that would satisfy us would be the expression by you to the following effect - We are now all of one mind that the Churches in dealing with the Edinburgh Church in 1855 were fully warranted by the Divine word in following our Lord's law of discipline as in Mat. xviii.

W. * Mr S. J. Wainley London. & G.R.

Rakehill Cottage, Liss, Hampshire

Very dear Friends,

July 19 1855

By the time this reaches you, you will doubtless know that with my colleague your Brother John Barnard, I hope to meet with the Friends in Dundee on Thursday next, in the

Hope that through speaking face to face, if we are guided by the
 divine fear, the present strained state of Charity between the
 Churches may be removed. It was a great disappointment
 to me when last in Dundee, that I was unable to go out
 & see you & again when you were in London, that your
 time was so taken up that you were unable to visit me, as
 you had hoped. I do not as yet know how time may be
 occupied on Thursday, but if any part of the day were free
 I should much like to run out from Dundee to see you.
 As the last letter from Dundee came in the name of the
 whole Church, I should perhaps take it that you as one of
 them, see no room for the fears that disturb the mind of
 the Elders & so many in the Church in London, but some
 things reported to me by my Father of conversation between
 you and him, lead me to hope that if we could converse
 quietly together, it might tend towards peace rather than
 division. We are in the same position in this respect, that
 we were neither of us in the Church when the separation from
 Edinburgh took place & therefore our knowledge of the course
 of that discipline is chiefly derived from the testimony of
 our brethren. Of these, some are troubled & have fear that
 there were things in that discipline for which the scripture
 warrant is not clear and as these brethren appear to me
 to be speaking with great sobriety & fear for themselves,
 I dare not set aside their testimony as being unsober mur-
 -muring against the Head of the Church. Seeing that in all

things we offend & come short, it seems to me a strong position to take up to say in effect that in that sad controversy one side was altogether right & the other altogether wrong: is it an impossible thing that there was some mixture of error on both sides?

I am here for a few days with my wife and children - if you have time to reply, kindly send to my business address as below as I will be in London on Wednesday.

Yours very affectly. (Hope for the truth's sake) J. J. Blackley.
 5 Rose - C/o Messrs Boosey & Co. Frederick Mews Stankhope Place.

Being at Crail only received above a few hours before meeting with Dundee & Glasgow Elders - so on return to Crail wrote
 Crail 25 July 1885

V. dear Friend. On recalling the events of your visit to Dundee & on reading your letter which reached me only a few hours before we met it seems to me only right that I should lay before you what I think of the whole situation of the Churches and I do so the more readily as the short conversation which I had the pleasure of having with your Father & to which you refer satisfied me that we think very much alike on many points. Having been so to speak indirectly connected with the three divisions into which the original Churches as founded by John Glas have separated & having accordingly had many opportunities of seeing & knowing the great similarity in practice & doctrine common to these divisions however much they may differ on minor points, the causes which

led to these schisms have always been to me a matter of much consideration and any movement towards a possible reunion a subject which has my deepest sympathy. - The more I have endeavoured to examine into the whole subject, the more the conviction becomes forced upon me that these divisions have all arisen from the overzealous endeavour to secure oneness of mind & judgment on matters however large & important they might seem during the excitement & heat of controversy are but small when compared with the great truths concerning salvation as revealed in the divine word.

This appears to have been especially the case in regard to the separation of the Perth Church. While one sees of mind & judgment is essential in matters of the Churches we cannot shut our eyes to the fact that absolute mental uniformity is impossible from a Psychological point of view.

But while this is clear in viewing any possible causes of differences which might arise, we find ourselves in a very different position when called upon to review events which have occurred in connection with past schisms or divisions because we must then give each Church credit in withdrawing from each others Communion ~~they consider~~ that they are acting in a faithful & conscientious belief that they were so doing in accordance with the will of the Head of the Church and once the withdrawal or separation has taken place possible reunion can only occur on the confession of error on the part of one or other of the Churches separated. Now this is preeminently the difficulty

between Edinburgh & us at present. I believed that a possible opening presented itself in what I thought a change in the Edinburgh view, namely, that they did not hold so rigidly to the possibility of washing unblooded flesh as at the time of the separation, but this is positively denied & the explanation given is that the Edinburgh Church then were more anxious to defend themselves from the idea that they were guided in this matter by the Levitical law than to lay a full & detailed account of their views before the other Churches.

All hope however being cut off in this direction it seems to me that they who earnestly desire to see the Churches reunited and I am glad to think you are one of these, must look elsewhere, namely, by going to the bottom of the whole controversy tracing the departure from the original principles laid down in Glas's works, not that I attach any importance to John Glas's exposition beyond the fact that his views have always seemed to me of all others most in accordance with revealed truth.

Two fundamental principles seem to me to deserve careful consideration Examination, namely, the extent and nature of the independence of each Church, and secondly, whether obedience to the abstaining from blood is based on the law as laid down in Leviticus as a Mosaic law or whether it should not rather be regarded as based on the command given to Noah when the

the grant of food to man was extended from the vegetable to the animal creation. I know how busy you are & will not expect an answer to this but will have great pleasure in hearing from you with your views on the above when you find convenience. Please give my love to Mrs & all enquiring Friends in London & believe me yours & affec^t Hop^{er} H. M^r D. J. Blackley. Mess^{rs} Hooley & Co. Frederick Mans Sturhope Place. London. W.

Rake Hill Cottage. Lis. Hampshire Aug 7. 1855

Very dear Friend Your letter of July 25th has been on my mind since I received it, & now having a quiet afternoon here, I will write down some thoughts that have been much in my mind during the last twelve months.

In the first place you will doubtless by this time have seen the letter from the Church in London to the Church in Dundee & will understand that I am in no way desirous of reopening painful Controversy between the Churches by anything I may now say to you: I would desire that if possible, we should both forget the recent troubles as they have directly affected the Churches & consider only the general bearing of the Scriptures upon the two points you allude to.

With respect to the separations that have occurred between the Churches, I am heartily of your mind that there may have been an over zealous attempt to arrive at a uniformity of human judgment in matters of interpretation. I will give

them one heart and one way" is ~~at~~ divine promise, but at the same time there is ground for fear lest when we take up a question depending much upon inference or interpretation, we should be constraining our brethren to accept & submit to our fallible human interpretation as if it were the word of God. As regards the Perth Church I once glanced over the old correspondence leading to the separation, but I could not follow the arguments: the whole matter seemed to me to be dangerously like a metaphysical reasoning about words and phrases rather than about things pertaining to that "faith which worketh by love". I should say that I did not study the correspondence carefully; there was nothing there calling for it.

With respect to Edinburgh, there was doubtless at the time a strong and bold contention for liberty of practice in a matter on which the other Churches felt that the fear of transgressing a divine Command should lead to extreme caution & the abstaining from all appearance of evil. But some brethren who had good reason to know the old practices of the Church there, have felt that this extreme position was not borne out by the general practice in the Church there, & have feared that in the course of the discipline at the time, strong positions on both sides were taken up, so that there may be some ground for considering that any Confession of error should be mutual. This is not seen by those remaining in the Churches who had

to go before their Brethren at the time & therefore I consider that it becomes those who had their doubts about this & those who like you & myself have joined the Churches since to submit ourselves to their judgment.

Now as respects the great question as to the extent of the independence of each Church, we have as leading scriptures upon this subject the O. T. prophecy in Isaiah Ch. IV. v. 5. which to my mind signifies, that as the divine guidance and presence manifested to the Church of old in the wilderness (to be one typical body) so they will be manifested under the new Covenant to every typical body representing the general assembly & Church of the first born "The Lord will create upon every dwelling place." And in the New Testament we have the Lord speaking to the Seven Churches ~~of~~ ~~separately~~ directly & severally, not putting them under the authority or judgment of each other in case they should refuse to hear his counsel & continue the neglect of discipline, but saying to Ephesus "I will remove thy candlestick" to Pergamos "I will come unto thee quickly" to Laodicea "I will spue thee out of my mouth".

Again, considering the use the Apostle Paul makes of the human body as a figure, we may consider the words of our Lord as to the cutting off of the hand or foot as pointing to the discipline of the Church, as well as an ~~explanation~~ exhortation addressed to individual believers to the end that they may "mortify their members which are upon earth".

Viewing the body as a type of any one Church (as at Corinth) we have in our natural life this judgment. That when any member proves likely to spread corruption through the body, it may be cut off for the preserving of the body; and so in a Church, the offending member that cannot be healed, may be cut off lest corruption should spread through the body. - In any Church meeting in one place there is opportunity of knowing that all join in this judgment, for all the members of such a visible typical body are known to each other. But apart from such typical bodies or Churches, I know of no body which can be called "the Church" save the true Church, the general assembly, only a part of which is at any one time on earth, & of this part only a few may be known to each other, & the rest may be as the 7000 who had not bowed the knee to Baal, who were known to the Lord though unknown to Elijah. -

Therefore when matters between Churches lead to breaches of Charity, I can see no guidance in the Scriptures for any final act in discipline corresponding to the "tell it to the Church & if he refuse to hear the Church". There must needs be separation or walking apart, but it appears to me that there we must leave the matter, in the hands of Him who walks in the midst of the golden candlesticks.

With respect to your second point, the bearing of the Levitical law on the Command to abstain from blood

I feel that the safer course is to view the Christian Command as one with the original command as given to Noah, which is very comprehensive, both in the grant & in the restriction.

I will append a reference to a few passages in John Glas which bear upon the first of these matters. He was but human and fallible, but his words were acted upon in the Churches & his writings were republished after his death by those who put them forth as an exposition of their own understanding of the scriptures.

My wife desires to join me in love - From very affectatey. I hope in the truth D. J. Blackley L. D. Rorie

References to John Glas.

See Vol I. 2nd Edition:

Forbearance	page 213
<u>Church</u> & <u>Churches</u>	313. 314
Uniformity	350. 352
Discipline	{ 277 - 283
	{ 364. 245
Elders & Flock	{ 448. 449
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103 Ivenson Road West Hampstead N.W. London

August 10 185-

Very dear Friend, I returned from the country on Saturday and found your kind letter of the 3.rd at my office this morning. You will see from mine to you last week that the passage in Isaiah 6.³ is much on my mind as bearing upon matters under present consideration. I have a feeling that I have seen the passages you quote from Mr. Marison, but I do not think they are among the "Notes on Scripture Texts" of his which I have. Could you give me the name of the Treatise in which they occur? I think that his view against one (Church) being allowed to complete its order by occasional assistance procured from another Church goes rather far bearing in mind that the Churches should communicate one with another in all good things. But at the same time there is room for the jealousy of love in the matter lest a too frequent exchange or supplementing of a presbytery in such a way, should lead to a joint presbytery over two or more Churches & ultimately to such a corruption as a ruling body of ministers over all the Churches. My own feeling on this particular point (as an Elder myself) has always been this: I could not go to any little Company, such as at New Castle or at old Bucken Lane, with any claim to exercise the office among them, such as would be right in the Church over which I have been called to act as one of the overseers, but I have always felt it the least mark of love when visiting such little Companies or other Churches, I have

have invited to act amongst them as an Elder either in going
 about the Lords Supper or in discipline. When a congregation
 having no presbytery, under a sense of the deprivation of the
 ordinances of the house of God, earnestly desires the refreshment
 of the Lords Supper, & so is encouraged to invite elders to
 come among them, receiving them, in the judgment of charity
 as fit overseers of that flock for the time being. I cannot
 see that such a proceeding is forbidden by scripture. There
 being no instance of such a thing, however, should awaken
 jealousy lest on the one hand, it should lead to a length-
 way of estimating the chastening of the Lord in depriving a
 Church of its office bearers & ordinances & on the other hand
 lest it should lead Elders collectively to assume a general
 charge & care over the Churches, which is not given to them
 further than as it is given to all who know each other in the
 truth to endeavour to keep the unity of the spirit in the bond
 of peace.

With this exception I think that Mr. Marison's remarks are
 very scriptural & as far as I can gather they were held & acted
 upon in all the Churches for a long time after Mr. Glas's day.
 It has been a great grief to me & others that are who still
 hold them, have been doubted as introducers of new doctrines
 but I trust this is at an end.

Yours very affectly

D. D. Stickleby.

Very dear Brother,

10 August 1855

I now return you Glasgow Letter & Copy of Dundee Letters of 8th July which you kindly sent me some time ago. Both with regard to the former, I very much fear our Glasgow Friends have gone too far. His Letter is a strong & strictly logical one, but after the full & humble confession we heard read last Sabbath from London, is it prudent to push the matter to extremities. At best the position sought to be maintained by our Glasgow Friends seems to me the result of inference or no rule (so far at least as I am aware) is laid down in the Scriptures on the subject & the procedure so strongly defended certainly seems to be at variance with various passages in Glas's ~~works~~ writings such as W.I. p 314 & p. 366. Besides it seems to me that an entirely new issue is being raised. The original question under consideration was, Have the London Friends done wrong in approaching Edinburgh in view of what took place in 1855? This our London Friends have replied to & admitted that they were in error. The question our Glasgow Friends ^{virtually} now propose is this. Are one or more Churches justified in applying the law of discipline (laid down in Matthew XVIII. 17 for dealing with an offending Brother) to the excommunication of a Church differing in certain matters in practice & doctrine? - Have you recently read the panage in Glas. above referred to in the light of the present controversy? I must confess to me the matter seems surrounded with ^{great} difficulties and I should like very much to have

your views on the subject when you have time. Meanwhile
believe me &c.

Mr C. Philip Blackness Terrace.

R.

Dear Sir

1 Blackness Crescent 17 Aug. 1885

Very dear Brother,

I regretted we had so little time yesterday for our conversation, as I would like you to understand clearly his painful difference. Knowing the interest you take in any thing affecting the profession and your very proper wish to be satisfied before giving your mind which is the duty and privilege of every one of us. — At parting I was just about to ask you to bear in mind the subject on which Mr. Glas is treating in those parts to which you referred. As I understand him, he is pointing out from the Scriptures that National Churches governed by Assemblies, Presbyteries, or Synods have no resemblance to what is pointed out in the Divine Word as the Church of Jesus Christ, but founded entirely on the doctrines & commandments of men, and so he shows in opposition to National religion how the Church of Jesus Christ is to be governed entirely by the word of the Lord and his Apostles laid down in the New Testament, and as far as I follow him his teaching is perfectly sound. — But as I remarked near the close of our conversation I cannot see that what Mr. Glas is saying there has any connection with the difference that has been the cause of all this trouble with London. — We cannot suppose that Mr. Glas in what he says,

regarding the independence of Churches in which we all
 agree, it cannot be supposed that he would have said
 that if a whole Church erred and turned away from the
 obedience of the truth that the other Churches in connection
 with them should continue to walk in unity with them.
 What then can be done & but withdraw from them or
 separate from them and what rule could they be guided by
 in so doing but the Lords law Matthew XVIII. This was
 the case with the Ch. of Ed. in 1855 and they then stood to
 all the Churches in the position of Excommunicants. If they
 did not what were they? The whole matter then is
 we are offended with the Elders & Church of London for
 approaching them with a view to reconciliation which never
 could take place till those who were involved in the Separation
 returned in the spirit of repentance. They acknowledge
 this partly in their letter of 31 Decem^r. but with the reservation
 which should never have been accepted which was shown
 by the long continued trouble that followed and the
 confusion which was among themselves. and what the
 Church now asks as a ^{solution} solution (?) of the matter is an
 answer to the question without any reservation which
 is the only thing that I see could produce peace at least
 satisfactory peace. I thought I would follow up our
 "Crack" with the above remarks which you I hope will
 excuse. Yours very affectly. Chas. Philip. -

Received personal of from Mr Philip who had it from Mr. Arch-
Sandeman Glasgow. -

Dundee 6 Dec^r 1798

Re Elders & Ch. at Dundee to the Elders & Ch. at Edin^r -

Extract.

"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 apostatised, or any
who through their evil influence may be seduced to adopt
their errors & in respect to our conduct in 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 leave
the Church as to whom the Lord says Let them be unto you
as Heathen men & publicans".

1.9.85: Sent Telegram to Mr Blairkley: having differed in regard to
deputation have written explanatory letter to Mr Philip. having he has left
for London have sent it to your address. Should like you & Mr.
David Sandeman to see it. Will write particulars. -

Westburn House Leff 1 Sept. 1885.

Very dear Friend.

You may have been surprised to receive my
Telegram, but I felt under the circumstances, that it was only
right you should be aware of the present state of affairs. Last

Sabbath day the matter of sending up a Deputation was under
 consideration & it was proposed that a letter should be sent
 along with it from the Church here insisting on the declaration
 that the Churches had acted properly in applying the law of
 discipline in 1855 to the Edin^r. Church & to give the deputation
 full power to in the event of no agreement being arrived at to
 act for the Church. - To this I urged my usual objection that a
 new question had been raised. That you in London had acknowledged
 you should not have approached Edin^r. & that here the matter
 should have ended. That this new question, whether the Churches
 had done right in applying the law of discipline laid down in
 Matthew should not have been raised at all. I accordingly
 suggested that the deputation should not have full power to act
 for the Church, but in the meantime should use every endeavour
 to promote peace - & that the objectionable clause from the letter
 should be removed. This however was strongly opposed &
 seeing the uselessness of further opposition, I stated that although
 I would have preferred the arrangement I suggested. I was
 not prepared to go the length of dividing the Church on the
 matter. - But now my agreement was not received. I was
 declared to be so far out of harmony with the rest of the
 Church that it was considered inadvisable to proceed with
 the ordnance of the Supper. As there seemed to be uncertainty
 as to what my views were, I felt the proper course now was
 to lay the whole matter fully before Mr Philip, hence my
 long letter, I have since learned that on reconsidering the

whole matter the deputation had agreed to consider my agreement
 as valid & to proceed to London. These matters rest and
 I need scarcely add I earnestly hope the result will be peace
 Meanwhile believe me Yours in affection
 D. D. Mackley Esq^r London J. R.

J. R. to Mr Ch. Philip: Westgreen House Liff 31 Aug^t 1885
 W. D. P. Referring to the difference which has arisen
 between us in regard to the London Deputation I have come to
 the conclusion, that with the view of shortening as far as possible
 the painful suspense in which we are all placed, the most satis-
 factory course for me to adopt is to send you a statement in
 writing of the points in which I have any reason to believe
 a difference of opinion exists & thus to enable the Church at
 once to give their minds thereon -

1. As regards the Command to abstain from blood. When I
 took part with the Church I thought that I fully understood
 the different views held on this subject but until I had read
 the correspondence between the Churches, I was not aware the
 Dundee & Glasgow Churches laid so much stress on the rule
 for their guidance being that laid down in Leviticus xvii. 13
 "he shall even pour out the blood thereof and cover it with
 dust." - My opinion then was and still is that the decree
 given by the Apostles & Elders at Jerusalem to abstain from
 blood (Acts) had reference to the original Command given
 to Noah Gen. ix. 4. and that it was this Command or law

which we find embodied in the Levitical law and the spirit of which is given in Deuteronomy XII. 23. "only be sure that thou eat not the blood: for the blood is the life and thou mayest not eat the life with the flesh". It seems to me that a rigid obedience to the Levitical law is now impossible knowing as we do that much of the blood poured out in the public shambles is not covered with dust but appropriated for manufacturing purposes. & further that fowls killed in the usual way by dislocating the neck (although the blood in consequence of the vessels being ruptured at the time of dislocation may in a sense be said to be poured out) cannot really be said to be killed in the manner laid down in the Jewish law. - My opinion is that full effect is given to the Command if the blood is let out or separated thoroughly from the flesh, as thoroughly as water poured out of a vessel, at the time of the creature's death. - as the word used here for poured out seems to be the same used in 2 Sam. XIV. 14 "For we must needs die & are as water spilt on the ground."

2. In regard to the application of the law of discipline (laid down in Matthew XVIII. 15 & 17) to the case of Churches.

So far as my searching has gone, I have found no law laid down in the scriptures whereby one or more Churches can excommunicate a Church as a Church in the same way that a Church can excommunicate an erring member. No doubt the natural inference is that a law applicable

to the one case is equally so to the other, and this view we find has been acted upon, but here while it is our duty to follow the teaching of the Scriptures (as was so clearly pointed out to us last Sabbath) wherever it may lead & regardless of consequences. We must be equally careful not to go beyond what is written & so substitute our own wisdom for the Divine Word. The fact that no such law can be found ought rather to lead us to think that it was not intended by the Head of the Church that the dwelling places of Mount Zion should so proceed one towards the other. The case lately suggested Judges xix 30 & xx. 8. 11 does not seem to my mind at all applicable. No doubt the message was sent to the tribes of Israel, but we must here keep in view the position in which Israel then stood as God's Chosen people. I have recently met with this well put as follows: "Under the old Testament dispensation, the privileges of the Covenant were conferred by birth. Every Israelite born was, so to speak a Christian and the Church was one. Not only in its separation from the worship of the Nations, but in that it had one place, where the presence of the God of Jacob resided. In modern language they attended one place of worship. But we find the prophet looking forward to a very different state of things when he says 'The Lord will create upon every dwelling place of Mount Zion & upon her assemblies a cloud & smoke by day & the shining of a

flaming fire by night." Whenever we have a Company of guilty sinners gathered together & separated from the world to the self denied obedience of the gospel & regulated in their worship by the word of God there we have a dwelling place of Mount Zion, distinct & separate in itself & whence proceeds that word by which the redeemed are gathered into the Church out of every nation kindred tongue & people. and in judging of what are & what are not true dwelling places of Mount Zion we may well keep in mind the reply which Elijah received when he declared his jealousy for the Lord God of hosts when he said "I even I only am left & they seek my life to take it away" instead of being praised for his zealous fervour he received what must have been to him a startling & humiliating response 1 Kings XIX. 15-19.

3. The Question was put to me whether I held that all the Churches had done wrong in the proceedings taken in 1855 & my reply was that that would indeed be a very strong position to take up; but while this would be the case any one who carefully examines the literature relating to that unfortunate Separation with an unbiased mind, must admit that there were other elements or factors at work beyond the mere question of the possibility of washing the blood from the flesh of shot birds & animals. This the Edinburgh Elders admit when in their recent statement they say "that they would be much pleased to express to any of the surviving members of the London Church the deep regret they have at any offence that may have arisen between them

in the discipline at the time" Again there must have been misunderstanding of the views held by Edinburgh otherwise we would not have the Edin^g Elders writing as follows: "we fear our invariable careful practice in regard to shot animals was not sufficiently considered in 1855. We were principally occupied in resisting the law of Moses being placed as our sole law in this matter." - Again we find the Churches using our Lord's law of discipline towards Edinburgh as a Church and not merely as brethren & for this as already mentioned I can find no ~~real~~ clear warrant in the Scriptures - But after all is it necessary or prudent that such questions should be now so strongly insisted upon? Surely after the long period of 30 years much of this might be allowed to lie buried in oblivion.

4. I have only to mention another matter in which I felt we were not exactly at one but concerning which I considered it my duty at the time to refrain from all interference. I refer to the manner in which the recent correspondence with the Edinburgh Elders was carried on & concluded without the subject having been even formally brought before the Church. I could not help feeling at the time that I became acquainted with it that the touching appeal Mr Watson made in his first letter of 14th Nov^r amounting almost to an expression of repentance when he refers to the "separation" as being so painful to their remembrance.

when he mentions that what took place then was a matter of deep sorrow to all" & especially when he expressly asked that his appeal should receive the earnest consideration of the Church, that, whatever had been the relative positions of Edin. & London we have here indeed an approach on the part of the Edinburgh Church towards Dundee & Glasgow that merits a fuller & more friendly reception than seems to have been met with:—

You will see that I have not hesitated to open my mind very freely & fully and I do so in the hope that it will put an end to the present unfortunate misunderstanding. Meanwhile believe me
Yours as of old M.

P.S. Hearing you have left for London I have sent this to care of Mr Mackley. Of course I have no objections to its being shown to any of our London or Glasgow Friends.
M.

Westgreen House Liff 9 Sept 1885

Very dear Friend. In so I believe I may still address you until my position here is more clearly defined. I duly received your sheets with your views on the "Churches of the Saints" to which I think very little exception can be taken, and your letter of the 3rd inst: containing an account of the melancholy termination of your meeting with the deputation from other Churches. As you had not seen my letter to Mr Philip I sent off a copy as soon as I possibly could & which I suppose you will have received. I wrote in pencil

That the whole seemed to me incomprehensible & that effect & it seems so still. Not expecting the Elders home so soon, I did not go in on Sabbath but heard from my Brother in law Walter Baxter who took a walk out that evening, further particulars & that of a still more extraordinary ^{character} that you had not only been withdrawn from but separated by prayer.

On Monday I received a note from Mr Philip in which inter alia he writes "Had I known that you could not be with us I would have written you to say that I received your letter which reached me on Wednesday evening at midnight when I got home from the painful meeting that evening." It was then too late to be of service and I presume he had not shown it to you afterwards. Mr Philip then states that it gave him great concern to receive it, as it showed my mind to be so opposed to the views held by the Church on the subject, which had been agitating them for so long a time. He says that I will be like-minded with them, offers for himself & colleague to meet me previous to the next Sabbath day when the Church will expect to see how my mind now stands." To this I replied that from the tenor of his note I saw clearly that I could not look for that forbearance which I considered might possibly be extended towards me when I felt constrained to lay my views clearly before him. That the ^{recent} sad events in London had rather intensified our

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differences for look at the matter in whatever way I might
I could not express my acquiescence in the final pro-
ceedings adopted there, but as my mind was the same
as expressed in the letter. The meeting be suggested could
produce no beneficial result & that although properly
speaking I perhaps should wait for the decision of the
Church, it might save the feelings of many & contribute
towards peace were to accept of my letter as an
intimation of my withdrawal from fellowship. This then
is how I am situated. As I could not conscientiously
accept & agree to the views recently so strongly insisted
on, I saw no other course open to me, but the whole
business seems a hideous nightmare. — I should like to
hear from you at your leisure whether our views as
expressed in my letter to Mr. Phelps, conceede.
I must candidly confess that though separated from each
other & differing on certain points, I never could regard
either the Perth or Edin^r. Churches as Anti Christian
nor although differing from the newly Combined Church
in their views, can I look upon it otherwise than
as another Church withdrawn. May you believe me

Yours affectly
Wm. S. Blackley
London

W. S.

Cr. to R.

Dr. Marie - Very dear Brother.

1 Blackness Crescent 7 Sept. 1885

We were much disappointed that you were not present with us yesterday to hear the sad account of our visit to London, as messenger to the Church there. The conclusion to which it came being one truly a great chastening of the Head of the Church to us all and a loud call for every one to fear and examine themselves as to how we are walking in the House of God.

My colleague & I expected that seeing the way we were placed in the previous Sabbath, in you not feeling your mind to be at one with the Church being thereby deprived of the ordinances that you would if possible have been present yesterday or sent us word for on that account we were again deprived of the great privilege. - Had I known that you would not be with us I would have wrote you to say that I received your letter, which reached me, on Wednesday evening at midnight when I got home from the painful meeting that evening.

I must say Dear Brother that it gave me great concern to receive it seeing that it shows your mind to be so opposite to the views held by the Churches on the subject which has been agitating us for so long a time & which have now been ended so mournfully yet to the great comfort of the many friends we still have in London who express? (represent) themselves as being relieved from the painful state they have long been in and are now in peace & unity.

I earnestly hope you will be granted to be like minded
with us for to us all & I can say for my self, it
would indeed be a great grief if such turns out not
to be the case. - My colleague & I would be most
happy to meet you at any time you could appoint
previous to the next Sabbath day when the Church will
expect to hear how your mind now stands.

Yours very Sincerely
Chas. Philip

R. to C.P.

Westgreen House Liff 8 Septemr. 1885

My dear Friend For I must still address you as such
although from the tenor of your letter I cannot at least in
the meantime hope to use a nearer or dearer term for when
you declare that my mind as explained in my letter is
"so opposed to the views held by the Churches on the sub-
ject which has been agitating them for so long a time"
I see clearly that I cannot look for that forbearance
which I considered might possibly be extended towards
me when I felt constrained to lay my views clearly
before you. Besides the recent sad events in London
rather intensify our differences for let me look at the
matter from whatever point of view I may. I feel I cannot
express my acquiescence in the final proceedings adopted there.
All this is to me, as I feel sure it is also to you a
matter of deep sorrow. Under these circumstances & especially

as my mind remains exactly the same as expressed in my letter I think you will agree that the meeting you suggest could lead to no possible result & would only give unnecessary pain to us all. I need scarcely say that I deeply regret that in not writing you I should have been the means of the Church being deprived of the ordinances but I did not ~~know~~ think you could have been home so soon. I ought perhaps to wait the decision of the Church before going farther but it may save the feelings of many & contribute to peace if you accept of this as an intimation of my withdrawal from the fellowship. I observe from the newspapers the further trouble that has come to you in your sister's death. In this you have our deep sympathy. Meanwhile believe me
 Yours v. Sincerely
 J.R.

C.P. to J.R.

1 Blackness Crescent 10 Sep. 1885

Very dear Brother. For so will I address you yet, although from the contents of your letter of the 8th it grieves me to the heart, that it may not be long. I had hoped that after you heard the account of the painful proceeding in London and how united the Churches are and our Brethren in London who have cleaved to us you would have seen your way to agree.

My Colleague & I quite agree with you that if your mind continues the same as expressed in your letter sent to me in London, the meeting we proposed would be

useless and only painful. The meeting was proposed by us in the hope that we might be able to say something that would lead you to reconsider your letter & the opinion there expressed which we hold to be in opposition to the simplicity of the faith & the unity of the Church which must exist.

Perhaps I am presuming in writing you again but hope you will excuse me as I could not think of your letter remaining unanswered. and that you may know the deep sorrow that it gives my colleague and myself to see the step you appear to have resolved to take.

The esteem I have ever had for you as a Brother in the Church makes this a heavy & grievous matter to me & believe me in sorrow
 yours very sincerely
 Chas Philip.

P.S. I thank you for your expression of sympathy in the death of our aged sister Agnes Philip. She was not a sister of mine in the flesh, as I think you mean, but a beloved sister in the Lord, for whom we mourn but in the hope she has made a happy change.

Copy of Telegram. Received 12 Septem^r. 1885
 D. J. Blackley 103 Everson Rd. London to Dr Rosie Westgreen House
 Locher n. Dundee

Yours shown to my Colleague we feel you are off
 our mind speak quietly and plainly at King Street
 tomorrow if allowed but this we trust leave to you.

Westgreen House 15 Septem^r. 1885

My dear Wat. I fully expected to have heard from you an A/c
 of Sabbath's proceedings but as I will likely be in tomorrow
 will call at your office. I duly got your note of the 11th.
 I do not wish to open up the controversy afresh but there
 is an expression in your letter which I am sure you will ex-
 -cuse me referring to. - You write of me as "leaving the Church"
 as if it were a voluntary ^{act on my part.}
 Now about this I trust there will be no mistake. As I explained
 to you I adopted the formula of withdrawing to save as far as possible
 your feelings & those of many friends in the Church but only after I
 had been assured that no forbearance could be extended to the
 views I held. I have been separated from the Church theoretically
 because I hold with London that the Command to abstain
 from blood is based on the Command given to Noah as detailed
 in Genesis rather than on the Jewish law laid down in Leviticus &
 for holding the views in regard to Church discipline clearly laid
 down in Mr Glas' works & maintained both by the London &
 Perth Churches. I say theoretically for you must know in
 reality the result has been arrived at because I could

do not conscientiously answer in the affirmative that the
 Dundee & Glasgow Churches had done absolutely right
 in separating the Edinburgh Church in 1855 a question
 which now should never have been insisted on.
 So far from voluntarily leaving the Church I can assure
 you the separation to me is a very painful one.

Very dear Friend,

Westgreen House Liff. 17 Septem^r. 1885

I duly received your Telegram on Saturday & would
 have written sooner but only yesterday heard definitely from my
 Brother in Law, the result of Sabbath's proceedings when it seems
 I was formally separated from the Church here. I wrote you
 particulars up to the point when I replied to Mr Philip that
 I thought a meeting would only be painful as my mind re-
 mained the same. To this I received a note stating my
 Colleague & I quite agree with you that if your mind
 continues the same as expressed in your letter sent to me in
 London the meeting we proposed would be useless & only
 painful. The meeting was proposed by us in the hopes that
 we might be able to say something that would lead you to re-
 consider your letter and the opinion then expressed which we
 hold to be in opposition to the simplicity of the faith & the unity
 of the Church which must exist. After this clearly expressed
 opinion it was hopeless to look for any forbearance so I
 resolved to allow matters to take their course without op-
 position as the means best calculated to save the feelings

of others. All this is very sad & distressing but it is satisfactory to think we are still of one mind & we must wait in patience & in the belief that it is all arranged for some wise purpose.

Yours faithfully

103 Devon Road: London

from Rev. Affelt

JR.

Copy.

24 Forth Street Edinburgh 3 October 1885

Dear Mr. Rorie.

I have read with much interest Dr. Rorie's M.S. and am much pleased with the clear manner he has expressed the doctrine in the statement of his opinions sent to Mr. Philip & on which he was separated. He is to be felt for in this painful matter but he is also to be congratulated on being honoured to contend for the truth. I do not know how to take his general reflections on the position, as it is not quite clear to me whether some of the opinions expressed are his present opinions or a mere statement of what his ideas were on first becoming a Church member. He considers the present doings of Glasgow & Dundee Antichristian yet he says when he became a member he considered none of the Churches, called Glasgow Antichristian however they had separated from each other and that he was much surprised to find himself treated by members of the Edinburgh Church as a separated person. Dr. Rorie may not hold these opinions now but in his reflections it is not very clear whether he does or does not. The Edinburgh Church takes the position that so far as these Churches teaching departs from the truth of the

scriptures they are Antichristian, but we do not regard
 them as Churches of the world or indifferent persons, but
 as brethren with drawn from us. -
 Dr. Rorie quotes 1 John 1v. but he does not quote right on
 to the verse in which the Apostle roundly states that those
 who are not found bearing the scriptures are the same as those
 denying that Christ is come in the flesh, and if he will
 look at the second Epistle of John where at the 8th verse he
 desires us to look to ourselves that we lose not those things
 which we have gained & 9th verse Whosoever abideth not in
 the doctrine of Christ hath not God & if any come unto you
 and bring not this doctrine receive him not into your
 house nor bid him God speed - & last of all the 11th verse
 "He that beareth him God speed is partaker of his evil
 deeds". On these grounds the Edinburgh Church found that
 not only could they not meet those who had withdrawn
 but must look on all taking part with such as bidding
 them God speed & partakers therefore with them. -
 But it was surely better so to consider them than to consider
 them as indifferent persons - As the whole discipline of the
 Church is an act of Love, and as God takes the correction
 of his Churches into his own hands, we never know when
 in his great purpose he may recall them from their errors
 in bodies or in individuals. - Indeed looking to these
 scriptures we thought we had no other course and
 very possibly God's object is gained when it serves to

disturb the minds of such as Dr Rorie & I trust this disturbance will go on more & more till we see eye to eye. Dr Rories Letter to Mr Phelps laying down distinctly his views for judgment is very good both in regard to Blood eating and the dependance of each Church on God alone and I note his remarks on the old correspondence that other factors were at work - Charity was lost between us. We were not believed when we said that we took care that in all we eat the blood was separated and as brethren confessing the Faith & looking to Christ's blood for our salvation it was a dreadful thing not to believe us - In the same way Charity has gone between Dundee & Glasgow & London - When the London Elders announced their Edinburgh visit they were entitled in Charity to be considered faithful till they should announce some change of doctrine.

Honourable men If the world believe each other on their word much more should Christians whose every declaration is in the knowledge that it is before God & when Charity is lost then comes all evil - This is the factor that was working - The Churches had been meddling far too much with each other for years. I am
 your Brother in the Truth
 George Walsenton Jr.

To Walslow Dr. to Mr George Rorie, 24 North Street Eden: 15.10.85
 My dear Mr Rorie, I have read Dr Rorie's letter to Mr Blackley
 I need not enter on Mr Vincent's arguments further than that I
 think he might have used more apt quotations as there are
 plenty to the purpose but I think his opinion correct. The
 Dundee Church separated the London Church & also Dr Rorie
 & his very distinct & scriptural statement convicts them of a
 very serious departure from the Apostles doctrine & the
 scriptures teach us that our separation from such as depart
 from these doctrines should be more complete than from
 the world. Dr Rorie's doctrine so far as I understand it
 from his letter is quite opposed to the teaching of Mr Glas &
 I think Mr Glas' teaching more scriptural. The "human &
 fallible errors of judgment committed at these unfortunate
 separations" in our opinion certainly alter the character
 of the Churches as representative ^{Christian} Churches if they persist
 in these errors & enforce them on the Churches as a law.
 For years after Mr Glas we had a wonderful spectacle
 presented to us - the Church coming out of the wilderness
leaning on Lu beloved. It had a parallel only in Apos-
 tolic times & yet in these days of the Apostles we find
 it said "the mystery of iniquity doth already work".
 "Human & fallible" error appeared & differences on "minor
 points of opinion" & our only safe guide now is to look
 what the scriptures said then "Stand fast & hold the tra-
 -ditions which ye have been taught whether by word or

our Epistle". The universal Church is as a Chaste virgin
 espoused to a husband so must the representative Churches
 on earth stand fast in the purity of the doctrine of
 our Lord and his Apostles. John says in 1 Epistle Chap. IV
 v. 6. We are of God he that knoweth God heareth us (the
 Apostles) he that is not of God heareth not us. He who knoweth
 the spirit of God & the spirit of error". John says this
 in view of the errors of these early days and I think
 this implies that he considered these human & fallible
 errors of judgment then operating as altering the Character
 of the Churches who persisted in them as representing
 the Church in Heaven.

D'Rorie would as I understand him bid all these Churches
 Godspeed taking part with either of them that was
 most convenient for him irrespective of the comparative
 purity of their doctrine. Now our Lord prayed for his
 people saying "Neither pray I for these alone but for them
 also which shall believe on me through their word" And
 the Apostle John shows what this implies. He will have
 nothing to do with any professing to believe in our Lord
 having come in the flesh, whatever they may say, unless
 they are hearing the Apostles & Mr Glas is very strong on
 this point Vol II. pp 186. 187 & Vol V. p 166 showing that
 forbearance must be regulated by the New Testament.
 Therefore any one flying for refuge from the wrath to come
 & Salvation in the blood of Jesus, must make it a matter

of importance that he took part in a church walking in the purity of the Apostles doctrine lest he be found according to the scriptures denying that to which he looks for salvation.

As I said before we must consider these Churches as antichristian so far as they depart from the Apostles doctrine as the Church on earth representative of that in Heaven must be built on the foundation of the Apostles & Prophets Christ himself being the Chief Corner Stone.

We cannot judge them farther than the Apostles words "They went out from us but they were not of us, for if they had been of us they would no doubt have continued with us but they went out that they might be made manifest that they were not all of us" From such it is clear in that Epistle of John so full of Love - that we must remain separate - We cannot use the Complaint of Elijah but would look forward to the hope of our cutting the Lords second Coming & that then we shall be united to many near & dear to us from whom we have had to bear separation in this life. - We do not consider the Causes of the separations Wages. There were manifest errors of judgment which could have been for borne with scripturally but these were sought to be imposed on the Churches as laws binding on our Consciences & therein was a distinct breach of our Lords new Command a very much more important matter than any issue raised & when this is broken the Lords body is no longer

distinguishable.

We have taken every opportunity that has arisen to
 lead these decisions but to adopt Dr. Korie's views of I
 am correct in my understanding of them would be
 to do away with the offence of the Cross. I am your
 affectionate brother in the faith. Geo Waterston Dr.
 The above letter was the result of Mr R. giving
 Mr letter to D.D.P. to Mr Waterston to read. He writes "I gave him
 a read of it as he is very much interested in the corres-
 pondence at present going on. The three Elders all con-
 sidered the subject under discussion namely from
 attendance at the Dundee Meeting which was one
 I had some difficulty in solving in my own mind
 and I just forward their opinion as given to me
 trusting you will not take offence at it."

Very dear Linda

24.10.85

I duly received your kind letter of the 16th. but until now have
 had ^{no opportunity} ~~no time~~ to reply to it although as you may well imagine it has oc-
 cupied much of my attention. It gives me much pleasure & indeed
 great relief to find we agree so thoroughly in our views as to the
 relative position in which the Churches stand to each other, and I must
 acknowledge the justness of your ^{complaint} ~~unrest~~ But in continuing to attend the
 meeting here altho far from intending to ^{make} ~~show~~ ^{right of} the differences existing I
 have been taking too selfish a view of the situation & have not been
 sufficiently careful to consider the extent in which I was implicating

yourself & other London Friends by so doing. - In future therefore so far
 as regards myself individually you need have no cause of anxiety although
 I cannot see that I can extend the restriction to my wife or such of
 our children as she may chuse to take with her to the Dundee meeting.
 It will no doubt interest you to hear that a correspondence has been
 going on between ^{Mr Watson} my Sister in Law Mr Rorie Edin^r in regard to
 these matters & it gives me much pleasure to find that the Edin^r
 Union agree so closely with those you have expressed. Now Mr W. writes
 "The Edinburgh Church takes the position that so far as these
 Churches" (so called *Slavter* Churches) departs from the truth of the
 scriptures they are Antichristian but we do not regard them
 as Churches of the world or indifferent persons but as brethren
 withdrawn from us". The use of the word "Antichristian" is here
 rather unfortunate because we can scarcely think of a
 Christian Church being partly Antichristian but the idea
 seems to me the same which you have expressed.

I hope you will not consider me hypercritical but I cannot
 help referring to the use you make of the words in Col. II. "Touch
 not". In looking upon them as a command to abstain from
 giving attention to doctrines ^{or interpretations} of men unsupported by ^{the} Scriptures
 I think you rather miss the idea intended to be conveyed by the
 Apostle. The Revised Bible gives the passage more clearly than
 the ordinary Edition. - Instead of inculcating a restriction it seems to
 me the Apostle is pointing out the freedom of those professing the
 Christiani faith from all mundane Jewish & legal obligations & ordinances
 The full sense of the passage ^{of} seems to me ^{had been not correctly rendered} to be as follows.

If ye died with Christ from mundane judgments why as
 though living in the world, are ye ordinance-riden with
 such rules as "Do not handle" "Do not taste" "Do not even
 touch referring to things all of which are perishable in the
 mere consumption according to the Commandments and teaching
 of men" . . . I think ^{see epistle to the Colossians} the Apostle here refers to the Jewish Corruptions
 which had crept in among the Colossians such customs as are here
 narrated in Mark VII. 1-23.

In a letter from my Sister in Law I learn ^{Sorrow} that you
 will have to dispose of the meeting house. I hope you will
 let me know how matters stand financially in this respect
 as Mr Vincent ^{referred} ~~alluded~~ to financial difficulties in his letter.
 Meanwhile believe me Yours affectly
 D. J. Mackley Esq^r: - London. - R.

Dr. G. House 9 October 1885

Very dear Friend, I was much disappointed at re-
 ceiving yesterday a letter from your colleague complaining
 that the attendance of myself and family at the Church here
 for the report you heard is true caused you & him grief &
 reminding me of the words of the Apostle "what fellowship
 hath light with darkness" & enquiring whether our presence
 here would not have the appearance of sitting at meat
 in the Idols temple &c. Perhaps I ought to have sent this
 reply to your colleague but I know he will overlook any
 appearance of want of courtesy in me addressing you &

I do so because I feel I can ~~do so~~ more freely & thoroughly explain my views to yourself having already to a certain extent done so. I was much grieved to receive the letter because I at once felt on perusing it, that there was not that harmony of thought & mind which I was fondly led to hope existed between us especially because the letter seemed to me to exhibit much of that very want of forbearance from which we have all recently suffered so much. But perhaps I had better explain as fully as I can what I do feel on the subject. Having been indirectly connected with all the divisions into which the original churches as founded by John Glas have separated & having therefore had opportunities of becoming acquainted with their doctrine & practice, I have been always more impressed with the purity of their doctrine & practice & their accordance with the churches which in Judea were in Christ Jesus, so far as we can judge of this by what has been revealed to us, than by the differences which have kept them separate from each other. So far as I have had an opportunity of knowing their origin these differences have at first been vague in the extreme & more individual differences of opinion than points of doctrine however serious the results afterwards proved. Looking at the subject from this point of view I never could nor can I yet regard either the Perth, Edinburgh Dundee Glasgow New castle or London churches withdrawn

as unrighteous, antichristian and infidel & yet that is
precisely what your colleague indicates I must do
before I can be received into fellowship with you.
I am reminded as Scriptures applicable to the present
Case of Paul's address to the Corinthians "What fellowship
(Communion) hath light with darkness" & generally the
last verse of 2 Corinth VI. But who are those that the
Apostle warns the believing Corinthians against in
these words. Are they directed against the dwelling
places of Mount Zion, upon which the prophet de-
clared the Lord would create a cloud & smoke by
day & the shining of a flaming fire by night?
On those representative Churches however much they may
differ from each other in minor points of interpretation
agree in this & in obedience to the word of God have
separated from the world to the obedience of the all
things he has commanded and in judging of whom
we have so much need to keep in mind the reply
given to Elijah when he declared his jealousy for
the Lord God of Hosts? No, there can be no doubt
that when the Apostle addressed the Corinthians "Be
ye not unequally yoked together with unbelievers"
he referred to the heathen infidels and idolators to
those who denied the resurrection of the dead & those
who manifestly denied either by their confession or
walk or conversation that great test of the truth that

Jesus Christ is come in the flesh" and there can be as little doubt that the Communion or fellowship here pointed out (as John Glas clearly explains) can refer only to the Lord's Supper. - It is from such then that I believe our Lord warns us to come out & be separate, & in the manner thus indicated for from the example of the incestuous person referred to in 1 Cor. V. we have ample evidence of the laxity which then prevailed in admitting such to that Sacred ordinance.

Your colleague enquires would not my assembling with the Dundee Church have the effect of encouraging them to think that I was submitting to their discipline. I believe not, principally because in going & taking my children to the meeting here I am not assembling with the Church, I am not allowed to do so, I have been separated from assembling with them; besides in the action which the Glasgow & Dundee Churches have lately taken as regards the London Church and myself while I believe they have erred greatly in judgment & to that extent "have not been walking in the light" but I dare not on that account consider that they have ceased to be Churches of the living God.

For the sake of peace I could easily abstain from & prevent my family attending the Church here but I fear to do so as it might be open to misconstruction. Trusting to have the pleasure of hearing from you at an early date. I am &c. &c.
D. B. Blackley Esq. London. -

The letter referred to in the foregoing has as follows
2 Russell ' Rd Holloway London

Very dear Brother

7 Oct 1885.

The letter addressed by you to Mr Philip, giving your reasons for dissenting from the proposed action of the Elders of the Churches at Dundee & Glasgow (a copy of which was sent by you to my colleague & read to the Church here) gave us all much comfort as an evidence that God had strengthened one amongst all those whom we had esteemed as Brethren at Dundee "to contend earnestly for the faith once delivered to the saints:" not going beyond or adding to his faithful word. We are filled with much love & sympathy towards you in thus standing alone against the weight of authority which the Elders of the two Scottish Churches brought against by "the traditions of men." We cannot doubt that the oft repeated word of the Lord to his weak erring people "Fear not." has comforted & strengthened you, as I trust it will us all even to the end, that so we may be partakers of Christ "holding fast the beginning of our confidence & the rejoicing in the hope firm unto the end." What has taken place would indeed be inexplicable were it not written "there must be also heresies among you that they who are approved may be made manifest among you" Thus we are led to expect such divisions & well for us if we are taught to look for help unto Him who alone is able

to direct our steps in the paths of peace, for if left to our own ways, to do what is right in our own eyes, it is testified in the Scriptures that "the end thereof are the ways of death" Prov XIV. 12.

But dear Brother my Colleague & I have been grieved at a report that you and your family are still attending the meeting of our former friends. If this report be true, in faithfulness I trust I would remind you of the word of the Apostle "What fellowship hath light with darkness?" You cannot think they have been "walking in the light" in their late action. Have they not as it were, set up an idol or imitation of the love of Christ & would not your assembling with them have the appearance of "sitting at meat in the idols' temple". - I am emboldened to write thus counting you to be in fellowship with us, but if so, you can no longer partake with those whom we can no longer look upon as brethren, for we cannot "receive them into our house neither bid them God speed" 2^o John x. - The command is "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing & I will receive you & will be a Father unto you & ye shall be my sons & daughters saith the Lord Almighty." Would not your assembling with them also have the effect of encouraging them to think that you were submitting to their discipline which we cannot but think is not warranted by the Divine

word. You will pardon my plain speaking, it is I trust in love and an earnest desire that we may be found like-minded according to Christ Jesus. Those in London who have gone out from us (about half the congregation) seem to think they have a right to an interest in the building we meet in. We do not intend to resist their claim - but it places a heavy burden on Friends here. If you are able & willing, any help to our fellowship & the building fund would be looked upon as a mark of your love towards those with whom I trust you are willing to suffer reproach for Christ's sake. Believe me Yours affectionately (Hope for the truth's sake)
 Dr. Rose Liff - (Signed) Tho. J. Vincent.

103 Iverson Road N.W.

Very dear Friend,

London Oct 12, 1885

Your important letter of the 9th reached me this morning. As it is intended for my colleagues consideration jointly with my own, I will not attempt to send any complete reply at present, but will send a few words only. My colleague showed me the draft of the letter he had sent you & (speaking from memory) I do not think he made farther use of the passages in 2 Cor VI than to draw attention to the words "what communion hath light with darkness?" & to the promise given for our comfort & encouragement under the various

forms of trial which the Christian separation may bring upon us. We are of your mind but we dare not say that the Churches with which we or our Fathers were in Communion are now antichristian or infidel (far be it) but you & we could not conscientiously accept the doctrine they put forward, believing it to spring, not from the light of the gospel but from the darkness of human reasoning. - We believe that a Church may fall into such an error as this and yet not be utterly cast off by the Head of the Church, for He is long suffering to usward as individuals & also to his Churches, as shown by the Epistles in Revelation. -

But so long as a Church appears to be in such an error or delusion, I do not see how those who desire to see them recovered from that error, can, consistently with that desire & prayer take part in their worship. - The Command "little Children keep your selves from idols" 1 John 5. 21 has surely a far wider reference than to the idols or idolatrous philosophies of the Greeks & Romans. Does it not search us out in our readiness to fall down & worship the gods of this world as they daily entice us & does it not in spiritual things stand for every counterfeit of or addition to the simple truth in Christ, which springs from man's wisdom & reasoning? Were we not asked by those with whom we were in Communion to fall down as it were & acknowledge as being of divine origin, that which to our consciences appeared to spring

only from man's reasoning. — Therefore while joining with you in your jealousy lest we should be presumptuously judging others who have so many of the marks of a Church of Christ as being of Belial or infidels, I yet feel that our safest and truest course in love to them & in obedience to the divine word, is to avoid anything that has the appearance of confusion, in the hope that the Head of the Church may yet in his mercy open a way for reconciliation. —

The little company at old Buckenham, Norfolk have had the recent correspondence before them & we were greatly cheered by receiving a letter signed by one Brother & three sisters heartily agreeing with our views. Saying that in view of the scripture in Rev 22. 18 they felt they dare not hold any other view. This good news, however, was coupled with the sad intelligence that one brother & one sister had withdrawn. —

My colleague or I will doubtless write again very soon. Meanwhile I would ask you to consider the appearance of confusion afforded by taking part in the public assemblies with those whom you could not take a more intimate part in worship: this need not lead us into further judgment of them, than that which we have already given in not submitting to their erroneous doctrine on that point which disturbed the Church.

Yours affectly
S. D. Blackley

D. Rowe

113 Irvon Road West Hampstead N.W.

Very dear Friend,

Oct 16 1885

I had an opportunity of speaking with my colleague on Wednesday about our correspondence and he has desired me to say that my last letter to you fully puts forth the sense in which he used the scripture "What communion hath light with darkness?" when writing to you on the 7th inst. In yours to me of Oct 9th you write respecting the Dundee & Glasgow Churches "while I believe they have erred greatly in judgment & to that extent have not been walking in the light I dare not on that account consider that they have ceased to be Churches of the living God." It seems that in this view we are substantially of one mind, & the matter for our consideration is, what conduct is it suitable according to the spirit of the scriptures for us to observe towards them especially in this matter of attending their worship. - If the matter causing your separation had been some private ~~matter~~ question in which we as another Church were not concerned - we could understand that reverence for the appointed order of discipline as a Divine ordinance might lead you to attend the public worship even though you felt there was error of judgment, but in what took place lately in London, we cannot see any obedience to the simple laws concerning discipline that are given in the scriptures. Where, in the scriptures even by inference can warrant be found, for Churches sending forth their elders with authority

to cut in half another Church? It seems to us an awful presumption, & we would not feel ourselves clear, if visiting at Dundee or Glasgow, to attend in any way the meetings of the Churches. - To our minds it would appear like a recognition of the lawfulness of their act, or at least it would be as the giving of an uncertain sound, & "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

As we understand it, your separation from the Church in Dundee, stands upon the same reason as ours. We have been charged with despising the law of discipline and we believe our contention has been for the simplicity of it, uncorrupted by the tradition of men. - Concerning such commandments & doctrines of men & the subjection to them, is it not said "touch not, taste not, handle not" Col 2: =

The observance of this last precept must needs bring us into much trial under the circumstances that have arisen: the bearing of the Cross is a greater burden when it separates us from any who have been dear to us for the truth's sake. Now in the separation it calls us to in many things from the men of this world, between whom and us there has never been that intimate bond of union. But even in this greatest trial of the Cross we may take comfort from the promise "God is faithful who will not suffer you to be tempted above that ye are able: but

will with the temptation also make a way of escape that ye may be able to bear it". - One of the painful reflections connected with recent matters, is that many appear to have been led from step to step into a position and a judgment they hardly realize: I know of several who at the last gave their voices with the Scotch Elders, from a feeling that their age & experience in the Churches should make them safe leaders. - It is all very sad, almost heart-breaking when I think of the way some minds have been strained, but the breach having come I feel that it becomes us to accept it as such as a thing "of the Lord" permitted for his wise purposes, although none of us who have had any share in it can glory in any way.

I do not think I can add much to this. It would be a comfort to us to know that you see the reason for fear that we do, lest your course should seem like a glossing over a serious difference. - Perhaps the controversy between Paul & Peter (Gal 2) may have a bearing on this. - It would give us all much pleasure to hear that your communion with us is hearty in these things.

S. Rowe.

Yours very affectly

D. J. Blewley

Very dear Friend,

103 Iverson Road, West Hampstead 27 Oct 1885

I send just a line at present to say that I have received yours of the 24th & that your readiness now

expressed to walk as we here would with respect to the Church in Dundee removes the pained feeling I had in common with others.

I have not a copy of the Revised Version at hand (I am writing in my office) so cannot enter upon the various renderings of Colos II. Touchst but will examine it farther. With respect to the word "Antichristian" this word now a days has in the world a significance which causes it to be used almost as a term of opprobrium. for as men are ready to call every one who lives as a decent man & honourable citizen a "Christian" so Antichristian to them implies every thing that is the contrary. - But in the Scriptural sense it implies every thing that is set up in opposition to Christ, while in professed subjection to Him, & though it has its most awful significance as connected with the complete manifestation of the "man of sin" yet it appears to me that those things which the Lord reproved in the seven Churches were "antichristian" & that these churches in so far as they suffered these things were partly antichristian. The Divine long suffering is manifested in Christ still speaking to them as his Churches, giving them space for repentance & not giving them over altogether to the spirit of Antichrist. We may well each one fear for ourselves when we remember that the two Churches most plainly threatened

Ephesus & Laodicea, presented a fair exterior appearance to man's judgment, but were ready to fall away from leaving "the first love."

Excuse me writing more on this particular subject just now. With respect to our meeting house - our hope is to be able to remain in it, & to hand over a sum to those who have left us, not as a settlement of any legal claim, which we do not think exists, but as an equitable recognition of the position, as it would be grievous to have any bitterness about any matter of mere possessions superadded to all the other trouble.

The little meeting house in Old Buckenham has been & must still be a charge upon the London Church. It is still a question whether bearing this & the current expenses connected with the London Meeting House in mind. We will be able to offer our former brethren the sum we would wish.

Failing it there would appear to be no course, but to let them occupy it, if they choose, or to sell the building. You will understand that as a Church we would give to have to change the place of assembly, especially as under the circumstances, it would appear in the eyes of the world, as a recognition of the sentence passed upon us.

D. Rorie

Yours very affectionately D. J. Blackley

Members of London Church Oct 1885.

- Barnard Frank, (Deacon) } 320 Liverpool Rd N.
 " Jane }
 " John } 20 Drayton Park. Highbury N.
 " Mrs Ruth }
 Bell, Jane Mrs Widow 2 Abingdon Villas Kensington W.
 Blaikley, Alex } 23 Stavordale Road Highbury N.
 " Mary Mrs }
 " D. I. (Elder) } 103 Iverson Road West Hampstead N.W.
 " Rachel Mrs D.I. }
 " A. Fredk (Deacon) } 31 Canonbury Park North N.
 " Eliza Mrs A. F. }
 " Jane } 3 Applegate Road, Brookgreen W.
 " Edith }
 Bowles Ann Eliza Mrs 11 Williamson Street, Camden Road.
 Fisher ~~Miss~~ Lois. 37 Montpelier Road Brighton. Sussex.
 Giles. Ellen Rhoda. 76 St Pauls Road. Canonbury N.
 Hillhouse Helen. 8 Harrington Square Hampstead Rd N.W.
 Huddleston Anna Mrs Widow. 2 Russel Road Holloway N.
 Hume Louisa Mrs. 1 Comberton Road Upper Clapton.
 Lancaster Susan Widow (Deaconess) Park House Barnsbury Sq. N.
 Leighton Chas. }
 " Anna Mrs } 101 Richmond Road Dalston E.
 " Caroline Mrs C. Blair } 39 Woodstock Rd Bedford Park
 " } Turn Lane Green - W.
 " Margaret Mrs Mrs. Widow. 9 Thornhill Road. Barnsbury N.

Larimer Ellen, 32 Harcombe Road Stoke Newington. -

Mercee William } 13 Oakley Road, Essex Road St.
 " Jane Mrs }

" Emily Ellen, Mrs W.D. 112 Drayton Park Highbury St

Ogdvie Catherine Mrs 7 Midway Park -

Reid Edward Ker (Deacon) 15 Cross St Islington St.

" Anna Mrs }

Vincent Thomas J. (Elder) }

" Selina Mrs }

" Jessie St. }

" Jane 15 Cross St. Islington St.

2 Russell Rd Holloway St.

On 20th February 1886 wrote Mr Waterston Edin^r as follows & Mr Alex^r Mair Glasgow in same terms

Dear Sir; In examining into the circumstances connected with the first division which occurred among the Churches established by Mr Glas namely the withdrawal of those in Glasgow, Dundee, Edin^r Montrose &^c from Rose in Perth. I find the following was the doctrine maintained then by the former Churches.

" Nothing appears to be more strongly & clearly set forth in Scripture than that the truth is a living principle in the heart of the believer who knows & believes it, powerfully & irresistibly leading him to abound in the work of faith and labour of love & patience of hope in the Lord Jesus Christ, and that hereby he comes to know

that he is of the truth: that he has not mistaken it or believed in vain: that the joy he had on his first believing was not the joy of the hypocrite, but was indeed the beginnings of eternal life: and thus his faith in the truth is strengthened, his love to it inflamed & his joy in it enlarged & made full. Thus also he is sealed unto the day of redemption and by receiving a foretaste of the heavenly life which the Saints shall enjoy at God's right hand, he obtains the assured hope of being accepted of him & of reigning with him at his appearing. — As this is the highest possible enjoyment of Christ's people in this life so it is in him (the believer) the highest possible evidence that Jesus is the Son of God, and thus by continuing in his word he obtains the freedom of children in God's family and receives an experimental knowledge & confirmation of that truth, which he has already believed on the evidence of the Divine Testimony."

Will you kindly say whether this doctrine is still maintained by the Church in Edinburgh in its entirety & if not when & to what extent it has been departed from & oblige.

Yours truly
Jas Watson Esq. Edin^g:
Jas Watson Esq. Edin^g:
To this I received the following answer Kirtle Lodge
Trinity, Edinburgh 23 Feb. 1886. Dear Sir, I have duly
received your letter of the 20th inst: The quotation you make

is from a letter of Mr David ~~James~~ Buchanan Montrose in answer to one from Mr James Morrison Perth dated 7th Feb 1798. - Your quotation is only a fragment I would refer you to Mr Buchanan's letter as a whole as fairly representing the doctrine that we consider Scriptural ~~more~~ especially that part of the letter following your quotation showing the application of the doctrine. - I have found after the experience of many years that writing on matters connected with the doctrine has been quite disappointing in results & I do not care to enter on such a correspondence except with friends who are in charity with me. - I will be glad to see & converse with you on this or any other ~~some~~ point when you are in town, if you will drop me a card before hand. - Yours truly George Waterston. -

On thinking Mr W. & expressing a desire to see copy of Mr Buchanan's Letter & enquiring where it could be got received the following answer.

Edin^r Mar. 1. 1886
 Sir My dear Sir,

I have received yours of the 25th Ult. with a desire to see Mr Buchanan's letter to Mr Morrison, but as I only have it in connection with others of the same description my only way to gratify you was to copy it. As Mr Waterston enjoys copying anything I give her I now send her copy which I have no doubt you will be able to read. As to the doctrine of Assurance I do not wonder at the importance Mr Buchanan

attaches to it, and as a very old member of the Edinburgh Church I may shortly describe the view I have of it & I believe it is what the Church here have -

We know from the scripture & it is without Controversy with us that which is testified Genesis Chap VI Verse 5. That every imagination of the thoughts of the heart is only evil and that continually, and that is the same so fully shown in Romans 3 Chap. & Chap VII. Verse 14 to end. and that there can be no change while in this Body of sin and death. We must endure the conflict until the end. - These chapters appeal to mans conscience (that candle of the Lord) as in the sight of God. See 2 Corinthians Chap IV Verses 1 & 2 & following verses. - Thus the Holy Spirit even the spirit of truth - Convicts the world of sin because they believe not in the Lord, because they do not believe & obey his commandments. - But to Gods people the same spirit shows a divine righteousness even that of our Lord who said at his Baptism Matt. 3: 15. Suffer it to be so now for thus it becometh us to fulfil all righteousness. Then John suffered him, read the following verses where we find the Spirit of God & the Father concurring saying This is my beloved son in whom I am well pleased - Our Lord as head over all things to his Body the Church & the elder Brother & Redeemer of his Brethren the Elect of God. - Thus to them he is the Lord their Righteousness. Faith in this is that precious Faith which is to the Salvation of the soul and which principles

the heart" of every believer see Acts XV. 7.8.9 verses which read as he concludes "purifying their hearts by Faith". This then gives joy and peace in believing see Romans VIII. 13-19 read thus they have the spirit of adoption whereby we cry abba, Father. As we are ever coming short of the glory of God, we have the Prayer Our Lord gave his disciples whereby we approach to the throne of grace for daily forgiveness as for our daily bread. - Thus the life of a Christian is one of daily sinning & daily coming to the throne of sovereign grace.

A congregation of God's people united in peace, joy & loving one another bound together by Charity that bond of perfecting spiritually partaking of the body & blood of their Lord, which is the spiritual nourishment & life of God's people they are gathered around his table rejoicing as they that love found ^{great} spoil in being privileged to partake of that ordinance where our Lord has promised to be with them. It is in this ordinance particularly they are assured they are God's people as it is by divine power alone they can be thus gathered together. They have fellowship with all in Heaven in singing that song which will be ever new - Worthiness to the Lamb who was slain - to him who loved us and washed us from our sins in his own blood &c. &c. To share in this is the greatest privilege we can enjoy on Earth see Romans VIII. from 28 verse. This is alone

of sovereign grace. But it is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief. If the Lord delight in us He alone is able to make a good account of us all in the day He makes up his Jewels.

I trust I have written in plain & clear language. The peace and unity & love we have had in the Edin^g Church has been the great comfort of my life & as I think of that of all those around me. Wishing you the same as the result of your enquiries, I am,
My dear Sir. Yours Faithfully
W^m. Rorie. Dundee. George Waterston.

Mr Moir replied as follows.

D^r Rorie, Dear Sir,

London 26 Feb. 1856

Your note with annexed extract from Correspondence of the Churches with the Church in Perth in 1798 has been forwarded to me in London where I have been all this week along with Mr David Philip. And, as we require to remain another Sabbath here, I thought I would write you on receipt of yours, to say that I shall be glad to give you my views upon what is contained in the extract when I return to Glasgow next week. Meantime I remain
Yours Sincerely

Alex^r. Moir

Dear Sir, 15 Hill St. Garnethill Glasgow 2 Mar. 1886
 I wrote you from London on receipt of your letter
 which had been forwarded to me there. I will now
 endeavour to give you my answer to your question
 regarding the extract you annexed, which I presume is
 from the correspondence which took place between the
 Churches and the Church in Perth in 1798. —

That extract, I consider, is a most admirable de-
 scription of the working of the faith once delivered un-
 to the Saints. And whatever disconformity we may
 manifest to that description, yet God is faithful,
 he cannot deny himself, and it is for us to let him
 be true although that should make every one of us
 liars. — I say then, speaking for myself, and
 for all those with whom I profess to walk in the
 fellowship of the truth, that, from all that I have ever
 heard from them, we still hold in its entirety, the
 doctrine contained in that extract you have sent
 me. — That is, however much disconformity we may mani-
 fest to it, we hold that that is what all the Apostles
 called for from their brethren as the evidence to them-
 selves and others of their faith in the gospel of
 the divine grace. — And it is my firm conviction
 that we have never departed from holding that
 doctrine in its entirety. — As this appears to be the
 extent of your question at present, I have thus

answered it accordingly, but if my answer is not
Satisfactory to you, you need have no fear of
troubling me, as I shall be glad to reply to any
other question you may propound.

I remain Dear Sir Yours Sincerely
Alex^r. Moir.

Copy of Mr Buchanan's Letter above referred to
D. Buchanan to Dr. Morrison (7 February 1798)
D. Sir, Various events have occurred since I began
to write an answer to your long letter which then inter-
-rupted me, whether these will be deemed a sufficient excuse
for this very long delay, I know not, but I know the subject
has not been indifferent to me; it has been much in my
thoughts and among other things that ~~have~~ for some time
past have pressed heavy on me, I can truly say it has
not been light. I have read your letter again & again with
all the attention I am capable of and I am now confirmed
in what I before strongly suspected that there is between us
a serious and an important difference. Indeed when I
look back to what passed in conversation at Perth, when I
consider the paper said to be written by Mr Miller and
transmitted here, and last of all this letter of yours, I am
filled with a mixture of astonishment and sorrow. —
When I last wrote you fearing as I still do that the
breach cannot be made up by correspondence, I avoided
saying anything at all on the subject. At present I

shall just state with all possible brevity what appears to me to be the scripture doctrine, with a few observations upon your letter, and the principles now held as you say by the Church at Perth. Nothing appears to me to be more clearly and strongly set forth in scripture, than that the truth is a living principle in the hearts of them that know and believe it powerfully and irresistibly leading them to abound in the work of faith, the labour of love and the patience of hope in the Lord Jesus Christ: and that thereby they come to know that they are of the truth that they have not mistaken it or believed in vain: that the joy they had on their first believing was not the joy of the hypocrite, but was indeed the beginning of eternal life and thus their faith in the truth is strengthened and confirmed and their love to it inflamed, and their joy in it enlarged and made full: thus also they are sealed to the day of redemption: and by receiving a foretaste of the heavenly life: which the saints shall enjoy at Gods right hand, they obtain the assured hope of being accepted of him and of reigning with him at his appearing, as this is the highest possible enjoyment of Christs people in this life so it is in them the highest possible evidence that Jesus is the Son of God, and thus by continuing in his word they obtain the freedom of children in Gods family, and receive an experimental knowledge and confirmation of that truth, which they have already believed on the evidence of

the divine testimony. These things I trust are not matters of doubtful disputation in the Churches of Christ, but are there most assuredly believed; nor do they stand upon detached passages of scripture only - the whole of the Apostles writings concur in support of this doctrine. From almost innumerable passages that might be adduced, I shall select a few, to which I earnestly entreat your attention.

If you continue in my word then ye shall know the truth and the truth shall make you free. If ye keep my Commandments I shall abide in my love, even as I have kept my Father's Commandments and abide in his love. Let a man examine himself and so let him eat &c.

Examine yourselves whether ye be in the faith, prove yourselves: Let every man prove his own work and then shall ye have rejoicing in himself alone and not in another. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance. Our rejoicing is this the testimony of our conscience that in simplicity &c. As the sufferings of Christ abound in us, so our consolations by Jesus Christ doth much more abound. The spirit itself beareth witness with our spirit that we are the children of God. We desire that every one of you do show the same diligence to the full assurance of hope unto the end. He that saith I know him and keepeth not his Commandments is a liar and the

truth is not in him. but whose keepeth his word in him
 verily is the love of God perfected, hereby know we that
 we are in him. We know that we are passed from
 death into life because we love the brethren. Let
 us not love in word and in tongue but in ~~truth~~ sincerity deed
 and in truth, and hereby we know that we are of the
 Truth, and shall assure our hearts before him, for if
 our hearts condemn us? Beloved if our hearts con-
 demn us how then have we confidence toward God.
 And how little children abide in him, that when he shall
 appear, we may have confidence and not be ashamed
 before him, at his coming.

Every thing I have heard from Perth, whether by word or
 letter upon this subject appears to me to be directly in the
 face of all these, and many other passages of scripture,
 Gen. the whole New Testament. - Holding the matter
 therefore in this light which I do most firmly, I am so
 far from being able to agree with you, that either yourself
 or Mr Lindsay or Mr Christie have been in this matter
 contending for the true grace of God, wherein we
 stand, that I have no hesitation in saying, that I consider
 the whole affair as an attempt to introduce into the
 Churches a corruption of the Gospel, and a departure
 from the true grace of God, and this the more dangerous
 as it puts on the specious appearance of a zeal against
 self-righteousness. - In the first place you seem to me

to think that a Christian, while examining himself in obedience to the Apostolic exhortation of his faith and love is employed in a frantic exercise endeavouring to bring a clean thing out of an unclean, at least I can no other way understand your meaning in the passage referred to nor do I see how according to your doctrine there can be any place for self-examination. — In the next place I consider you as expressly denying that any increase of confidence and joy in the truth attends the self denied obedience of the Gospel, thus separating those things which Jesus Christ hath inseparably conjoined — the obedience of his commandments and the enjoyment of the comfort of his Love. In the third place you maintain that a sinner believing the Truth can have no evidence to his own conscience from his obeying Christ's commandments that he belongs to him expressing yourself in this very strange and remarkable manner. "If a guilty sinner believing the truth can give evidence of this to his own mind by his Charity and labour in the profession we are very much at a loss to see on what grounds we reprobate the doctrine of the Baptists & others about Consciousness of believing." Thus in contradiction to the plainest passages of Scripture confounding truth & falsehood in a way that is truly astonishing, and for my part I think you might as

well declare myself at a loss to discern the difference between the splendour of the meridian sun and the gloom of midnight darkness.

Another thing I wish to take notice of. I observed in the conversation we had at Perth Mr Lindsay & Mr Christie argued from their own experience against the doctrine I was endeavouring to maintain and made an appeal for the same purpose both to yours & to mine, that is to say as I understood them, instead of experiencing that fullness of joy and confidence or assurance of hope spoken of; they on the contrary found nothing about themselves, or in their own hearts but opposition to the gospel and to every attempt to obey its laws.

I cannot at present particularly enter upon this part of the subject. I shall only observe in the first place that this representation though just cannot afford any ground for separating the things which are in scripture declared to be inseparable. In the next place the natural opposition to the gospel which operates in the heart of every man is not incompatible with the love of the Truth which may dwell there at the same time and which does so in all Christ's disciples, yea, where the love of the Truth is strongest, this opposition will be most powerfully and most sensibly felt, of which we have an eminent example in the case of the Apostle Paul, who though he delighted in the

law of God after the inward man, yet found a law
 in his members warring against the law of his mind.
 Lastly I cannot help considering it to be highly pre-
 sumptuous and conceited in us to set up our
 experience as the measure of that fulness of joy
 and good hope with which Jesus Christ blesses his
 people when he allows them to taste before hand
 of the goodness he has in store for them. We
 are sure that the obedience of Christian Command-
 ments is inseparably connected with the faith of
 his righteousness and the enjoyment of the light of
 his gracious countenance. Can as little be separated
 from the obedience of his commandments, if therefore
 we are strangers to this privilege, we have the great-
 est reason to fear that we are none of his; that
 under a profession of knowing him, we have been
 in works denying him; and that by withholding
 from us the joy of his salvation, he gives us a fear-
 ful presage of disowning us at his appearing.
 This surely seems to be a more sober & safe way of
 judging our case, than if we should conclude that
 these things are not now to be attained & that (it)
 is very dangerous to be concerned about them, as
 leading to a self righteous exercise, and then sit
 down in a security supposing ourselves to be Christ's
 disciples tho' strangers to the freedom of children

in his house. — Is it not the constant propensity of our wicked hearts while we profess to be the servants of Christ, to make his service as easy to ourselves as possible and is not this doctrine calculated to encourage that wicked propensity, and to promote an indifference about the work and labour of love, in direct opposition to the Apostles, who so constantly and so earnestly exhort to diligence in this exercise.

I shall now just beg leave to make a few remarks upon the paper sent us from Perth. I consider it throughout as containing matter very offensive and reprehensible. I am truly sorry to say so but I cannot help it. Instead of being able to agree with the writer that the Section of Mr Glas's Treatise on the Lord's Supper referred to contain any thing "very objectionable" I am well satisfied that they contain such a view of the subject as is at once clear scriptural and affecting. — I have read them several times of late and always with increasing pleasure, and with if possible increasing conviction of the truth and importance of the doctrine they hold forth; and how persons well affected to the self denied obedience of the Gospel can see there any foundation laid for self righteous doctrine, or for fostering self righteous pride I am totally at a loss to conceive. — I must say farther that when Mr Glas is

said to recommend a search "by some indescribable labour of heart, mind or understanding to make out some how that Christ died for us" He is either grievously misunderstood or previously misrepresented. I need not multiply words farther. Let the obnoxious sections be read, and soberly compared with the remarks and the injury done to Mr Glas and what is of more importance to the doctrine he maintained will I trust be evident. Two other considerations I humbly beg to suggest to your attention before I conclude. In the first place the churches have now for a long time been contending for the faith once delivered to the saints, that Jesus is the Son of God, and that by his righteousness alone the ungodly can be justified. In this contention they have manifested the same things which the apostles rejoiced so much to see about the first churches so as to justify our applying to them what Paul says of the Thessalonians: "knowing Brethren beloved your election of God" Can it therefore be believed that after all their works and labours of love to the name of the Lord Jesus, after all their self-denial in his service, that they have never yet been able to come to the knowledge of the Truth, but have been connecting what they apparently did hold about it, with a system of refined self righteousness; that the cons-

-eousness of the Baptists and the appropriation of the
 popular Preachers, both which corruptions of the gospel
 they have uniformly and zealously opposed are
 nevertheless not to be distinguished from the doctrine
 which they have held. In short that while they have
 been in the strongest manner professing all their hope
 to be in the divine righteousness alone for salvation,
 and showing their love to it not in word & in tongue
 but in deed and in truth, they have notwithstanding
 held some false doctrine along with it which overturns
 all they have said about it. I for my part can as soon
 believe that the Sun has immediately begun to illuminate
 the Earth. I can surely much easier believe that you
 or even the Church of Perth have been unwarely seduced
 into a departure from the Faith than I can ever admit
 that the Churches have hitherto been or still are in the
 dark about it.

But in the next place as it appears by your report
 that the Church is like minded with you and that you
 are at the same time sensible that you are differently
 minded from the rest of the Churches, a question natur-
 -ally presents itself here, and which I would recommend
 to your serious consideration: Have you been suf-
 -ficiently zealous to keep the unity of the Spirit in the
 Bond of Peace? or have you been attending to the
 exhortation of the Apostle to the Corinthians: We beseech

you Brethren, that you all speak the same things that there be no divisions among you". There is in my opinion room for self examination on these points especially when you consider that the doctrine of the Churches concerning the obedience of the gospel, and the evidence of Christianity has been denominated by you a system of refined self righteousness. — To conclude this long letter, I am fully satisfied that a departure from the soundness of the Faith and a dangerous corruption of the Christian doctrine has obtained some footing among you whereby the House of God is in danger of being defiled. — The doctrine you now hold in my opinion evidently leads to the belief of that lie by which the Christian profession was corrupted at the beginning that we may be the disciples of Christ without self denial and patient bearing the cross after him: for the enjoyment of the promise of the Holy Spirit is inseparably connected with the obedience of his commandments and while you lead men to think that they may be Christians without receiving this promise or giving all diligence to obtain it; what is this but either saying that Christ's people may be keeping his commandments without abiding in his love, or that they may be his disciples without keeping his commandments.

I have now finished all I can say on this subject

at present, and have endeavoured to express myself as
 clearly as possible, so as to prevent my being misunder-
 -stood, but I beg that if anything improper in the manner
 has fallen from me, or anything that has a tendency to
 irritate, it may be overlooked, and the matter only at-
 -tended to, for I think I can truly say that my earnest
 desire and prayer is that we may be of one heart &
 of one soul; that there may be no divisions among us,
 but that we all speak the same things, and I can say
 also that it is very grievous to me to have been constrained
 to write you on this subject in the manner I have done,
 but at the same time I do not apprehend that any
 apology is necessary for my having written with be-
 -coming confidence and firmness where doubt & uncertain-
 -ty would be criminal. - I would not wish to be
 understood as charging you with all the consequences
 with which the doctrine you now hold is justly
 chargeable; but it appears to me that an attempt
 to refine upon the doctrine of salvation by the
 righteousness of Christ alone has somehow confused
 and weakened your minds about the obedience
 of the Gospel and its inseparable connection with
 the promise of the Holy Spirit as the Comforter sealing
 unto the day of redemption, and I have the most
 confident hope that when the whole affair is soberly
 considered, both you & such of the Church as have been

led away will be granted repentance to the acknowledgment of the Truth. What steps are now most proper to be taken I leave to yourself. When I first wrote you I thought and still think the scriptural way was to consider the matter privately before some of the Brethren. Your saying that the whole Church was concerned did not appear to me to be a solid objection for in the case of your being converted you would have been fitted to convert & strengthen your Brethren, and more especially if any of you have had any hand in leading them astray.

To say anything of the propriety of endeavouring to bring this matter to a conclusion as speedily as possible would come with a very bad grace from me. — On this subject therefore I shall be silent & conclude with expressing my earnest prayer, that the Head of the Church would have Compassion on us and perfectly join us together in the Faith & love of the Gospel and in the patient waiting for his appearing. I am Sr. Br. Yours affectly D. B.

Dear Mr. Baldwin. Westgreen House Dundee 11 April 1886.

I duly received your kind letter of the 24th ulto. I do not know whether you wish me to reply to it, but there are some passages in it which lead me to think that I may do so without giving you offence. In the first place then, I am not at all surprised that

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You should have felt or perplexed at the difference which had arisen, nor that your feelings & sympathies should have led you to the decision at which you have arrived. My feeling is still one of surprise and astonishment that such a misunderstanding should ever have arisen at all. This may seem to you a bold & presumptuous statement, but if you will bear with me a little, I may be able to show you good grounds for so writing. In approaching such a subject, I am well aware how careful indeed full of fear, we ought to be, lest we should be trusting to & be led aside by our own fallible reason for we have many examples given to us of the deceitful nature of the human heart and we are moreover clearly taught that whatever changes, circumstances & events overtake us in this world, they are like the bright clouds & rains from heaven, brought about entirely by His counsels, that they may do whatsoever He commandeth upon the face of the world & that He causeth them to come in his own way and for his own reasons whether for correction or for mercy: - & in all his dealings we see how different his ways are from our ways. how often the proud are resisted while grace is given to the lowly; how he often chooses the foolish things of the world to confound the wise & the weak things to confound the mighty and the base things of the world & the despised & the things which are not, to bring to nought things which are and all for his special reason & purpose, that no flesh should glory in his presence; just reminding us of what he has himself declared. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches

but let him that glorieth glory in this, that he understandeth & knoweth me, that I am the Lord which exercise loving kindness judgment and righteousness in the earth: for in these things I delight, saith the Lord."

Yet when we calmly examine and carefully consider the sad & deplorable differences which have rent asunder the Churches as established by Mr Glas & which in their original comely order seemed so closely to resemble those which at the first were in Judea in Christ Jesus, we have great reason to fear that much of these misunderstandings really originated from the exercise of his human reason & human pride & especially from the neglect of such ^{attendings} exhortations as that so strongly inculcated by the Apostle Peter "above all things have fervent charity among yourselves for charity shall cover the multitude of sins". In thinking over these sad differences I have often been impressed with the idea that much ^{might} have been avoided had greater forbearance been exercised on all sides, for, from all I can learn of the origin of these differences (and I have had special facilities for investigating them) they all seem to have arisen from differences of individual opinion which at their origin (however much they may have afterwards become aggravated & exaggerated by discussion & however large & important they may have appeared during the heat of controversy) were after all but insignificant & forbearable when viewed in comparison with the great truths of revelation: and I have often been tempted to think how different would have been the results if they could have been subjected to the decision of the great Apostle to the Gentiles. I very much

suspect he would have treated the subject very much as he dealt
 with the disorderly Corinthians. - We know well what a fearful
 amount of disorder & Confusion prevailed amongst them, but we
 have no recommendations given to the other Churches to withdraw
 from or separate from or excommunicate this Church or even a
 portion of it, we have no hint given even to divide this Church
 they are simply told to set aside their differences & "to consider
 their high calling as labourers together with God, as Gods hus-
 bandry, as Gods building". The excommunication & purging out
 were reserved for individual cases of actual transgression as
 that of the incestuous person referred to in Chap V. He apostle
 thus disposes of their differences of opinion. He says while
 one saith I am of Paul and another I am of Apollos, he puts
 the question to them "who then is Paul & who is Apollos" replies
 "but ministers by whom ye believed even as the Lord gave to
 every man" and so in like manner in viewing the position
 of the Glassite & allied Churches at the present day, so far as
 their real differences are concerned, we might equally say one
 saith I am of Mr Hays I of Mr Sandeman I of Mr Ely I of
 Edinburgh Perth Dundee & so on & answer with equal justice
 as Paul did. - Viewed in connection with this subject the
 3rd Chap 1 Corinth is worthy of being carefully considered & pondered over.

I do not know if you have ever had an opportunity
 of carefully examining for yourself the views held by the other
 Churches. If not the following brief outline may interest you,
 but to understand the position in which we all find ourselves

at present we must consider the state of the Church of Christ before Mr Glas's day & especially previous to the occurrence of those dissensions which have proved such sad stumbling blocks to many who otherwise revered the Glassite principles as otherwise representing a Church of great purity & truly measurable by the Holy Scriptures.

It is a historical fact established beyond possibility of doubt or dispute that by the end of the 7th Century the Corruptions which had commenced in the days of the Apostles had reached such a length that every character & feature of the Church of Christ as laid down in the Scriptures were obliterated & even the Scriptures themselves were buried in a dead language & rendered inaccessible to any but those who bought and sold the word of God as merchandise. and accordingly there can be but little doubt that we have here that event accomplished which is described as the Church entering into the wilderness state & leaving her outer Courts trodden down of the Gentiles. The Church of Christ is thus represented as a woman who had to fly into the wilderness for safety but whose existence & appearance were made visible in different quarters & periods in giving her testimony against her anti-Christian opponent. For instance this appeared in the opposition to the Roman Catholic abuses on the part of the German Bishops & British Churches in the 8th Century, by the proceedings of the Waldenses in Piedmont, Savoy & South of France in the 12th Century;

by the work of the great English Reformer John Wickliffe in the 14th Century, & by the united labours of Luther, Zuinglius & Calvin the great leaders of the reformation. - But much as the Reformation did to clear away the abuses introduced under the Roman Catholic sway it was felt by many that the National Churches which were established in England after the Lutheran and in Scotland principally on the lines laid down by Calvin at Geneva in virtue of being affiliated to Earthly Kingdoms could not be true representative Churches of Him who declared "My Kingdom is not of this world" but were after all but daughters of their common Mother the Church of Rome. - Further efforts to purify religious worship therefore resulted & hence arose the Puritans, Congregationalists Independents &c. But the most of these still retained the forms of worship &c of the Churches from which they separated, such as the ruling power of the Clergy utterly opposed to the order laid down in the scriptures and in short their general forms of Church government were after the traditions of men. - But amongst these there now appeared here & there like the true seed among much chaff small Companies of worshippers, never numerous who were led no doubt by the Spirit of Truth to throw aside all tradition, to search the Scriptures closely and to abide strictly and steadfastly alone by the rules they found therein and to contend earnestly for the faith in the same state of purity in which it was originally delivered unto the Saints and to regulate their worship as

far as lay in their power after the pattern of those Churches
 which originally in Judea were in Christ Jesus. Now I would
 beg earnestly to direct your attention to these because as we
 saw about the 7th Century every character and feature of
 the Church of Christ obliterated & the two witnesses themselves
 buried in a dead language & so entering into her wilderness state
 so in here clearing herself from all traditions of men and
 submitting to be ruled only by the word of God we have
 the Church of Christ clearly leaving the wilderness leaning
 upon her Beloved. Now what I contend for is that this
 movement was much wider in its character than is generally
 supposed or admitted and we have ample evidence of this
 not only in Scotland but also in England, Ireland and
 in America & there can be but little doubt ^{of this evidence} this could be
 found elsewhere. As examples I would call your attention
 to the Inghamites Churches established in various parts of
 England by Benjamin Ingham who left the Established
 Church of England in 1732 & in 1760 corresponded with and
 adopted many of the views of Glas & Sandeman in regard
 to doctrine & discipline. In America we have the case
 of Mr Robinson who left England in consequence of the per-
 secution they suffered & organised the first Congregationalist Church
 ever formed in America in 1620. Then as examples in
 Ireland may be mentioned the Walkerites or Separatists,
 followers of John Walker who left the Established Church of
 Ireland, embraced the Sandemanian tenets & established

a church in Dublin on the principle of having no communion with any other sects. In Scotland again we have the same movement represented by John Glas who separated from the Established Church of Scotland in 1729 & by David Dale the leader of the so-called Old Scotch Independents. Without going minutely into the points in which these Churches differ from each other one another, it will be sufficient in the meantime to state that they agree very remarkably with the views as expressed by John Glas even to the partaking of the love feasts, the observance of the ties of Charity, washing the Brethren's feet when this act should at any time be called for as an expression of Charity & in abstinence from things strangled & from blood. It need scarcely be added also that they very much resembled one another in the persecution they received from the world in consequence of their views. Now I would ask you are we justified in judging these to be Churches of the world, Antichristian Churches because they are not in communion with the Churches established by John Glas in Dundee & Glasgow? I for my part cannot believe so. Our Lord's words on this matter I think are very clear & unmistakable. Where two or three be sages are gathered together (or as the true meaning is "Churched" assembled together in the comely order of his house as laid down in the New Testament Scriptures) in my name, there am I in the midst of them" and so we may safely rest assured that where a company of guilty self-condemned sinners are

gathered together in this order, called out of the world through his Word to the self-denied obedience of the Gospel, that there we have a Church of the living God by whatever other name it may be known & whether it be in Communion with the Churches in Dundee & Glasgow, ^{as established by John Glas} or not. -

I have said that it has often seemed to me that the unfortunate Schisms in the Glasgite Churches arose more from failing Charity than from the magnitude and importance of their differences. This would appear to have been particularly the case in the first separation that took place namely that of the Perth Church in 1798. - The cause here was a question which arose in regard to the possibility and extent to which a believer could attain in regard to the assurance of hope and the discussions which followed (so far as can now be ascertained) were almost metaphysical in subtilty ^{& refinement}, ideas of assurance of salvation & assurance of hope, seeming to get strangely & hopelessly mixed up together. - The result was that the Perth Church was separated or withdrawn from by the other Churches and although an attempt at reconciliation on the part of the Perth Church was made a few years afterwards the breach was never sealed & they have remained apart ever since. - It was on this occasion that the idea originated of applying the law of discipline to the separation of Churches and it would appear also that it was on this occasion that the conception of a single united representative Church

on earth had its origin. —
 Into the particulars of the Edinburgh dispute I need not enter.
 You will recollect this well, but you may perhaps not be
 aware, that this was not the first time the blood question
 disturbed the Churches. In 1820 a correspondence passed
 between Glasgow & London exactly on the same lines as
 those which led to the Edinburgh separation, but an agreement
 was come to after a number of letters had been written
 no doubt assisted by the fact that at the same time a difference
 on the subject of Baptism largely attracted attention. I will only
 remark that in regard to the Edinburgh case there seems to me to
 have been great room for mutual forbearance. For example, if
 in stating that shot and unblooded animals were the same
 as strangled the Dundee & Glasgow elders meant they were in
 the same physical condition then they certainly stated what
 pathologically is not the case and in insisting that the
 ceremonial law in Leviticus must be enforced they certainly
 went beyond what is literally decreed in the Acts. — On the
 other hand shedding the blood of the animal at the time of
 death is certainly to be preferred as the best means of thoroughly
 clearing away the blood when it can be performed, and I have
 often admired the instructions Dr. Geo. P. Field of Greenfield
 (Mass) states that he received from his Father that when out
 shooting squirrels the first thing to be done when a squirrel was
 shot was to cut the throat to let the blood out. — But after
 all there seems to be no difficulty in ascertaining whether

a shot animal has bled sufficiently & when it is borne in mind that the Edinburgh Church admit that there are cases where it would be unlawful even to attempt wasting away the blood it must be conceded that the real extent of difference here cannot be great.

And now for a few words on some passages in your letter about which you still seem perplexed. You are quite right with regard to the terms used by Mr Ely & his colleagues in the Danbury Letter of 12 May 1855. They wrote as follows "We feel it our duty painful as it is to withdraw our fellowship from you" but there is a passage in this letter which has always left the painful impression on my mind that the exact state of the dispute was not thoroughly understood. In a letter quoted from Mr Field to Mr Levi Knapp of date 3^d April 1855 the following occurs "as to the matter of its being lawful for Christians to eat blood or meats strangled in their blood I had not supposed that there was any difference of opinion among our Brethren in any quarter of the world" Now this was not the question under dispute at all. The Edinburgh Church never questioned the unlawfulness of eating such meats, they simply merely called in question the necessity of obedience to the Levitical law in the manner of killing fowls and animals for food in contradistinction to the decrees as recorded in the Acts & the plain & simple instructions given

to Noah when the grant of flesh ^{for food} was first given to man. —
 Again you say "the Church of Christ is one body" & enquire
 are not the several Churches members of that Body? and so
 subject to the rule of love as laid down in Matthew's Gospel. —
 Now I am not exactly sure in what sense you use the
 word Churches. — If we examine our Bibles, we will find
 the term used in two senses. 1. It is applied to the whole
 body of the elect, not confined to those existing at any one
 time or place, but all for whom Christ died from Adam
 to the end of time, even the general assembly & Church of the
 first born gathered out of the nations & enrolled in heaven. —
 This is the Heavenly Catholic Church whose members are known
 only to Him who builds the Heavenly temple & will bear
 the glory. — This is the Church of which it is said "In the
 midst of the Church will I sing praises to thee" & "As the
 body is one and hath many members so also Christ &
 his Church which is his body, he
 himself hath put all things under his feet & gave him to be
 head over all things to the Church which is his body, the
 fulness of him who filleth all in all." — and its grand charac-
 teristic is its oneness with Him who is the first begotten
 from the dead and the first born among his many brethren.
 whose prayer to his righteous father in the days of his
 flesh was "that they all may be one as thou Father
 art in me and I in thee, that they also may be one in us."
 2. But the term Church is also used in the Scriptures to
 mean any one body, congregation or assembly of pro-

-fessing Christians gathered together in one place in obedience
 to the word of God, for the observance of Christ's Commandments.
 It is of such that reference is made when we read for instance
 of the Church at Jerusalem, the Church at Antioch &c. Under
 the old Testament dispensation the Children of Israel constituted
 the one visible Church & not only was the Church one in
 Israel being separated from all other nations, but also
 in that it had one place where the presence of the God of
 Jacob dwelt. - But it was & is not so under the New Testa-
 -ment dispensation. Here we find a totally different state
 of things prevailing. All who believed the glad tidings of
 salvation in any place were immediately separated by the
 Apostles & joined together in fellowship to observe the all
 things our Lord had commanded & so the Churches were spoken
 of by the names of the places where they assembled. And so
 instead of the one pillar & cloud which accompanied Israel
 of old we find the prophet foretelling that the Lord
 would create upon every dwelling place of Mount Zion
 and upon her assemblies (plural) a cloud & smoke by
 day & the shining of a flaming fire by night. - Every
 separate Church or assembly was to be & is an independent
 body, each was to be & is a visible representation of the
 mystical or Catholic Church & therefore we cannot properly
 speak of a Church being a member of Christ's body in
 the same way in which we speak of a believer being so
 & therefore to speak of the aggregate of a number of pro-

professing Churches being collectively the visible Church of Christ
 on Earth seems a very unscriptural doctrine. -
 With regard to the application of the law of love to the separa-
 -tion of Churches I need not refer to the subject farther
 than to say that after a very careful search I can find
 no warrant for such an application of it in the Scriptures.
 Indeed it seems to me that to apply it to such a purpose
 is to strain the meaning of the passage beyond what it
 will bear even as a matter of English Composition & Certainly
 Mr Glas in many parts of his writings gives a very clear
 expression of his opinion on the subject. - The paragraph
 with which the 6th section of the 5th Chapter of his work on the
 Lords supper closes (but there are many others) is sufficient
 alone to put this beyond dispute, when he writes - when
 a whole Church trespasses the Lord himself chastens them
 as he did Corinth - there is no power of binding or loosing
 over the Churches under him whose prerogative it is to
 walk in the midst of the Golden Candlesticks. - Mr Glas
 wrote strongly about the intercommunion which ought to
 exist between the Churches of the Saints ^{as to} their thorough
 separation from the Churches of the World, but so far as
 I am aware he never once hints that the Churches establish-
 -ed by himself were to be regarded as the only Churches
 of Christ on Earth.

I find I have been led to inflict upon you a much
 longer letter than I intended but I could not stop until

I had relieved my mind of the whole subject, but if I should by so doing be the means of throwing any light on this unhappy matter or assist in relieving your mind from any doubt or perplexities I will consider the time in writing well spent.

The history of the Glassite Churches is a sad & melancholy narrative, as I know well, our family & relatives having been more or less intimately connected with all the divisions into which they have been split since the first separation in 1798. Of their condition it can truly be said that the quotation well applies "the people shall dwell alone & shall not be numbered among the nations". But shattered & divided as these Churches at present are I see no reason why the reunion you seem to desiderate should not be effected. The doctrinal difference seem but trifling & unimportant & what is chiefly required is that wider & more comprehensive views should be entertained ~~as to the~~ in regard to Christian Charity ^{than} ~~should~~ be at present to prevail. And that he who walks in the midst of the seven golden candlesticks & holds the stars in his right hand may have compassion on the city that is called by his name & may yet heal all her breaches & command peace within her walls is ^{still} the fond & earnest prayer of, My dear Madam,
Yours very sincerely - J. Rorie. P.S. Possibly you could oblige me by arranging for Mr Knapp to have a perusal of this as I should like him to see it. J.R.

Fragmentary Copy of Correspondence Connected with attempted recon-
ciliation of the Perth & other Glassite Churches. - rec^d from Miss Jeanie
Baxter probably Copied by her Father Mr John William Baxter.

led astray by factious evil & designing men and
without such a repentance and steps followed out in a public
letter signed by your Elders and Deacons addressed to all the
Churches with whom you was formerly connected and sent that
penitential memorial to which occasioned the melancholy separ-
ation. I cannot see how the much desired union can take
place. - I have (as you rightly advise) carefully avoided
mentioning any names and shall not mention (as requested)
your letter to me nor this its answer to any till I have your
permission and wishing that our joint endeavours (however
unworthy and unfit we are for it) may be blessed by the God
of Peace and love I remain &c

Perth 2 October 1814

Dear Sir,

I hasten to acknowledge receipt of your agreeable
favour of the 29th Ult^o. which gave me the greatest pleasure
as the reason of the hope that is in you therein contained is the
same as what I have most unworthily professed & is held by the
Churches of Perth and Arbroath &c. However unlike we are to that
good profession. Although on the subject of the Character of the Elder
as the Husband of one wife there are diversities of opinions among
as I believe as well as among others, yet both that and
not going through the ordinances of the Supper & excommunication &c

without two Elders has always been strictly adhered to. Your fourth observation (upon exhortation) has always been a point which has been enforced carefully by the same Churches, so that they are not so far as I can myself judge any thing in your account of the Doctrine & Practices of our former friends but would be cordially assented to by our Connections. Now as to the much desired Union I am happy to understand that you and your friends feel so interested about it. It would be indeed a most happy event. From your statement I have little fear (if as formerly stated allusions to the writings or opinions of men be carefully excluded) but that the doctrine professed by both will be found to be the same. The great difficulty is as to the manner of bringing it about & on this I shall open my mind freely & without reservation to you. The most distressing circumstance is that each side thinks that the other acted unwarrantably at the time of the separation. However blameable the Church of Perth appeared in the eyes of the Church at Edinburgh yet the members of it thought & I presume still think that they had great cause to complain of not receiving a candid hearing & mild answer. Any of those who are yet alive are all unanimous in declaring that the conduct of the meeting of Elders at Perth (the last one most likely) on the subject was most unlike the Disciples of the meek and lowly one & widened the breach much. I mention these circumstances to you my dear Sir, not from a wish to complain, far from it, but that you may understand

the minds of all on the subject so far as I can understand it
 or am able to state it. Such being the case would it not
 be a most becoming matter to see all humbled under the Al-
 mighty Hand of God in this; for each to consider the Land he
 may have had in it. It is a spirit of forgiveness in both
 that can alone heal the breach. I cannot be wrong to say
 that the Churches of Perth &c. would not hesitate to confess to
 their former friends the cause they have to fear how much they
 had been led away by Pride & the Deceit of their own hearts
 (as to the Conduct of the Leaders God alone knoweth the hearts)
 & to forgive them for the unbecoming Conduct exercised to them before
 they did see any thing like a disposition in their old friends to
 go out one by one each ready to receive them, each ready to con-
 fess his Conviction of the blame that might be laid to his door. It
 is the want of the appearance of this Charity I firmly believe
 that steels the mind of our friends from attempting a re-
 conciliation. Both have much to forgive, both have much to
 forget. Let us hope that from the daily experience we have
 of the pride and naughtiness of our evil hearts we may all
 be led by the word of God which is quick and powerful
 to be ready to confess our faults one to the other looking all
 for forgiveness to the Throne of Grace where the Hearer of Prayer
 and rich in mercy face.

I have not showed or mentioned your letter to any, but
 would ^{first} ~~next~~ have your mind on what I have now stated. -
 The frankness of your letter encourages me to the same openness

and I hope you will see at least the ~~same~~ propriety of both parties meeting as near half way as possible. I will not take upon me to say whether your connections may not have much more to forgive yet the reader may appear to do so, the reader will be hearts of their former friends warm to them & their following the footsteps of him who said "neither do I condemn thee" will appear the more apparent. - May the Holy Spirit which is promised even unto the end of the world be the bond of our union. -
I am, dear Sir, Signed D. M.

Dear Sir,

Leith 6 October 1814

Upon the afternoon of the 4th. I received your esteemed favour of the 2nd Inst: by which I am pleased to observe our sentiments are in general so congenial, but am rather apprehensive that they may not be so much so with some of your members both at Perth, Dundee and Arbroath. I know well by experience that when the ~~words~~ ^{passions} of men are engaged in any matter they are apt to get heated and go too far, but as it must be allowed by your Friends that the unhappy differences originated from Perth, I humbly think that the first advances to a reconciliation with their (former) Sister Churches should proceed from thence, and (as hinted in my last) should commence with humbling themselves before God by Fasting, Prayer and Confession & after that transmitting to each Church such a letter as I have taken the liberty to annex and I will venture to say that their old Friends will cordially forgive them and will meet them more than

half way. It may appear to you and others rather presumptuous in a private obscure & but little instructed individual such as I am to interfere with such a subject, but as I think (if my heart does not deceive me) that I have only the good & peace of Zion at heart & (I trust) a share of the blessedness promised to the peacemakers (in which I wish you also to partake) I shall be the less careful as to such opinions) & hoping it will meet with your approbation I remain &c.

The form recommended to the Church of Perth is
 Very dear Brethren, (For such we presume now to call you) after having humbled ourselves before God, by Fasting, Prayer & beseeching his blessing we now address you (to whom we were once united & closely united in love) acknowledging that through Pride, Self conceit and the artifices of Evil & designing men we have been led away from the simplicity of the Truth as it is in Christ Jesus our Common Lord & love to his Brethren for its sake, and being now (by Grace) thoroughly convinced of our errors and earnestly longing to be reconciled to and again united with you our old and dear Friends. We beseech your forgiveness for Christ's sake & your kind forgetfulness of the distress and trouble which we have occasioned to you and the other Churches and as we now profess to be of one mind with you as to the Faith, Love Hope & practices of the Gospel as set before us in the word of God.

Perth 10 October 1814

Dear Sir,

I hope you will not think me troublesome or fastidious, if before laying your letter before any of my brethren, I should put a question, that I may have it in my power to give a ready answer & prevent unnecessary delay or description. May I with all truth affirm that those with whom we formerly stood connected disclaim every doctrine which tends to build the hope of guilty man in presence of his maker upon any deeds or works of his own? May I assert with all boldness that they preach Christ and him Crucified according to the Scriptures as the only hope of the hopeless? while they consider that the Gospel calls for ^(works) deeds meet for repentance, while they consider that the love which God hath bestowed upon man ought to lead him to be known as the disciple of the First love by his work of Faith & labour of love abounding more & more. Are they likewise careful of maintaining that the entrance into the Heavenly Kingdom is administered upon the same plea to those that have borne the burden & heat of the day as to those hired at the 11th hour? "It is your Father's good pleasure to give you the Kingdom."? "By this shall all men know that ye are my disciples - by your love one towards another" while they look upon his love as the test of his disciples - while they consider his love as what makes them appear as a city set on a hill top that cannot be hid - do they at the same time maintain that at every examination into their own selves they will be led to exclaim "Lord is it I" to judge & condemn them =

selves unprofitable servants that they may be led to ascribe all (to)
 the workmanship of the Lamb that was slain. —
 You will I have no doubt see the necessity of my leaving an
 answer to give upon these points before I broach this subject
 we are so deeply interested in. As well as I can judge
 what keeps us asunder is that our connections do not think
 you can answer in the affirmative to what I have now
 stated. For my own share I have little fear, from your
 former letters, but that the answer will be satisfactory; but
 until I have it you must see the propriety of my not saying
 how your last favour agrees or disagrees with my sentiments.
 I hope and trust, my dear Sir, all our differences have
 been misunderstandings lightened by the share the passions
 of men took in the controversy & that both sides have been
 contending for the one thing needful: "The Kingdom of Heaven,
 and the Righteousness Hereof" Jam 1^o. D. M. —

Dear Sir

Leith 13 October 1814

I last night received your favour of the 10th. With
 respect to the questions proposed I think that they were in a great
 measure replied to in my first letter but if a further answer
 is required you will find it verified at the conclusion of our
 present Hymnbook both as to individuals and as a collective
 Body. — The sentiments or rather precepts therein contained, I
 highly approve of (however different alas! I have been in practice)
 & most cordially agree with & I think agree well with the Doctrine.

you state & to which indeed no soberminded Christian can object.
 It is my opinion & I believe that of all with whom I have (the
 undeserved) honor to be connected with in Church Fellowship
 that amongst the redeemed by the Blood & Righteousness of the
 Lord Jesus Christ that (as in the Angelic and Rational orders)
 there are different stations & degrees of Glory, but the orbit (if I
 may so express it) is completely filled & happy beyond expression
 & this I think is clearly displayed to us in different passages
 of Scripture, & I suppose will not be disputed.

In the address of your Friends to the different Churches
 with whom they were formerly so nearly & dearly connected
 I would earnestly entreat, that no mention be made of this
 our correspondence upon the subject, if they shall think it
 proper, for let us, my dear Sir, not seek the honour which
 cometh from men, but only from God, & if he shall (in his
 Divine goodness & Providence) make use of us as the (mean &
 unworthy) Instruments of bringing about Peace & Love
 among his people I shall esteem it as the happiest in-
 cident of my life, Chequered as it has been with evil &
 folly & I have no doubt but this is also your senti-
 ments. - And hoping soon to have the pleasure of
 addressing you by the tender & endearing name of Brother
 I remain &c. -

Dear Sir,

Perth 15 October 1814

Having received an answer so very satisfactory to me

last & having read that part of the Song Book which you re-
 commended & found it in every part in perfect consonance
 to my mind with the word of God & agreeable to the Doctrines
 professed by the Church of Perth, (and what has always been
 professed by it) it may not be improper to reply more par-
 ticularly to your letter of the 6th Inst: with regard to the
 form to be observed in bringing about a reconciliation.

Would it not be a very strange matter indeed for all
 those who have always held the same doctrine as that
 now stated in your letters & in the Book referred to by you
 to say to their old Friends that they had been holding the
 truth in an error, If they have been holding it in an
 error so have their former friends - for as far as I
 can judge there have been no differences but misunder-
standings - The Churches of Edin^g & I have always considered
 the Perth Churches as denying the necessity of the work of
 Faith and labour of love & the Operation of the Holy Spirit -
 while the latter have considered that the former build their
 hope before their maker upon that work of Faith. Neither
 of these are found to be the case, both are found to have
 been making the same profession - If therefore the one pro-
 fession has been in error, so it follows of course has been the
 other, what I have always thought & what your letters perfectly
 confirm me in & I alone build the hope of an union on as
 we had misunderstood each other at the time of the separ-
 ation. - It would be presumptuous in me to take upon

me to say how the proposal of an union would be received by
 the majority of those with whom I am most intimately con-
 nected, this I am certain of that if they can be convinced
 as thoroughly as I feel at this moment that no differences ex-
 ist they will not be a moment in confessing they have been
 in great error as to what has been held for truth by their
 former connections, and the most heartfelt sorrow that the
 cause of all the misunderstandings & distress should have
 originated from them. You anticipated my wishes in desiring
 our names should not publicly appear in what may pass
 between the Churches. It will be proper sometime soon
 that I should read our correspondence to those interested
 and I earnestly hope & pray that a spirit of Peace & forgive-
 ness may be found actuating all the Churches, that it may
 be not a cause of glorying to any but a cause of deep
 humiliation to all & fervently joining in the wish You
 conclude with. - The pleasing hope that the time is perhaps
 come when it may please the Head of the Church to remove
 the veil from the eyes of us all. I am &c. D.M. Perth

My dear Sir,

Leith 17 October 1814

I have this day received your favor of the 15th & am
 happy to observe that our sentiments are so much in union,
 however sound your Friends may now be, I humbly think
 that they were wrong & in an error when Mr J. G. Sandeman
 Mr H. Lindsay & others their adherents were among them

and from whom (but alas! after the mischief of dividing the Churches was effected) they had to separate, and (if I recollect right) made use of the very arguments that their (former) sister Churches, made use of against themselves, after parting with these men, how easy had the reconciliation then been if they had addressed a letter signed by their Elders to each of the Churches, acknowledging how much they had been misled & deceived by these people, with respect to the doctrine & practice of said Churches with whom (they now found) they were perfectly agreed. & I do not think it is yet too late & Oh that it may be given to them & to us to attend to the exhortation at the Conclusion of the 95th Psalm & so earnestly repeated by the Apostle in his Epistle to the Hebrews "Today if you will hear his voice &c." - I regret that you paid the postage of yours as my last was not, but this shall be and sincerely wishing that our joint endeavours may be blessed I am, with much esteem &c. P. S. As the unhappy separation took place when you was a very young man you can know but little about it.

(Eight pages of manuscript here wanting).

* * * is no argument but in so far as it is agreeable to the word of God. - Let this then, my dear Sir, be fairly understood by all the Churches that those who separated from them at the time of so much distress & perplexity in the

in the Churches Lane - no doubt that in the Church of Perth at that time were some great errors - but that since the second separation both seem to have been speaking the same thing & that nothing now retards the union but the want of the appearance of sober mindedness upon the differences by your friends & the differences upon the second absolution.

Again I entreat, my dear Sir, that you will not be offended by any thing I have said - I shall show this letter to your Elders here that they may be convinced I have not mistated what took place at the conference & either upon opinions or expressions I have made use of which do not appear to your mind to be scriptural, I hope I shall have an ear to the reproof of the reproof is from the word of God. - This I feel convinced of that the Spirit and the Bride ought never to be taken at variance in their language - that we are assured the language of both is "Come." To every one that thirsteth & that the spirit of "Stand by" is not the wisdom that is from above. -

7th November, I have accordingly showed this letter to your Elders but I am sorry to say, that it meets with their decided disapprobation. They confess I have stated the subjects upon which we differed fairly, but they allege I have no right to attempt to bias your mind with our reasonings. I again repeat it, if I have advanced anything unscriptural or strained or forced or reasoned away any part of the word of God, you cannot do me a more real kindness than to point it out to me. That I most cordially wish &

pray for an union of old & new & dear Friends, is surely
 unnecessary in this stage of the Correspondence to assure
 you of, & that it is (if I do not deceive myself) one of
 the first wishes of my heart; but here is one point & one
 of no small importance that prevents that desirable event.
 Is it therefore improper that you should be made acquainted
 with our Sentiments upon that point of difference? Surely
 not. I feel my own incapacity for writing upon any
 subject much more upon one of this importance most
 strongly. — But had I opportunity I would consider it my
 bounden duty to entreat to beg of every individual in all
 the Churches to take this matter into his most serious Con-
 sideration, not to think that he had already attained a com-
 plete knowledge of the Scriptures, but to consider as in
 the sight of God, upon what grounds he is keeping a
 member at a distance from the Church, whether in obedience
 to a command of the Lord or of man. — And if your Friends
 are satisfied fully that they are obeying the Scriptures in this
 practice: it is undoubtedly their duty to lay the reasons of
this law as well as the reason of their hope before their
 former friends. — I fear I have completely wearied you
 but begging you will make every allowance I remain &c. D. M.
 That there may be no mistake I beg it may be understood that when your
 Friends were considered to have shown insobriety at the Conference I
 was just upon that point of saying that the Churches had no
 reason to be humbled.

Dear Sir,

Leith 14th Novemb^r

I duly received your long and interesting letter of 6th & 7th Curr. in which you give an account of a conversation between your friends & mine at Perth which confirms a letter I lately saw from one of them stating that my letters had been perused at that meeting & containing a very proper Caveat to myself to be careful as to what I wrote upon such subjects: therefore instead of replying to your observations, I shall begin with condemning myself in misleading you and your friends (though I think unintentionally) in making you believe they could be restored to the fellowship of those Churches from which they were justly (at the time) separated, as a body, whereas I might have known, as I now know cannot be the case, but received only as other individuals from the world. In this matter I now feel that I have acted very improperly although my heart acquits me (if I do not deceive myself) that therein I had no design to deceive either you or them. I therefore need hardly remind you that I particularly requested (in my application from your friends to mine in the way of bringing about a reconciliation) my name might not at all be mentioned - in which you cordially agreed - may write that therein I had anticipated your own wish both as to yourself and me. - Was it then fair or candid to expose these letters (wrote to yourself in confidence & at your own solicitation) in the way they have been, & from the motives you mention, or if judged necessary to read them to my friends ought not

copies of them (without signature) to have been made as in the other
 case you mention. — But enough on this subject, with respect
 to what you state of the behaviour & conduct of my friends
 at the aforesaid meeting, I neither dare nor will set up my
 weak judgment in opposition to theirs who are so much better
 instructed, and whilst I agree as to the boundless extent of the
 Divine forgiveness even to the Chief of sinners (such as I am)
 & the propriety of our excusing the same in our excusing the
 same in our offences against each other; it appears to me that
 you have lost sight of another scripture: "the tender mercies
 of the wicked are cruelty" & that to see us properly humbled
 is the best service & greatest deed of love we can possibly shew
 each other however opposite this is to our evil nature and
 inclination. — With respect to the conduct of Churches of Christ
 with regard to excommunicants it becomes them to go no
 farther than the word of God points the way, and to stop
 where it stops, as when we deviate from this (as alas! we
 all too often do) we take up with our own reasonings
 in its place, and as all his Churches are strictly com-
 manded to be of one mind — to speak all the same
 things — and to seek for those which make for peace &
 whereby we may edify one another marking those who
 cause divisions & avoiding them. — Had your friends
 attended to these things I am fully persuaded there
 would have been none amongst us. — But the Lord
 has his own way of purging his floor & none dare say to

him what doest thou. - And he will in his own good time & way gather all his sheaves into his garner. Let us therefore leave these matters to his overruling providence & judge ourselves how far we have been acting in opposition thereto seeking more to please ourselves than him who searcheth the hearts. - As I am decidedly of one mind with my friends at Perth & all the Churches connected with them in love I request that our correspondence may here stop until such time as you are of the same sentiments & that this may be the case is the fervent wish of Dear Sir. &c.

Dear Sir,

Perth 18th Novem^r. 1814

After the wish you express in your favor of the 14th Oct. that that letter might close the correspondence, I would not have thought it necessary to have troubled you with this more especially as you lay (lie) under a caveat which would render any farther correspondence vain & unprofitable, had it not been for clearing myself from the imputation of acting unfairly with your letters. - On reference to my letter of the 10 October you will find that I mentioned expressly ~~in~~ it would be necessary to read the correspondence to those interested (otherwise it would have been to no purpose) but that I agreed with you that it would be much to be desired that neither of our names should publicly appear in what might pass between the Churches (as a body). - This accordingly was done and neither when the letters were read to my Brethren

(in our late parlour) nor at the conference, were any names mentioned. But there were none who were ignorant of who were the correspondents, as all knew of your letters with P.C. And what made it additionally necessary that the letters should have been read at the conference was that some of your friends knew of it. & it was much better that they should have an opportunity of judging of it themselves than from common report. I have little doubt when you consider these circumstances that you will not think me so much to blame as you say. - That it should have been the cause of any uneasiness to you I am truly sorry & beg of you to forgive me, as I can assure you it was wholly unintentionally on my part - nor did I think I was at all departing from the promise made. - I shall, I think ever entertain the highest esteem to the man whose unbiased sentiments then expressed will never do him any thing but honor, but I am truly sorry to see him at all ashamed of these words of truth & soberness.

As this will in all probability be the last letter which there will be any occasion to trouble you with on the subject I would beg your indulgence a few words. - I began the correspondence with the firm determination to believe every thing I heard against your friends as being dictated by prejudice against them & to endeavour to set the conduct of my own friends at the time of the separation in the most glaring point of view I could to my own mind (and you may believe to me

who has so much to forget as our family have it was no
 easy task). When I observed our own friends ready to condemn
 themselves, ready to make the first advances to an union by
 seeing the conduct of the Perth Church in the worst light & ready
 to confess they had been carried away by pride & self conceit
 it could not fail to instill the hopes that it had pleased
 the Father of Mercies to heal the breach, and that the same
 spirit of self condemnation & readiness to meet half way
 would be found among their old friends. But in all
 these points I have experienced nothing but disappointment.
 In the first place your friends declare they have no
 reason to condemn themselves about it at all & will not
 meet us one foot of the way. (The same answer as I have
 been given to understand was returned our much esteemed
 Elder Miller upon a similar application but which I
 expected when the great object of their hatred
 was now out of the way). — They alledge in the next
 place that there are many things which stand in the way
 to prevent it. — the second objection — Elder twice married —
 faithful children — eating with excommunicants — friendly
 societies & Bible societies. — As to the second objection I
 believe that had it been held in the way it use to be done.
 that is — only with regard to those who had been twice put
 away for the same offence — it would have been got
 over, but you now cannot receive them for whatsoever
cause they have been put away. — All the other objections

our Friends unanimously declared they would give up - Some could not see some of them as unscriptural, but all agreed to submit their minds to the forbearance of their brethren. but to this it is answered that such a thing as forbearance except with natural tempers is not now exercised by (those who stile themselves) Churches of Christ. and that all who are with them must think the same upon every tittle however small, as also that none are at liberty to express their mind in the least different from the Church upon any passage of scripture however much it might tend to illustrate it & be in conformity with rest of scripture - when I think for a moment of this awful manner of speaking so evidently built upon the same foundation as the Church of Rome - the infallibility of the Church, Connected with the Pharaical spirit of "stand by" and also the Loading which evidently appears to be exercised among you when all this has I must say, most unwillingly, burst in upon me, I cannot but feel it as a matter of the greatest thanksgiving to him who can have compassion on the ignorant & them that are out of the way, that he has been pleased to reveal such a scene as I hope will prove an useful lesson to many who have taken upon them to follow him who says "My yoke is easy and my burden is light"

I mentioned at the very outset that as the separation was to all appearances owing to heat & party spirit on both sides, unless there was now sobriety & a humble mind in

both there could be no hope of reunion. Far very far does this appear from being the case. - For my own share I have much reason to condemn myself that much as these words have been in my mouth I know nothing yet of that meek & quiet spirit which is as you say the ^{mark} of Christians. -

May the keeper of Israel who walks in the midst of the candlesticks yet in his mercy humble the pride of every individual in all the Churches. - Then & only then may we look for what would be to me as well as yourself the happiest incident of my life chequered, as I may indeed join with you in saying, as it has been with evil & folly. - Much regretting that we must give up all hopes at present of seeing brought about what I am sure would have been to many a joyful event - but venturing still to express a faint hope that the time may not be far distant when those who "are confident they have the form of knowledge & of truth" may see good reason "not to lean upon their own understanding" I remain Dear Sir &c. J. M.

Dear Sir. When I last wrote you I did not think I would be called upon again to trouble you as I felt that I had already trespassed too much on your patience, indeed it appeared (we) differed so widely upon some subjects that it would not be at all necessary to call your attention

again to the subject, ^{either} of the one looked for union or now
 ascertained differences. When it was discovered that these
 differences especially upon the second absolution were so very
 strong, I could not but consider it better not to enter at all
 upon the original differences and rather to rest upon the
 present difference in practice where there is less room for
 misrepresentation & reasoning. — But I have been in a manner
obliged to depart from this determination by one of your
 friends sending me a copy of the answer sent by the Church
 of Nottingham to the circular letter of the Church of Perth at the
 time of the separation & by his calling it even now, a proper
 answer. On perusing it I felt it my duty to state to
 you that had I seen it before, at least had I known you still
 adhered to the doctrine contained in it, I would have thought
 it wholly unnecessary entering into any correspondence as
 it contains a doctrine of evidences which has been & is con-
 sidered by the Church of Perth & those in connection with it
 as having no (foundation?) in the word of God, but being
 very corruption of certain passages in direct opposition
 to the whole tenor of the scriptures & tending greatly to
 overthrow all the rest of the doctrine preached by Glas
 & Sandeman. — It would be idle in me to attempt
 to take up your time with entering into a particular
 consideration upon these distressing differences upon
 both sides of which too much perhaps has already been
 said, but it is justice to my friends & to myself, I feel it

strongly my duty to state we never could give our assent to such a doctrine as I shall presently quote from that letter (as you may perhaps never have seen it) & further that it was only when we supposed that your friends would be willing to grant that their side as well as ours had gone too far at the time of the separation that we had any hopes of our union taking place & it was thus I always saw the necessity of concessions on both sides.

Extract of a Letter from Nottingham &c. -

But the minds of the Brethren must surely be strangely perverted to reject account the possibility of the assurance of hope being attained to, because that possibility is represented & urged in the Scriptures as a strong inducement to the believers of the Gospel to persevere in a self denied attachment to the saving truth obedience to Lord's commands & patient suffering for his sake. We are unable to affix any plain & simple meaning to the words of Jesus Christ to which we have referred of an increased or increase & manifestation or engagement (How different (difficult?) it is to define his assurance! Is there no reasoning here?) is it not promised in connection with and as the effects of keeping his commands ~~and~~ And if the believers of the Gospel are not in this way to know that they are his friends what language can convey a more obvious sense than the words of John: we know that we have

passed from death to life, because we love the brethren" &
 of Paul "the spirit itself beareth witness with our spirits
 that we are the Children of God," with which his x x x
 (rest of manuscript lost).

Daubury Con. March 28th 1886

To the Church of London, Your letter with the correspondence
 have been by us and the rest of the friends in this country
 read with no little interest with your views of discipline
 between churches and desiring us after reading the doctri-
 -ments and compare the same written by the word of God
 to write you as I feel it my duty so to do. Although my
 views may differ from yours in regards to discipline between
 churches But I trust you will bear with me in submitting
 to your consideration these few lines. On page 5th of the
 correspondence you say that the churches are not warranted
 by the Divine word in acting together as one church &
 It appears to me the things that concern the doctrine
 discipline, order & worship in the new testament churches
 we must take the laws for our example from the mouth
 of the great king and lawgiver who is king of kings and
 Lord of Lords and lead over all principality and Powers and
 might and dominion he neither can set ourselves as
 masters and Lawgiver in his house nor can we submit to
 any other master or Lawgiver If we be indeed the sheep
 of the Great Shepherd who hear his voice will be found

walking by the same rule saying the same things. I will now give you a copy of my views showing that the great Head of the Church has forsaken the Churches by not keeping them of the same mind walking by the same rule 1^o Copy

Danbury Conn March 20th 1886

To the Church of Glasgow & Dundee

Your letter of Sept. 20th along with the correspondence that passed between the Churches was duly received in which you desired me after all friends in America had fully considered the correspondence and letters to write you our views from the explanation received and from the Holy Scriptures. Though in the present instance some of the sisters have written what I supposed was left for me to communicate after an entire decision had taken place and it appears the Churches commended them in so doing so I will only communicate my views as they now appear to me. It appears by the correspondence that it is not denied by any one that the Messiah is the supreme Head of his Churches and the laws of his Kingdom are declared in the Scriptures for preserving the Churches in their purity. Thus the true meaning of the Scriptures has been very perplexing and difficult to decide when so many are so clear in their conviction on both side which has occupied our minds so long with much concern and anxiety is the only reason I have given ourselves time to consider this

painful affair yet I hoped he who is the head over all things would heal the breach by granting us all to see eye to eye. When offences arise between brethren the law of love should be truly and faithfully applied as in Matt. 18 but it is said by the Church of London that the withdrawal from the Church at Edinburgh was not done about with prayer which is a part of the law of discipline as in Matt. 18 1 Cor 5. 4-5. How then can it be said that that law was followed in dealing with the Church in Edinburgh in 1855. It is acknowledged there is no authority higher than the supreme lawgiver over his churches then in fact to add to the laws of God or alter them or dispense with them makes himself his superior or more than his equal. The law of discipline laid down by our Lord is binding on every member of his body as Christ's disciples are all members one of another and of the same household of faith to walk by the same rule mind the same things the law of love should be truly & faithfully applied (not in part) but as in Matthew as it seems to me - For all the members being heirs of God and joint heirs with Christ Rom. ¹⁶/₈ of which every believer is a member in particular 1 Cor. 12. 22: and every member of the true Church are the children of God as Christ's disciples are all members of his body the Church and all the Churches assembled in different places are in fact one Church members of

The general assembly and Church of the first born. The true Church of God is called in 2 Tim. 8-12 The man of God and in 1 Cor 12-14 the body of this man of God is not one member but many and the head of his body the true Church is Christ Thus all power is given unto him and in every thing that regards God's house he was faithful. All friends here approved of what is written Miss Bessie Lawson is of one mind with you (the London Church) Believe me in truth
 Mr. Tho^s. Vincent (Signed) E. P. Knapp
 2 Russell R^d Holloway
 London N.

D^r Broie, Dear Sir or Friend Eden Lodge Nyack April 26 1886
 Your nice long and instructive letter came to hand today. Please accept my thanks for your kind intentions. My memory is failing but I do not recollect expressing any perplexed feelings although previously to my writing you I had suffered with perplexity failing for a long time to understand or comprehend the difference between the contending parties. - I did not care to know who was on either side. I only wanted to be right. I ardently and prayerfully wished to be led in the straight & narrow way from which I think I had wandered as no comfort came by taking the opposite side of the Churches. - Mr. Blackley Sen^r & Elder both wrote my kind & sober letters so also did the Elders & Mr Deacon from the Churches. I read the scriptures. I read Mr. Glas, there was the letter but for a long time I failed to see or feel the spirit. I searched in Robert Sandemans discourses and

Russell's notes on the Revelations. I could feel the force of the Scriptures as
 explained by them but could not be reconciled to Mr. Blackley's
 ideas altogether. As you remark there seemed to be a want of
 clarity at the time the separation took place. Then I began to
 consider the cause and to sum up the matter I found there was no way
 but to separate, for they were not agreed, they were not in unity.
 Then came the Scripture How can two walk together except they be
 agreed? I could not tell you the anguish I felt at that time
 nor the regret to learn of the bitterness manifested and I wished
 they had waited for cooler moments. I suffered as we all did.
 But since so much time has elapsed since the separation there has
 been no evidence that if my wish for cooler moments had been carried out
 no reconciliation would have taken place, for the parties are far from
 being united. The great apostle Paul describes Charity the
 greatest of all gifts and when he was contending with erring
 members he was not contending with the Elders gifted men. No it
 was with ignorant persons to whom the Scriptures were a new re-
 -velation so to speak, they were like children, Paul understood their
 characters and forbore with them as do the Churches now with
 persons overtaken in a fault. There was great simplicity manifested
 in all the dealings with members of the Church and love for the
 truth's sake. How little Paul valued his worldly learning. Faith &
 knowledge without Charity were of no account. But dear Sir you
 know all this more than I can tell you, but I think Charity
 failed to be the moving sentiment since division. There were
 several causes of division - but I will not attempt an examination

of them, as the subject is too intricate and unprofitable to discuss.
 The Lord said to the messengers of John "Blessed is he who soever shall
 not be offended in me" This I may say has been my fear from the
 first. I have had several warnings of the danger of pride, that I fear
 and tremble lest I should be guilty of pride of knowledge and thus
 show my ignorance of the good news of the Gospel - "Let God be true
 and every man a liar" The way of transgressors is Lard. The Lord's
 prayer is full of petitions for such guilty creatures of whom I
 am one but "deliver from evil" in particular has been my almost
 hourly prayer and if I do not deceive myself the still small voice
 as in 1st Kings 11 + 12 has whispered peace to my troubled mind.
 and the 18th Matthew seems to me as applicable to entire erring
 Churches as to individuals - The spirit that influences the dealings
 with an offender is or must be the same towards a Church. There
 is no self denial as it seems to me so trying to our natures + such
 a test of our love as to perform the duty required "If thy brother
 trespass against thee go & tell his faults alone &c." All the
 three acts are so humiliating & causes such examination & self condem-
 nation that one often shrinks from the duty by finding some
 excuse for not doing it. So when the Church of Edinburgh was
 separated it was like an earthquake, the shock was painful
 to the families & members that had formerly been so intimate
 the effect is still felt - but who could agree to tamper with
 animals or their blood out of which animals the blood had
 not flowed with the life "for the life was in the blood?" I have
 no patience with reasoners the Scripture language is sufficient for

The Edinburgh Elder calls it a dogma to believe as do the Churches
 In the case of the London Church they think & say what the Churches
 cannot agree with and tell one party or the other change their
 convictions they must remain separate. The several additions to the
 Church since the separation witnesseth the approval of the Head of
 the Church to my mind.

27th I see by your letter that your ideas in some respects, are
 much like my own. I have felt that the cause of the trouble
 was insignificant, but whether forbearable I cannot judge, for if
 there was so little difference of opinion as to be forbearable, I
 think it would so have ended, but they could not agree nor
now can they. So we must let that subject of forbearance rest.
 It is a comfort to see you so moderate in giving your opinions,
 I have been over all the passages you quote but the same scrip-
 tures often convey to different minds different understandings.
 As I cannot say I have carefully examined the views held by
 the other Churches, although when reading about them from different
 sources I have always been struck and pleased when I have
 observed the doctrines of the scriptures in their expressions of the
 great hope for sinners through the atonement. In examining
 different authors views I am always looking to see if they confess
 themselves sinners & looking to the righteousness of Christ such sober
 words prepossess me in favour of such - but my memory of late
 years has failed and in fact I have never tried to remember
 unimportant things. My reading is like my eating in many
 respects a transient pleasure. You and Mr Th. Deacon should

be correspondents for his memory is so good & his interest in all that
 you have written about the different views would be much to his liking
 he is fond of research in the past histories. As I have incidentally
 noticed and replied to some of your remarks I must be excused
 from dwelling or even entering into particulars of subjects which
 are beyond my ability to treat upon. The sum of the most
 important part of our holy Profession requires but a few
 words though oft repeated in different words in the scriptures.
 Grand and Comforting words to the guilty who have no hope
 & without God in the world. As the serpent was lifted up in
 the wilderness & every one who looked upon it were cured of their
 disease so Christ was lifted up & whosoever believeth on Him shall
 be saved. The true believers of the word will all be of one
 mind eventually, though divisions & differences may for a time
 distract & pollute the minds of the elect these differences & dissensions
 & schisms will be repented of and forgiven in God's own time.
 I feel that I am writing on Italy ground too deep to take into
 my polluted lips and can only bow myself & pray God to be
 merciful to me a sinner. Now after so fully writing I must beg
 your indulgence and pardon if you think I have ~~transgressed~~
 trespassed on a woman's privilege. I will as you request send
 your letter to Mr Knapp who will no doubt be interested in
 the information & instruction contained therein. I may just add
 that Mr Knapp is a very illiterate man - yet is capable of taking
 new ~~views~~ ideas or plain information of subjects in general.
 His Father greatly missed it not keeping his sons longer at school

But the Lord can teach what man cannot and we have confidence
 that Mr. Knapp has been taught of God therefore we can make allowance
 for his educational deficiencies.

I would like to say a few words more on the painful separation.
 I do not know as you know that I was a visitor among the churches
 between 8 & 10 years ago and the enjoyments to me at that time
 can never be effaced from my memory. It was a boon for life & is
 ever fresh & lovely to dwell upon. So you may but cannot
 imagine the grief of heart it was to me when this trouble ended
 in the separation of the London Church. I had only a short time
 before written to some one of my friends repeated a remark
 I had made when I was there viz: that the members were like a
 garden of flowers there appeared to be such warm love among them -
 they were so kind & attentive to me. There were so many pleasant
 parties not only in London but every where there was a Church. In
 Dundee Mr. Baxter was living & so very kind as all the members
 were. The same in New Castle and Glasgow. Could I have any
 but kind love to them all? But like dreadful shocks
 time has softened a little the griefs occasioned by the revulsion.
 Dear Dr. Rosie you have been one of my beloved friends in
 the Church therefore you do not seem like a stranger nor
 an enemy. I am yours very sincerely. Farewell
 (Signed) Margaret Baldwin.

24 Forth St. Edinburgh 9 June 1886

Dear Sir, My Father & I received your printed letter to Mr Baldwin & have seen your notes to Dr Miller and his reply.

We are much pleased to see that you are of the same mind as we are on all the points you treat of and if this is the mind of the Church in London it may well be asked where is the want of Charity that prevents our resuming Communion?

We are quite with you in fearing that the neglect of Charity originated and magnified the differences between the Churches and if you have seen our correspondence with the London Church you will find one of my Father's first letters is entirely taken up with that point as he considered a revival of Charity which thinketh no evil must go before any consideration of the questions dividing the Churches.

We are heartily agreed with you on the independence of the Churches being subject to no jurisdiction under Heaven & we are also heartily with you in refusing the law of Moses as our rule in observing any of the laws of the New Covenant which are written in the hearts of God's people.

You manifest approval of certain methods of killing to which we cannot object but you admit the possibility of ascertaining by direct inspection whether or not an animal has been properly bled and you accord to us the judgment of Charity that we abstain from all animals not so bled. We quite agree with your observation on the term anti-

Christian as applied to Churches. We could not without great presumption say that the Candlestick of any Church had been removed by the Lord but we could not make our declining to say so alone the ground of Communion. As Mr Glas says in one of the passages you quote "I dare not follow you or assent to any such Communion and oneness of Churches as has already served to destroy their being spring forth & raise the man of sin". A Church holding to false doctrine or neglecting Charity is to that extent Antichristian. We know from the testimony of the Apostles that the Churches showed very early the influence of this spirit and the Apostle show its signs and direct us in avoiding it but it would be very wrong for us to say of any Church that it had filled up the measure of iniquity, that its Candlestick is removed or that it had become a Church of Anti-Christ.

On the contrary we know God is long suffering, slow to anger and of great kindness.

It is the testimony of our older Church members that for years before 1855 there had been a great deal of interference one Church with another evidencing a want of reliance on God & the word of his grace as Churches & a direct encouragement to rely instead on human wisdom giving rise to feelings destructive to Charity and depriving the Churches of any right to expect the blessing of God as their doing so showed their departure from

His Commands and that they were not leaving the Apostles.
 The Elders here have never allowed any opportunity to pass
 since 1855 of healing these differences & rejoice at any evidence
 of the Spirit of God moving among those whom he has till
 now preserved in Church order to bring them back into
 Communion & so far as the London Church is concerned
 the matter at present is left to be resumed by them
 whenever they see fit to do so. We will be rejoiced
 they should do so and if Charity is again influencing
 us there is no doubt of a successful issue.

Your printed letter and this I now write have been
 seen by my Colleagues who all concur with me

Yours Sincerely Geo Waterston Jr.

We might ourselves have resumed the correspondence with
 London but that it was left as we have said and we
 did not know when they were prepared to take it up.
 I mention this in case owing to any misapprehension some
 preliminary action is expected from us.

Copies of part of Correspondence between London & Edinburgh
 Mr Geo Waterston 21 Grosedale Road Upper Holloway London

Dear Sir,

1 October 1884

I take this opportunity to write to you in consequence
 of having been shown some correspondence which has passed
 between Mrs Agnes Young & yourself on the subject of the
 separation existing between the Churches on the question of the

Command to abstain from blood & things strangled.

While, I trust, fully appreciating and reciprocating the desire expressed by you for restoration of unity between the Churches, yet I feel bound to say in order to remove any misapprehension that I do not gather from your letters that there is any change from the views which (as I have always understood) was held by the Church at Edinburgh at the time of the separation i. e. that the flesh of things strangled (suffocated) is the only case referred to of blood mingled with the flesh, they therefore considered themselves at liberty to use for food, animals which were not suffocated although not bled at the time of death, conceiving themselves able to wash away the blood remaining in the body.

In this view we could no more assent now than then and if it is still held among you will remain an effectual barrier between us. - But I am persuaded nothing would give the brethren here greater joy than to hear that this interpretation and practise is not now held by you, in which case there would be no cause for division between us, nor any desire to bring to mind painful matters that belong to the past.

I have purposely refrained from entering into the reasons advanced on either side of the controversy but have endeavoured simply to state the cause, from the point of view which has always been present to my mind and which has been handed down by those whom I have always esteemed as faithful

brethren. - I have only to add that in writing at this time I wish to be understood as expressing only my own personal opinion of what I take to be the mind of the Church here, as no occasion has arisen at present to bring the matter before the Church. - Since writing the foregoing my colleague has shown me a letter he has written to you on the same subject and I have shown him this. - We mutually agree with ~~the~~ what each has written, but think it well you should see how your letter has influenced our minds individually. I am, dear Sir, Yours faithfully Thos. J. Vincent

Mr S. J. Blackley under date 2^d Oct 1884 writes in a similar strain & says "We do not consider that we are introducing Judaizing teaching in viewing the Command in Acts xv. as a confirmation & continuation of the Command first given to Noah (before the law) and confirmed under the Levitical law, which law, in all that concerns types & ceremonies as shadows of good things to come, has now passed away." - "Unless I misunderstand the reference in your letter to this subject. Mr Jones's question on this point is not quite answered: in effect it is whether in your judgment creatures not bled at the time of death, can be afterwards cleansed from their blood in such a way as to be lawful food according to the decrees in Acts xv. 28. 29." As you say the introduction of these decrees "It seemed good to the Holy Ghost & to us" is a very solemn one & in my judgment & apart from any reasoning from the

Levitical law looking simply to the Command, as given to the Gentiles, we are not chargeable with adding to the Word of God when with the fear of transgressing that Command before us, we abstain from all animals, ^{but} such as we have good reason to believe, lose their blood at the time of death. Thus only do we feel that in this matter, we can abstain from all appearance of evil."

P.S. "We do not attempt to lay down any law or decree either from the Scriptures or from our own judgment further than this, that in partaking of domestic animals as ordinarily sold, we feel we have a security against the breach of the Commandment which we cannot have in the case of game."

Mr Waterston replies 7 Oct 1884 inter alia -

"You take the view as held by us as that the flesh of things strangled or suffocated is the only case of blood mingled with the flesh." Mr Blackley expresses similar ideas & wishes to consider the matter apart from any reasoning from the Levitical law looking simply to the Command given to the Gentiles."

And he mentions the Command to Israel to abstain from flesh with the blood. We believe the flesh with the blood cannot be eaten being against the Decrees, but we do not consider the flesh of things strangled is the only case of blood mingled with the flesh so much so that we do not count it safe to rely on the state in which animals are ordinarily sold, but every animal brought to our houses is examined to

make sure we do not eat blood, but if we find the flesh clear of blood and any blood there may be in the ^{cavity of the body} interior, as in fowls capable of being removed by the ordinary methods of preparing food for the table we consider such as lawful food.

In regard to game we solemnly assert we have never partaken of animals having the flesh with the blood. We will admit that such a case may happen with game but we have seen it with other animals sold in the market also and never partake of them - such a matter is not of reasoning but of fact.

Can you say that in so walking we are eating blood or things strangled? And there are no other decrees or guides to us in this matter.

You ask "whether in our judgment creatures not bled at the time of death can be afterwards cleansed from their blood in such a way as to be lawful food according to the decrees." To this we reply it entirely depends on the manner in which they are killed and we have the same "Security against the breach of the Commandment" in game that we have with other animals. - You can scarcely help having seen badly killed meat with blood appearing in the flesh and would no doubt avoid it. We do exactly the same with game.

In connection with this question of Mr Blackleys see Mr. Glas 2 vol. of the five Vol. Edition 166. 167. -

To add to the decrees words forbidding to eat animals not openly bled at the time of death is a serious matter.

as adding to the words of God & would bring us under the
 Condemnation in Galat. Ch. I. v. 6. We abide by the simplicity
 of the decrees, believing that in doing so we do well and
 would give heed to 1 Tim. IV. from 3 verse. 4^o. 5^o.

In a joint letter of 16 Oct. 1884 Mr Vincent & M. B. Blakeley write
 We do not dare to say that you are wittingly
 eating blood, and we note your denial of "things strangled
 being the only case of blood mingled with the flesh." But we
 are still somewhat in doubt whether you consider yourselves
 at liberty, having regard to the divine fear, to partake of such
 doubtfully bled animals as game as it is ordinarily sold
 trusting to your own ability to remove blood. We do not.
 You say that "we have the same security against the
 breach of the Commandment in game that we have with
 other animals." We do not think so considering the popular
 desire for the retention of the blood in the former & the
 usual manner in which it is killed. We entirely agree
 with your reference to 1 Tim. IV. 3. 4. But we hold the
 keeping of the decrees to be under the influence of divine
 fear according to the promise Jer. ~~31. 34~~ ^{Jeremial} XXXII. 40.
 We think we do well to eat ^{only} of those creatures that are
 bled at death and not to enter upon difficult questions
 of washing &c. It is not a question of adding to the decrees
 but of what is a safe and clear practice in endeavouring
 to walk circumspectly. -

Surely if we are guided by that fear when we know that game as it is usually killed & sold is always more or less imperfectly bled we should abstain from partaking, lest we transgress the Commandment of God.

In reply 21 Oct 1884 Mr Watson writes to Mr Vincent "You ask if we consider ourselves at liberty to eat such 'doubtfully bled' animals as game as 'ordinarily sold' - 'Considering the popular desire for the retention of blood' - If game is sold in such a condition as to gratify any such desire, we are not at liberty to eat, but in this your assertion, there is a great & serious mistake - Here there is no such popular desire, except in the case of Hares which we avoid. In fact it is precisely the reverse the bloodless condition being considered a beauty - Sportsmen avoid the retention of blood as unless game is killed so that the blood is at the wound and in the interior cavity it is unmarketable. At the wound it can be cut away if no easier method suffice and from the interior it is removed with the entrails. This is the ordinary custom without reference to the Church. Game is therefore not 'doubtfully bled' as 'ordinarily sold' here.

There is a fancy among some of the world for game kept for some time after killing. When not properly bled such game becomes rapidly offensive and the blood could only be separated with difficulty if at all. It is

possible the cases that have come under your observation may have been of this character - We should consider ourselves bound to avoid ^{any} such - but as ordinarily sold here the proper condition of the body requires no more inspection than any other flesh or fowl sold. It is readily bought perfectly bled & is refused by us if found not so, as we would, a badly killed fowl.

For all we use of ^{such} food, the question is of little moment. It is only when we are asked to confess ourselves guilty of blood eating or of walking without due respect to the Command and when you condemn us for so doing, it becomes very serious as we cannot confess this from the heart.

We enter on no difficult questions of washings. If there is any difficulty or doubt in the matter we avoid it. Any one the least in doubt refrains. We would desire to consider the Apostles writings 1 Thess v. 21. 22. 23. To abstain from all appearance of evil in the discipline of the Church we must prove all things & we cannot be justified in holding any brother guilty of blood eating unless it is proved as in any other case of discipline.

The passage you quote from Jeremiah xxxii. 40 may be read in this connection under that new Covenant he says "I will put my law in their inward parts and write it on their hearts and will be their God & they shall be my people" In accepting his bounty his people will be found

guided by his law planted by him in their hearts shall refrain from blood & from adding to his word. See what Mr. Glas says on Page 131 of his 5th Vol: He regards the obedience to Gods Commandments = to be that of a willing People Ps 110-3 They are subjected to the authority of the Lord alone and admit of no obedience but what is Lealty and un-
- Constrained.

When our Lord was accused by the Jews of breaking the law as to the Sabbath He tells them John VII. 24 "Judge not after the appearance but judge righteous judgment". This was the judgment of Charity - believing every brother faithful unless there is a distinct proof he is a transgressor.

You say it is a question of "What is safe & clear practice". Scripturally we consider it safe & clear to brush to that law written in the hearts of our Brethren and to the power of God to preserve them in it not condemning a brother on mere assertion far less a complete Church.

I have in these letters given you our practice, I have now shown you where a great & serious error in facts underlie and has influenced your judgment of us and I have endeavoured to show how in guarding against cases which may never occur & judging uncharitably we may fall into as great a fault as we wish to avoid & we would wish you and the whole Church with you to consider what a grave thing it is to maintain such charges & whether you do not think how on a complete understanding of them, that

They should be withdrawn. It will give me great pleasure if what I have written serves to remove your doubts of our faithfulness & should you desire a personal interview we can arrange for it &c. —

JR. F. D. I. Blackley.

14th June 1886

V. D. B. I duly received your letter of the 11th inst & can readily understand your feelings in connection with this matter. You very properly say that the only difference which exists between us and Edinburgh rests in the words "properly bled". But I would earnestly ask you to consider. Is there not a possibility of laying too much stress on such a question. The experience of all former attempts at reconciliation has shown the danger of opening up such questions & of laying down & discussing imaginary positions which may never occur. But as your note is "private" there may be no harm in our comparing notes a little on this subject. — You put the case of a bird winged & killed by shock of fall or killed by being shot through the brain without appreciable bleeding. & enquire would not such a creature be "flesh with the blood". Unquestionably it would but it would be far from being in the state or condition of an animal dying from strangulation or suffocation. In the former case we would have the blood collecting after death in the heart & larger vessels or as Tertullian has it "blood buried within the entrails" as in "Animals dying of themselves". The blood is here in a great measure

removable after death along with the entrails whereas in animals strangled the blood is so driven through the flesh as to be utterly inseparable from it. - Of course we are not to take the ancient fathers as our guides in these matters but at the same time it is very interesting to read how they looked at this question. It is worthy of note in the first place that although not forbidden in the New Testament animals "dying of themselves" were not reckoned among meats to be eaten by Tertullian & the earlier Christians. - & although blood & strangled are the only sanguineous meats forbidden in Acts but under the Levitical law there is also mention made of animals dying of themselves & torn by beasts. - So we will find the earlier authorities refer to all these modes of death. Tertullian as we have seen speaks of "things strangled" & "such as die of themselves". The Council of Gangra A.D. 364 mentions "blood, things offered to idols & strangled". In the second Council of Orleans A.D. 533 the forbidden meats are "food offered to idols, what had been slain by beasts, or died of any disease or accident". The Council of Trullo A.D. 692 prohibited the preparation "of the blood of any animal whatsoever so as to be eatable" or "to eat the blood of any animal in any way soever". This was a prohibition not only against eating blood but "food prepared of other things with it". Humbert Cardinal under Leo A.D. 1054 quotes as abhorrent things "blood or any thing which hath died of itself or been strangled in water or by any carelessness of

man" as to the rest which "die either by Lawking or by dogs or snares" the apostles precept 1 Cor x was followed. A.D. 1124 Otto ordains "that they should not eat anything unclean or which died of itself or was strangled or sacrificed to idols or the blood of animals".

I have said the condition of an animal can be ascertained by inspection. Any one can verify this by examining shot rabbits in a poulterers shop. Some will be found as white as if their throats had been cut & the blood poured out as ordered under the leuitical law, others with blood so mixed with the flesh that it would be impossible to separate it. - Again portions of many a neck of mutton will be found where the sheep has been thoroughly bled to be so soaked with blood as to be evidently unfit for use.

I had another experience of a different kind quite recently. We had a fowl for dinner bought on the understanding that it had been properly killed but when brought to table it was seen at once that the flesh was so mixed with blood that it had at once to be thrown out, the cook admitting "that she had great doubts about ~~the~~ cooking it "as it had ^{evidently} not been properly killed. -

My own practice is as follows. I don't approve of shot birds or shot rabbits, I am not clear as to Rabbits killed by being struck on the back of the head even although a large mass of blood should be found at the seat of injury. Our Cook has standing orders to cut off the heads

of fowls immediately on being killed & of all purchased out of shops as soon as they reach home. - My wife is in the habit of having the tails of large fowl cut across & hanging them up to bleed and I may mention my mother did the same. This is neither ordered by the decree of the Act nor by the Levitical Law, but when done even a considerable time after the fowl has died, it is surprising how much blood will run out & how much the quality of the fowl will be improved thereby. - I certainly would not feel comfortable in eating a fowl or beast which has died & lain unblooded for two days as in the case you quote. But while this is our practice I would not feel myself justified in sitting in judgment on a Brother who saw no harm in eating shot birds or rabbits provided he abstained from blood as Greek words means both. I should say 1 Cor. x meets all other cases.

So much for the question considered in the abstract. Let us now see what is our present position. In terms of the joint memorandum of Nov 6. 1884 ^(Clause 4) we find the Edinburgh Elders do not hold that the flesh of things strangled is the only case in which ~~flesh~~^{blood} may be in the flesh. They do not consider it possible or lawful to wash flesh with the blood in it for food & (Clause 6) They admit that cases occur where game as ordinarily sold are not in a proper condition for food & that whenever there is a

doubt the brethren should abstain. On the strength of this understanding the Edinburgh Church offer the right hand of fellowship notwithstanding what has recently occurred & what they have had to bear. Are we justified in refusing this merely because it is rumoured that some one had eaten game at the table of a stranger? I will only add in conclusion that I resided from 1855 to 1859 when attending College in the house of a member of the Edinburgh Church (Mr J^d Paterson) that is immediately subsequent to the separation & when it would be supposed the Edinburgh members would be most ready to take advantage of the liberty they claimed & although often invited out I never once saw game or that birds at any of their tables. J.R.

Extract from Letter from James Morrison Perth to G.L.R. 1877
 "I am glad to hear of the few Glasites who meet together in Aberdeen interests me a good deal. I am pleased to learn that there are as many as enable them to meet, were it only on the children's account. These are the days of the "gleaning grapes" spoken of by the prophet "when the vintage is done". I entertain some ideas on this subject: at which I daresay, if opened out, you would be surprised. I have a daughter married in — to Mr —. They have a large young family, two of whom are on a visit to us at present. Well, I consider her lot to be cast there, and it would give me much joy, - hard though it might be to the flesh, to hear that she

with her husband, or without him, became a member of the Church in
 This to yourself: it is a kind of index to my way of thinking on a
 subject which has given me much thought, and which I am persuaded,
 will force itself on the consideration of others long after I am away
 from this fleeting scene. There are some very anomalous positions at
 present, which often bring this matter before me.

This ending to my letter you may set against "D. Watts" in yours.
 D^r Watts referred to was.

"By whom shall Jacob now arise?"

For Jacob's friends are few:

And what should cause us much surprise,

They seem divided too."

† This was a florite Ch: not a "perithete" however.

Copy of letter from M^r. Alex^r. Moir Glasgow to M^r. Alex^r.
 Bleakley London. — 122 West Nile Street

Very Dear Brother.

Glasgow 21 Mar. 1865

I received your letter of the 19th this morning
 and have read it carefully over, together with the
 accompanying thoughts on Christian Churches from
 both of which I see that you cannot get your mind
 reconciled, or rather that you are still unable to
 reconcile the tone of the letters of the Churches, on
 their withdrawal from the Church in Edinburgh with
 any views that Mr Glas had ever appeared to advance
 from the Scriptures regarding the independence of a

Congregation of believers in Christ, assembling together in one
 place with its presbytery, of the judgment of other Churches.
 I agree with you that a Church of Jesus Christ thus made
 complete in its order by the Head of the Church is in
 the matter of binding & loosing and in its discipline,
 subject to the judgment of no other Church or Churches.
 But the extent to which only I feel warranted from the
 scriptures to hold this view is, that, in any deed in
 which a Church is unanimous, of binding or loosing,
 it is not requisite for the completion of that deed,
 that it be confirmed by the judgment of any other
 Church or Churches. — And it was by thus pointing
 out the form and constitution of a Church of Jesus
 Christ, as set before us in the New Testament Scriptures,
 that Mr. Glas showed the difference between it & all
 national Churches. That while in the New Testament
 scriptures every congregation of believers in Christ assem-
 -bling together with its presbytery was a Church &
 hence the difference between it & that body of men,
 calling itself a Church, from which he separated himself.
 & with which great part of his writings was in controversy.
 For that Church comprised many congregations and no
 one congregation had any voice in matters of discipline,
 which are all taken up by their rulers assembling
 in different courts by themselves, the cases being liable
 to be carried by appeal from one court of rulers to

to another until the decision given by the larger, the
 supreme Court of rulers, which only is final. Mr. Glas
 therefore behooved to produce, from the scriptures his
 authority for such a revolution as he was thus, as
 it would at least appear to those from whom he had
 separated himself, attempting to bring about. But
 while Mr. Glas thus pointed out the independence of
 a Church thus completed in its order, I cannot think
 that he contemplated making it unscriptural for one
 Church to deal with another which was seen by that
 one Church to be practising what that Church considered
 to be opposed to the Commandments of Him, who, as
 you say is Head over all things to his Church which
 is his body, even the true Church of which, as you say,
 every Church on earth visibly framed and joined together
 in complete order, according to his word, is a representation.
 For whatever judgment any Church may give and
 whatever conclusion they may come to, as I cannot consider
 it to be equal in authority with the scriptures, I must
 consider it liable to be measured and weighed & examined
 by the scriptures. Well if one Church sees that another
 Church is come to a conclusion, as a body, to practice
 what that Church has come to the conclusion to declare
 opposite to the Commandments of the Lord and his Apostles,
 although they point out this & remonstrate, they do
 not call in question their independence as a body.

They do not tell them that they were incompetent to come
 to any such conclusion. - But as our Lords intercessory
 prayer (John x viii) respects, not any one congregation
 only, but all the Congregations, and all believers in his
 name while they are alive on the earth; as it is evident
 from that prayer that the unity of the spirit is over
 not ~~not~~ any one congregation only, but over all con-
 gregations and believers in his name who are alive and
 visible one to another, as it is scriptural for all such to
 endeavour to keep the unity of the Spirit in the bond of
 Peace, it must be scriptural for one Church to deal
 with another. Well if two Churches differ as above pointed
 out, the one that took up the offence is bound, if the other
 will not take the same view of the matter, to take some
 other step for the purpose of bringing the two Churches to
 one mind, that they may all with one mind and one
 mouth glorify God who is the Father of their Lord Jesus
 Christ and of his redeemed body the Church. Now
 although there is perhaps no direct Scripture as to the
 precise step next to be taken by the Offended Church,
 as I hold that they are bound by the Scripture to take
 some step I consider that is very natural for that
 Church to turn to our Lords law of discipline in
 Matthew xviii. for a guide under such circumstances
 Still as that law does not apply to such cases,
 I do not consider that the Offended Church is con-

- joined to the different steps of that law, and therefore I agree
 with you that perhaps the allusion to that law made in
 the letters on the withdrawal of the Churches from the Church
 in Edinburgh was not a happy one. Yet although I did
 not participate in that application of our Lord's law,
 the above allusion to it never gave me any uneasiness
 of mind. I consider that it is every way likely that the
 offending Church, even without the above law as a guide,
 would, to bring the two Churches to one mind, bring in
 one or two more Churches, to judge between them, and
 if that step had the desired effect then here the matter
 rests. But if that step fails to bring the Church, which
 now differs from the two or three Churches, to take the
 same view with them of the matter in question, then,
 I would say that the matter must be taken, or laid
 before all the Churches, & companies of disciples where-
 ever they are known to sojourn, and if the offending
 Church cannot still take the same view of the matter,
 now taken by all the Churches, I consider that the
 Churches are obliged to withdraw from that Church,
 the same way that a Church is commanded to withdraw
 from a brother that will not comply with their
 admonition, agreeably to those words of Paul: Now we
 command you Brethren, in the name of our Lord Jesus
 Christ, that ye withdraw yourselves from every brother
 that walketh disorderly among you and not after the

tradition which he hath received of us. Again, he says "If any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed." Now I consider this to be the position of every member of that offending Church, because he has taken a side with that Church, and therefore it is the position of that whole Church. Now the effect of this withdrawal can be no other than what is enjoined in the words of our Lord Let him be unto thee as a Heathen man and a publican.

Now ^{as} I consider if the Churches allowed that Church to remain in error I do not see how that could be endeavouring to keep the unity of the Spirit in the bond of peace, but would rather like slightly healing the wound and crying peace, Peace, where there was no peace. I will be quite ready to give my views farther on your propounding any further question. All our friends here are in ordinary health. I remain very
Dear Brother Yours affectionately (Signed) Alex. Moir

= From a Diary of 1806". Cornhill Magazine May 1887

= The Chaplin told us that the Revelations was of course inspired by God, and was a true prophesy, and that the distance between them & now was as nought, and that every word in the 2 verses of his text (Rev xiii. 1 & 18) pointed to the arch blasphemer Napoleon Buonaparte, for upon

his horns are ten crowns, and upon his head the name of blasphemy. And let him that hath understanding count the number of the beast and lo! putting opposite the alphabet the figures used in the Roman method of counting, and then adding those numbers indicated by the letters, the name Napoleon Bonaparte shall count the number six hundred three score and six as indeed is shown below

40	1	60	50	20	5	1	40	2	110	50	40	1	60	1	80	100	5	<u>666</u>	
=	=	=	=	=	=	=	=	=	=	=	=	=	=	=	=	=	=	=	
N	A	P	O	L	E	A	N	B	U	O	N	A	P	A	R	T	E		
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	110
=	=	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U

5 March 1896

Mr John Duff having been in Perth went to view the meeting House full to with some female members & finally with Mr John Gornie. Mr Duff being surprised that Mr Gornie spoke so favourably about the union of the Churches spoke to Bro Waterston on the subject & wrote to Mr Gornie - who brought the matter under notice of Perth meeting the following is Perth reply copy sent me by D Miller who had it from G. W:

Copy: We are rather surprised that this matter has again been brought forward after the last endeavour having failed & assuming that the

proposed ^{present} meeting of Elders were to take place, so far as we in Perth are interested, we should have preferred that the divisions in London & Dundee should have been healed, because communings in our part with Edinburgh and the Churches in London & Dundee who are agreed would seem to widen the breach between them & Glasgow & the Churches in London & Dundee who are agreed. It is quite possible that the action might have the contrary effect, but we are not very sanguine of this.

At the same time it should be understood that Perth could not agree with such a use being made of the 18th of Matthew's law of discipline as is implied by one Church dealing with another Church as Perth regards that law as being given for binding & loosing among its own members only.

Nor that an Elder or Deacon of one Church can exercise these duties in another Church. On these two points it was found Glasgow & Dundee differed & consequently so far as Perth was concerned the late attempt at a reunion fell through.

Perth also scarcely thinks a person can be a member of a Church of a place where such person is not resident & under the oversight of its Bishops & Deacons."

Mr. Somie wishes correspondence to be carried on by Elders. G. Waleston thinks this would do no good & proposes to write a friendly letter to Mr. Gardiner stating his belief in the hopelessness of attempting to deal with the Glasgow Dundee & London combination & that he sees nothing in what they (Perth above) write but what could be easily settled by a conference of men with the word of God in their hands & their consciences

bound by that alone. G.W. suggests the matter be brought before ^{Perth} the Churches, & if they consented to do so we would bring it before our Churches & then meet in a proper Authorized manner."

Copy of Letter "The Church of Jesus Christ at Edinburgh to the Church of Christ at Perth with its Elders & Deacons

Very dear Brethren For the Truth's sake, Grace be unto you and peace from God our Father & the Lord Jesus Christ. It is now nearly a hundred years since division arose among those who in this Country had become followers of the Churches which in Judea were in Christ Jesus. It has pleased God since to bring over these Churches serious separations & knowing we are daily sinning & departing from Him, we may well mourn & lay it to heart. But it has also pleased God to preserve certain of these Churches in the full order of His House & even in their separation He has caused them to recall things which had been allowed to slip concerning the spiritual nature of His Church & the entire dependence of the several dwelling places of Mount Zion on Him alone who is Head over all things to His body the Church. He has also brought more fully to their minds that which was so well taught concerning the Lord's New Commandment of love, that bond of peace in which alone is to be preserved that unity of the spirit which the Lord prayed should ever be with His people.

This has led to searchings of heart & trying of ways in which it has pleased the Head of the Church not only to preserve the unity which existed in the four Churches & scattered brethren but to shew us all to

be Leartily of one mind in esteeming each other as walking in the
 our Lord one Faith one Baptism & in the obedience to the all things
 Comanded. —

We therefore rejoice that we are now permitted to Salute you as
 Companions in tribulation & the Kingdom & patience of the Lord Jesus
 Christ. We have every reason to hope brethren, that this union may
 be to the Comfort & edification of the Churches, that we may be Comforted
 together with you by the mutual faith of you and us & that we
 may help one another to strengthen the things that remain.

The reproach of the Cross will ever remain but it will be happy
 for us if this union may be as the removal of a stumbling stone
 & though we may not increase in numbers, we may increase
 with the increase of God edifying one another in Love. —

Brethren, knowing all our lukewarmness in the profession we
 may well give glory to the Head of the Church — To Him that is able
 to keep us from falling & to present us faultless before the presence
 of His Glory with exceeding joy — To the only true God our
 Saviour be glory and majesty, dominion & power both now
 & for ever — Amen —

Signed on behalf of the Church by the Elders
 George Waterston J. J. Waterston & William Grant

23 Aug^t. 1818 The Church in Arbroath to the Church in Dundee

You will no doubt have learned that we received your Letter of the 12th July, signed by your Elder. As we could not acquiesce in the reasoning it contains nor the submission it requires we thought it better not to be rash in returning an answer. On the 15th instant we transmitted to you the sentiments of our Brethren in England & in Perth with which we fully agree, and we should have been happy if their observations on Christian forbearance had led you to see that you had erred in the positive & precipitate course you have followed, in which you seem to have forgot yourselves and the words of the Holy Ghost "Let him that thinketh he standeth take heed lest he fall. Blessed is the man that feareth always". If there is any occasion which man has more cause to fear than another, it is surely in differing from any who are of one heart and soul with him in the truth of the Gospel, that Jesus died & rose again, & is exalted the only Lord & Lawgiver to his Church. In differing from any who acknowledge this, we surely ought to fear, unless we are able to show that they have erred from the truth, by disobeying the Lord. Now, while the Lord subjoins to the directions recorded for the regulation of his Disciples, in the case of any Trespassing "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them". While these words are subjoined to the law respecting binding and losing, we cannot say that the "touching anything" does not include binding and losing: & therefore we cannot say that the prayer of any

two disciples will not be heard in receiving another, confessing the name of Jesus, into their fellowship, or in separating him from it, should be err from the truth, and refuse to hear them. You cannot consider two or three Disciples assembled together in the name of Jesus as a Church, because their number does not admit of all the steps being followed, which the Lord directs in the foregoing verses. - These directions are no doubt applicable to a large assembly, who would need the testimony of two or three witnesses upon any subject in which they were to judge: but in such an assembly as the Lord here specifies, no doubt testimony is necessary for we have only the two agreeing, & the offender, who can be judged by them from his own mouth. -

Again as to the observance of the Breaking of Bread, we think the question put by our Brethren in Kitchy Lonsdale "Is it not highly probable, that the observance of the Lord's Supper was as general amongst the first Christians as the Law of the Passover was among the families of Israel?" might be more safely answered in the affirmative than in the negative: for Luke tells us Acts II. 42 that they (the hundred & twenty mentioned in the first Chapter, with the 3000 added to them) continued steadfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers: which we cannot read without thinking of the word continued as a proof of previous as well as of future practice in these things. We cannot therefore say to any Company of Disciples, continuing steadfast in the Apostles Doctrine, that they err in being also steadfast in the breaking of bread, in whatever corner

of the earth they may sojourn.

But while we would thus avoid exercising any dominion or authority over the faith of others, which we cannot support by the authority of the Scriptures, we would by no means countenance any assembly great or small, meeting for the worship of God and reflecting any part of the order he has appointed, by not setting apart such among them as his word pointed out qualified to oversee & guide them. — Neither would we give the smallest countenance to two or three or more, meeting on any common occasion and pretending to go about the Lord's Supper, or any other sacred ordinance; for whatever their numbers be, it is only when assembled in the name of Jesus, that he has promised to be present among them.

That the Shepherd of Israel may look after us and you in mercy and yet unite us together in love. is our earnest prayer

Signed in ~~the~~ name of the Church

+ Pat. Bruce

Pat. Cochran

+ Tho. Gemmel

(Copy of Old Manuscript belonging to P. Cochran.)

A difference at present existing between the Churches of Perth & their Brethren at Montrose & Dundee respecting some of the most important points of the Christian Doctrine. The Elders & Brethren of the Church of Perth think it their duty to lay before their Brethren in the other Churches the following

Short Statement of the Difference

Both parties profess to be agreed that Justification to a guilty wretch

in the sight of his Maker proceeds entirely from the Blood of Christ & that the work finished by him upon the Cross is sufficient to (save) sinners even the Chief. But the Church of Perth (contend) that in connection with his Truth their opponents hold Doctrine (which) is subversive of it, unsupported by Scripture & in direct opposition to the sovereignty of the Grace of God.

These Brethren maintain that a guilty sinner after making the confession of the faith may by continuing in that profession & in the self denied obedience of the Gospel attain to some assurance of his being a believer & that he may arrive at some evidence (and) satisfy his own mind, that the joy he had upon his first (believing) (was) not the joy of the hypocrite & that his evidence it is his duty to seek after. That in this exercise Christians arrive at an experimental knowledge of what at first they believed on testimony & experience some additional work of the spirit as the Comforter distinct from that ~~Truth~~ which teaches to call Jesus Lord.

Now this doctrine & every degree of it the Church of Perth think themselves bound by the word of God to resist as a Corruption of the Gospel of Christ. It is evident from all scripture that whenever the saving faith is believed it will manifest itself by its proper fruits, that by these fruits Christ's Disciples may ever be known to the world & will be distinguished by one another. But instead of these fruits ever affording the smallest evidence to a man's own mind of his being a believer or belonging to Christ, they hold that his daily experience can only be

an experience of hypocrisy, of unbelief & of every fruit of
 the deceitful & desperately wicked heart: that the Gospel
 never (relieves?) a guilty wretch but as a Testimony & that the
 work of the spirit as the Comforter first and last is to convince
 of sin & to comfort under that conviction by bringing the things
 concerning Christ to the remembrance of his People not anything
 concerning themselves, giving them hope amidst every just cause
 of despair through (patience) and comfort of the Scriptures:
 that a search after any assurance of our own believing
 is equally vain & sinful, that such evidences can never
 be found so long as every imagination of the thoughts of
 man's heart is only evil continually. In the different
 meetings & in all the correspondence which has taken place
 on this important subject the Brethren of Dundee (&
 Mentrose) have defended their views by alledging it is the same
 which has been uniformly held in all the Churches & the Perth
 Brethren are not insensible that in this as in the other Churches
 a manner of speaking has been adopted perhaps more parti-
 -cularly of late years on the subject of evidences more calculated
 to lead (more) the professors of Christ's name to consider them-
 -selves rich and increased with goods & having need of nothing;
 than to keep alive in their minds their constant poverty, blind-
 -ness & nakedness. But it is our mercy that it is yet called
 Today - The Church of Perth hope there are many in all
 the Churches who will oppose such doctrine by whatever
 human authority it may be sanctioned, when the dangerous

tendency of it is laid before them and it is with this view that the present statement is left with the Consciences of the Brethren for their Consideration. If any of the Churches or any individual in them thinking the doctrine contended for by the Church of Perth ^{not} agreeable to the general tenor of the Scriptures any particular part of the word of God this Church consider it their duty to explain the view they have of these passages with all sobriety and fear & will think themselves called upon to exercise all long suffering & forbearance with those who may be thus diffculted about the meaning of certain texts so long as they consider any search for evidence of our sincerity to be sinful and profane. The Church of Perth earnestly entreat the Brethren to lose no time in making known their sentiments on a matter so materially affecting the Communion of all the Churches & so intimately connected with the ground of our hope in that day which shall burn as an oven & when judgment must begin at the House of God.

Perth October 1798

Copy of letter from Mr. A. Moir Dundee to Mr Wm ~~Zoff~~ Dife B'gowrie.
 Very dear Brother, Dundee 3 December 1857.

As you have had but little access to hear the discipline in this most important matter I think I may point it out as well as I can. You know the design of the decree sent out from the Apostles & Elders & Church in Jerusalem was the relieving of the Gentiles from the

burden of the law of Moses, but that there were certain necessary things the obligation of the observance of which was still laid upon the Gentiles by the decree. - While the Church in Edinburgh is in one mind with us as to the obligation of these necessary things, yet the view taken by them of what evidently appears to us to be conveyed in the term "things strangled" is very different from the view taken of this by the Church in Dundee.

The Church in Edinburgh is also in one mind with us in considering that the prohibition from the eating of blood and of flesh with the blood thereof, was made unto Noah with respect to the blood of atonement which in due time was to be made by Him to whom all the sacrifices of the law pointed - the Lamb of God that taketh away the sins of the world. - Now that this prohibition was confirmed in the written law for the same reason is obvious from the language used in prescribing the observance of it. - Then as it is said "The life of the flesh is the blood, and I have given it to you upon the altar to make an atonement for your souls" Lev. xvii. As the eating of blood is forbidden herefore, the eating of things strangled is forbidden, because the blood remains in the flesh. - herefore the prohibition from the eating of flesh with the blood is continued in his decree, under the term "things strangled." so that if we eat flesh with the blood we may not surely ^{endeavour to} flatter ourselves that we are walking in obedience to his precept, because we may be able to satisfy ourselves, that what we eat is not "things that were actually strangled," for as these necessary things are just that part of the

Law of Moses that still remains in full force over the Disciples of Christ - it is surely the law of Moses by which we are still to be guided in observance of this precept. & there we see that the blood is to be poured out from the flesh as water. The eating of things strangled is forbidden not because they are strangled, but because being strangled - the blood remains in the flesh. - As in the case therefore of those animals that are brought down by the shot of the sportsman only a small portion of the blood is let out and we consider it as unlawful to eat of their flesh as to eat of the flesh of things that are actually strangled. They may flatter themselves, they can clean them from the blood, but it is only the inner & outer surface of the flesh they can cleanse. They cannot extract the blood after neglecting to do so according to the law: and if their cleansing process separates the blood from the flesh they may just as well apply to things that are actually strangled & so evade the Commandment altogether Heb xii - 16. I hope you'll be able to write soon & that you will be able to give your hearty adhesion to the view of the matter taken by the Dundee & London Churches. for it is important to ascertain all those who adhere to this before finally withdrawing from our friends in Edinburgh.

Copy of letter from Mr Alex. Moir. Dundee to Mr Wm. Fife B'gowrie.

Very dear Brother - Dundee Dec. 26 1854

I will now endeavour to give you some account of what has passed since you were here. We met on Tuesday night

when the letter with which the deputation was to be charged was read and approved of by the Church. And when the deputation was chosen & appointed to meet the Church in Edinburgh on Friday night, it consisted of George Baxter & myself with Mr. Boyd & Daniel Macintosh. We went off on Friday Morn. at 1/2 past 9 by Railway thro' Fife & arrived in Edinr between 1 & 2 o'clock. We had appointed to meet the London Elders in Sinclair's Hotel & found that they had been here sometime before us. We were very glad to see them for we had need of support. We saw none of the Edinburgh Friends all day & as by the note we received in answer to the one announcing our coming from the Edinburgh Elders we were appointed to meet. That is the Dundee Elders to meet the Edinburgh Elders a little before the meeting hour, Mr Baxter & I went accompanied by Messrs Leighton & Vincent (the London Elders). We met the Elder G. Waterston in the lobby who, after putting us into the Elders Room went out & soon after returned with his colleagues W. Buchanan & J. Dixon. Mr B expressed his surprise & disappointment because the London Elders were with us without intimation having been sent them of their coming to Edinburgh. He then asked who more had come with us from Dundee. We told him it was Mr. Boyd & D Macintosh. Upon which he observed that the two Elders were sufficient & that they would be heard but that there was no necessity for any more to speak; that the London Friends had delivered them over to the Friends in Dundee & therefore had no more to do with it. - After a little remonstrance with

Then we all went in to the meeting and Mr Buchanan after
 prayer and introducing the matter called upon us to deliver
 our message: when Mr Baxter after some introductory remarks
 read the letter from the Church in Dundee with which the
 deputation was charged. & then delivered his mind followed by
 me and I having done so entreated the Elders to hear the other
 part of the deputation. Considering the Scripture precedent the Church
 in Dundee had for their guidance. Acts xv 25-27. I entreated
 them also to hear the two Elders from London. but when I sat down
 Mr Buchanan rose & signified that there was no necessity for any
 more to be said by us and then delivered his own mind
 at great length followed by his colleagues. Then Mr Baxter also
 entreated them to hear the other part of the deputation. but Mr B.
 (Buchanan) only replied by calling the first name on the Roll &
 they all appeared in one mind in adhering to the views taken
 of the matter by their own Elders. We then all went home to our
 Lodging & felt much shocked at the arbitrary manner in which
 the discipline had been conducted & grieved to see a whole
 Church resisting the Divine Word for the gratification of their own lusts.
 We then next morning took our leave of the London Elders after
 having expressed our gratification at their having been with us to
 witness proceedings of which a proper idea could not have been
 conveyed to them by one writing them. They started for London at
 9.45 & we for Dundee at 10.15 a.m. On Sabbath at Midday
 we communicated what passed to the Church & deferred the
 consideration of what was next to be done till the evening.

When the Church all agreed that while the Friends in Edinburgh were in the position of those from whom we ought to withdraw yet we should defer putting that conclusion upon it that places them in the position of excommunicants until we consulted with the Church in London and other Friends throughout the Country.

Dear Brother this is an awful occurrence in the state of the profession of the name of the Lord Jesus Christ & may furnish a cause of searching of heart to us all, seeing the Lord appears to us as if He were about to spue us out of His mouth. I hope to His will find you all well as it leaves us. I remain
Yours (I hope) in the Truth (sqd) Alex^r. Moir.

To Mr Pat Cochrane with Mr Rob^t. Morrison - Perth.

My dear Bro:

Kendal 2 Dec. 1806

Having an opportunity per Mr Wilson's parcel to Morrison soon I take the liberty to enquire after your health & Welfare. When I came to Perth. I thought I should have sufficient time & opportunity of enjoying all the Brethren's Company in Perth. - However I regret of, that I should have had so little conversation with you tho' I so much wish'd for it. You was bad in a cold at that time but hope you soon got better again. (Although I believe I did not get to see all the members of Perth Church yet I hope it will not be considered to be for want of due affection. While in Perth I was under different directions as to visiting &c. Should I come to visit you again. I trust I shall not leave a stone unturned but fully gratify myself with seeing all our Dear Friends in Perth, all of whom I trust I love

sincerely for the Truth's sake. I was last Sabbath day at h. Lonsdale
 and spent the day with the Church. - W. Redu^{man}~~man~~ one of the Elders
 has ~~the~~ been very ill for some time, so as not to be able to attend
 the Meeting, but is getting better but I am sorry that his wife is
 lying very poorly indeed. All the rest are well. - We are all well
 here. - I have not time now to enlarge as Mr Wilson's parcel
 must be sent off this day. - I scarcely need to add that I shall
 be very glad to receive a letter from you saying particulars & how
 you all are in Perth. - In my next I shall probably write
 you more fully. In hopes of hearing from you soon as convenient
 I shall subscribe myself Your affectionate Brother (89) Benj. Pearson
 Kind Love to all the Church with you. -

Exhortation by D. John Crichton. 6 January 1859. Isaiah IV.

In looking around us at our Meetings we see nothing to attract
 the notice of the men of this world, no pomp, no splendour, no
 burst of eloquence from the wise & the great to dazzle and to
 enrapture. - But we see a few guilty self destroyed Creatures
 stricken in their Conscience as being enemies in their minds
 to God by wicked works, & seeing no way of escape from
 the wrath to come through anything in or about themselves,
 are yet led to find peace to their guilty minds and the
 answer of a good Conscience towards God in what is
 testified in the Gospel, that God has found a sweet
 savour of rest and is for ever well pleased in the work
 of righteousness finished by his beloved Son, when He

suffered and died in the room and stead of his guilty
people. But however mean and contemptible, narrow
minded and bigotted in the eyes of the world, yet in
assembling themselves together with their Bishops and
Deacons as a visible Church of God to make open con-
fession of their iniquities in the hope of Mercy & forgive-
ness and in the observance of all the holy Ordinances
of his appointment for keeping alive in them a sense
of their guilt & depravity and the exceeding greatness
of the love thus manifested towards the guilty, influencing
and constraining them to consider themselves no more their
own but as bought with a price & so bound to glorify
God, in their bodies and in their spirits which are
God's, at the same time manifesting it by their self
denied obedience to all his Commandments in particular
to that new Commandment of Brotherly Love, by which
the Lord says "all men shall know that they are His
Disciples," they are great having the Holy One of Israel
amongst them, for the Lord says "where two or three are
gathered together in my name there am I in the midst
of them". And the inspired Prophet Isaiah in his
foresight of these Assemblies exclaims "and the Lord
will create upon every dwelling place of Mount Zion
and upon all her Assemblies a cloud & smoke by day
and shining of a flaming fire by night for upon all
the glory shall be a defence." Likewise in the 84th.

Psalm it is said, "For a day in thy Courts is better
 than a thousand - I had rather be a door-keeper in
 the House of my God than to dwell in the Tents of Sin."
 And the Apostle Paul in taking his farewell leave of the
 Elders of the Church at Ephesus enjoins them "to feed
 the Church of God which he hath purchased with his
 own blood". And the same Apostle also writing to
 Timothy says "that thou mayest know how thou oughtest
 to behave thyself in the House of God, which is the Church
 of the living God the Pillar and Ground of the Truth."
 And throughout all the inspired writings any allusion to
 the Church of God is spoken of in the same grand and
 notable manner. Brethren many of us have
 long enjoyed the grand privilege of a standing in
 the Church of God, but have we been manifesting the
Truth of our profession by a life and Conversation be-
 -coming the Gospel, and worthy of the vocation wherewith
 we are called? And have we not great cause to fear
 that our attachment to this world and its ungodly lusts, and
 the continued opposition of our corrupt hearts to the self-
 denied obedience and purity of the Gospel we may yet
 fail of the grace of God & so perish in our own gain sayings?
 It is good for us, and for ever blessed be his Name.
 that yet it is the accepted time & the Day of Salvation,
 and that in the broadest view of our many and highly
 aggravated iniquities we are still encouraged to

near daily to a Throne of Grace to solicit Mercy
and Forgiveness, and Grace to help in time of need
through the great Propitiation.

Mr. Alex. Moir to Miss A. Blaikley on Missionaries
Miss Blaikley Glasgow 2 Feb. 1857

Very dear Sister. As you express a wish that I should
give some expression as to the views held by ~~you~~ us and
ourselves in common regarding the general movement in the
religious world in the sending abroad of what are called
missionaries - I shall just endeavour to comply with your
request - as the matter at present occurs to me.

Our taking no hand in this movement is a thing which I
find the religious world frequently reproaching us with
selfishness & illiberality are usually the motives set down
against us in this matter, but surely the first thing for
them to consider in judging us in this matter is not whether
our conduct is liberal or illiberal, but whether it is warrant-
ed by the Divine Word, for if regardless of that word we
should go beyond it to do anything because we thought it
right, then it is the Divine Author of that word that we
reproach with illiberality or whatever else is opposed to
the way we view the matter. In reproaching us it is for them
therefore to confine themselves to the question - Is our conduct
scriptural or unscriptural?

The grounds of the view in which we hold this matter then

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appears to me in something like the following manner. The Apostles were chosen to be witnesses of the Resurrection of the Lord Jesus Christ and of all that He did & said all the time that He went out & in among them - beginning from the Baptism of John until that same day in which He was taken up from them. - Hereby fitted for it, unto them was committed the Completion of the New Testament Revelation. Unto them the Lord said: "Ye shall be witnesses unto me both in Jerusalem & in all Judea & in Samaria & unto the uttermost parts of the Earth" He accordingly said unto them: "Go ye into all the world &c." So the Evangelist Mark after mentioning the Lord's having ascended to the Father's right hand says: "The Apostles went forth & preached every where, the Lord working with them & confirming the word with signs following." This was the work of the Apostles. This Commission was peculiarly theirs & as they received it immediately from the Lord Himself - they only are His Ambassadors & theirs only was the duty of going abroad preaching the Gospel. None others than they received such Commission except Paul who was constituted an Apostle - as he himself says - "Not of men, neither by man but by Jesus Christ & God the Father" and as Ambassadors receive their Commission from those in whose stead they stand, none after the Apostles have any authority for holding themselves Ambassadors for Christ. Neither after them have men any authority for going abroad preaching the Gospel.

We see no account of the Apostles having transferred their Commission to others & if it had been the duty of other men than they - to have continued after their decease to have gone abroad preaching the Gospel - the Epistles of the Apostles to the various Churches would certainly have contained the necessary injunctions - both to them as Churches regarding their duty of sending out such men, as well as to those ^{who were} sent out as such; but in none of the Epistles do we see anything of his kind, neither do we see any allusions to it by the Lord Himself in any of His Epistles to the seven Churches in Asia. - In the days of His flesh He indeed sent out others than the twelve, He having then appointed & sent out disciples by seventies whom He enjoined to go into the way of the Gentiles - still they were appointed by the Lord Himself who also said unto them "He that heareth you heareth me & he that despiseth you despiseth me & he that despiseth me despiseth Him that sent me." Verily I say unto you he that receiveth whomsoever I send, receiveth me & he that receiveth me receiveth Him that sent me." And if it was the duty of the Apostles to go abroad preaching the Gospel as it certainly was; the Elders of the Church were certainly the most likely (persons) to succeed them in this, but in none of the injunctions given to Elders is there anything said of their going abroad preaching where no Church was. - Again Peter says "The Elders who are among you I exhort who are also an Elder to feed the flock which is

among you" and Paul to the Elders of the Church at Ephesus -
 "Take heed therefore unto yourselves &° (Acts 20).
 As the Lord had signified to his Disciples that the Gospel of
 the Kingdom should be preached in all the world for a
 witness unto all nations before the end should come &
 as he gave Commandment unto his Apostles to go into all
 the world &°, and as we see from the N. T. Scriptures that
 this was done by the Apostles & while they lived - we ac-
 cordingly see they constantly exhorted their Brethren to be
 looking for & hastening unto the coming of that great day -
 they, after that they could say that this was done, never speak
 of any non-fulfillment of this as being any let or hindrance
 of the Lord's second coming. Paul says to the Romans "But
 I say have they not heard &° (see passage) and again he speaks
 of it as having been preached to every creature which is
 under heaven.

This was done then in the days of the Apostles. They were
 sent and after them we see nothing to authorise any other
 set of men for saying that they were sent on any such
 mission and Paul says "How shall they preach unless they
 be sent? and as an evidence that this work was not required
 of others after the Apostles decease, the gift of tongues and
 the working of miracles which were most essential to this
 work ceased with them. -

Among those who were scattered abroad by the persecution
 that arose about Stephen, there were indeed others than the

twelve who then went every where preaching the word, but their being persecuted was the cause of their preaching the word. It was not because they were commanded. Still this was the hand of Divine Providence who maketh all things work together for good to them who are called according to His purpose; and in such a manner do we now see what is called the second publication of the gospel conducted which was predicted in the Revelations by the Resurrection of the Two Witnesses as also by the Angel flying in the midst of Heaven having the everlasting Gospel to preach to them that dwell on the earth. But the divine predictions are never left to be fulfilled by Commandment. Their fulfilment is conducted by a sure & undeviating process. The professors of the faith of Jesus therefore could never be justified in going beyond Divine Commandment in order to contribute to the fulfilment of these predictions. Nevertheless by means of men these things were & are accomplished for since what is called the Reformation in Germany and the discovery of the art of printing the two witnesses now continue to prophesy out of the reach of their enemies. The old & new Testaments which are the Witnesses we still see going abroad in the languages of the nations. Still this is all done without the people of God being called upon to take any hand in it. Those who conduct the carrying abroad of these Scriptures are in this the hand of the Lord who makes all things work together

for good &c. Their being employed in bringing about the
 Divine predictions is no evidence of their Christianity - for He
 makes all things - even His enemies work together for
 these ends and while the Scriptures by these means going
 abroad among the nations are just the two witnesses con-
 -tinuing to prophecy out of the reach of their enemies, the
 Lord thereby no doubt according to the word of prophecy
 taking one of a city & two of a family & bringing them unto
 Zion the men who carry them appear at the same time to
 be the fulfilment of another prediction given in these words
 "and I saw three unclean spirits like frogs &c" (see passage)
 for says Paul "Satan himself is transformed into an angel
 of Light." It is no great thing therefore if his ministers also
 be transformed as the ministers of righteousness. for neither
 their Constitution as a body, government, discipline,
 general doctrine nor practice do we see founded on the Divine
 Word, which they appear to hold as lightly as if it had been
 altogether the word of man, and "as a corrupt tree cannot bring
 forth good fruit" instead of subscribing to the support of their
 Missionaries, as they call upon us to do, it is more fit that
 we regard them as those who gathering not with Jesus scatter
 abroad: and as those "who compass Sea & Land to make one
 proselyte & having so done make him two fold more the
 child of hell than themselves". - Therefore it is in such
 cases that we are called on to hearken to such words as
 these "if any bring not this doctrine receive him not into

your house & (see passage). There are no deeds more evil
 than the opposition to the Truth which these propogate
 "Beware of dogs, beware of evil ~~doers~~ ^{workers} &. Therefore while we
 cannot go beyond the Divine Commandments & contribute
 to those schemes of sending abroad Missionaries; by the
 Scriptures themselves which are thus sent abroad the Lord
 may take one of a city & two of a family & bring them
 unto Zion."

(From manuscript Book belonging to member of Dundee Church)

Church in Kirkby Lonsdale

1 May 1806

William Redman } Elders
 Edward Wilson }

Alice Handby

John Wilson, Deacon

Margaret Whitby

Richard Harrison

Jane Robinson

Richard Hetherington }

~~Susan Gregg~~

Robert Dickson }

Elizabeth Robinson

Benjamin Pearson } Kendal

Elizabeth Smallwood K.

William Smallwood }

Tailor

Margaret Harrison

Ann Wilson

(From Collection of Old M.S.S.
 of P. Cochrane.)

Alice Redman

Alice Dickson }

Ann Hetherington } Kendal

1 Cor. xv. 19

by Alex. Moir? D. P.?

The Apostle throughout this Chapter is discoursing at large on the very comforting doctrine of the Resurrection of the body, which doctrine some of these Corinthians had been denying: but it is good for us that this doctrine is clearly established & expressly taught both in the Old & New Testaments. So in confuting the error of the Sadducees, our Lord showed them that their error proceeded from their ignorance of those scriptures to which they themselves were referring when they were seeking to point out to Him from the case of the woman who had seven husbands, how awkward a state of matters this would occasion at the resurrection of the dead. So our Lord points out to them their error "do ye not therefore err &c" and he shows them from those very scriptures to which they were appealing that this doctrine of the resurrection was preached unto Moses at the Burning Bush when he said "And as touching the dead that they rise &c" God is there declaring Himself to be the God of Abraham &c long after they had been dead & buried, so that their bodies though in the grave were His - being not the bodies of the dead but of the living & their spirits had returned to God who gave it: for our Lord says "I am He that liveth & was dead &c" King David grandly confessed his faith & hope in the resurrection on that occasion when God struck the child that Uriah's wife bare unto David "I shall go to him but he shall not return to me". It was this grand hope that

which

supported Job in the midst of all his trials when he said
"Oh that my words were now written &° Indeed all the
Old Testament saints lived and died in this faith. As Paul
says Heb. x1. 5. "These all died in faith &°"

Although this may be a doctrine altogether beyond our
Comprehension yet as Paul says: "It is not a thing incredi-
ble we are called on to believe that God should raise
the dead. The continual production of things in the world
is in itself a clear proof of the power of God to raise up
and quicken the bodies of His people. but the grand assurance
and pledge of the resurrection to life & glory of the people
of God is the resurrection of our Lord Jesus Christ. So
Peter says: "Blessed be God & Father &°" 1 Peter I. Christ is
called the first fruits of them that slept and in fulfill-
ment of this we see how early His power was displayed
in forcing the graves to relieve the bodies of some of His
saints as the Evangelist in recording the circumstances
attending the Lords death and resurrection says "And the
graves were opened and many bodies of the Saints who
slept arose & came out of their graves after His resurrection"
Here we see such prophecies fulfilled as that in Isaiah
referring to Christ's sufferings and the glory following "They
dead men shall live &°" And it is surely a grand thing
for poor guilty sinners whose life in this world is
even as a vapour which appeareth for a little & then
vanisheth away" that there is such a glorious hope

set before them in the Gospel of the Divine Grace for this doctrine is grandly calculated to comfort us either in the view of having shortly to put off the earthly house of this Tabernacle or when called on to mourn the loss of our dear & dear friend. It was with this grand hope our Lord comforted Martha, and it was under similar circumstances of bereavement the Apostle wrote to the Thessalonians "I would not have you to be ignorant concerning them who are asleep" & words full of comfort to the people of God. And when the Apostle speaks of them as falling asleep it just reminds us of Job's words when testifying of the days of man as being few & full of trouble, he speaks of the time or place where "the wicked cease from troubling & the weary are at rest".

The death of his saints is precious in the sight of the Lord, although made no account of by the world. "The righteous (those living by the divine righteousness) perisheth & no man layeth it to heart." & "but it is a great event in heaven, another stone added to that glorious building now going on in the Heavenly Mount Zion, which we may well reckon is well nigh completion.

The Apostle, then, having established this grand doctrine of the resurrection deduces that all important exhortation. "Therefore my beloved Brethren, be ye steadfast" & "and the Apostle Peter "wherefore beloved seeing ye look for such things" & "looking for that blessed hope the glorious appearing of the Great God and our Saviour Jesus Christ.

Acts V. 1-11: (Alex. Moir)

In the beginning of this Chapter there is set before us an execution of the Divine Judgment against Sin, manifested by the visible effects of the (as it were) outstretched hand of God. - As we do not appear to have on record in the New Testament any other such manifestation of the divine judgment against Sin - this taking place as it did, just on the setting up of the Kingdom of Christ in the world - appears to have been sufficient for the divine purpose, so it is here said "And great fear came upon all the Church" for this indeed appears a demonstration of what is set before us in Psalm C1 where the Spirit of Christ as the Son over His own House says "I will sing of Mercy &c" (read all the psalm).

Such a demonstration of what is set before us in this Psalm, therefore, as we have in this Chapter of the Acts - although there does not appear to have been any repetition of it, appears well calculated to lead His followers to take heed to what ever means He has prescribed for their direction in purging His house from those who are under the dominion of Sin.

As our Lord says in conclusion of that most precious law of discipline "If he neglect to hear the Church &c". And as those two persons appear to have been among those who had been newly added to the Church, it appears to shew the importance of what Paul says to Timothy "Lay hands suddenly on no man &c" (in the admission of members &c.) for it appears that here that purity of the Church Paul is keeping

in view when he says (1 Cor v. 6-13).

It is remarkable & worthy of our observation to see how similar a manifestation of the Divine Judgment against Sin was made first on the typical Church of Israel entering that land where that which was the type of the Kingdom of Christ was ultimately to be set up, upon which he appeared to Joshua as the Captain of the Host of the Lord. This manifestation was in the Case of Achan, who like Ananias & Sapphira here was also led away by his covetousness & there also we see how the whole host became partakers of his sin & how hereby he troubled all Israel. For the men of Israel fled before the men of Ai. & (who) "smote of them about thirty & six men". And when Joshua upon this occasion fell upon his face before the Ark of the Lord and said "O Lord what shall I say when Israel turneth their backs before their enemies?" (See passage Josh. vii. 24) And we see when Achan was brought to the valley of Achor, Joshua said unto him "Why hast thou troubled us (See passage) - While Achan was thus made an example to the typical Church & Ananias & Sapphira to the true Church - while these were thus judged according to men in the flesh, we cannot say but that, like those of the elect, who sometimes before the flood were disobedient to the preaching of the righteousness of God by Noah, it was that they might live unto God in the spirit through faith in Him who redeemed His people from the Curse of the Law being made a Curse for them. Indeed we see that while this was called the Valley of Trouble the Lord in Comforting

His Church with His gracious promises says "Therefore behold I will allure her & bring her into the wilderness & speak comfortably to her, and I will give her her vineyards & speak from thence & the valley of Achor for a door of hope, and she shall sing there as in the days of her youth and as in the day when she came up out of the land of Egypt."

The Apostle Paul therefore in warning his brethren the Hebrews against the danger of Apostacy says "he that despised Moses' law died without mercy &c" (See passage).

And while such as Ananias may be said to be of those whom Paul speaks of, when he says "Some men's sins are open before hand going before to Judgment" it is for us to take heed & fear, each for himself, lest we be at last found among those of whom he there also says "and some they follow after" for as our Lord said in the days of his flesh "he that endureth to the end he shall be saved." So Paul says to the Hebrews "And Moses verily was faithful &c" so Paul shews Him to be presiding over the discipline of His house when ~~He~~^{he} says "In the name of our Lord Jesus Christ when ye are gathered together & my Spirit with the power of our Lord Jesus Christ — the power of Him, who inditing the Epistles to the seven Churches in Asia says "these things saith He that holdeth the seven stars in His right hand &c" and again to the Church in Philadelphia which being the last but one of the seven & is altogether approved of is considered to have represented the state of the profession of Christ's name

shall in any wise rebuke him & not suffer sin upon him"
So Paul in exhorting the Hebrews shews them (and this
we must see is to be done by exercise of our Lord's law
of discipline) the necessity of applying themselves to the heal-
-ing of whatever member of the body may be in want of it.
when he says "wherefore lift up the hands which hang down
and the feeble knees" (see passage.)

This manifestation of the divine judgment against sin
which the Lord thus discovers in Ananias & Sapphira there-
-fore - according as it does with all the Commandments
& institutions of His House in which they are called on to
take heed how they behave themselves as in the House
of God which is the Church of the Living God, the pillar
& ground or Establishment of the Truth, is well calculated
to lead them to fear Him whose eyes are as a flame of
fire, who searcheth Jerusalem as with Candles & will
punish the men that are settled on their lees. - It seems
to realise what Paul says "The time is come when judg-
ment must begin at the House of God & if it first begin
at us what shall the end be of them that obey not the
gospel of God." Antichrist professed the faith of the Gospel
otherwise he would not be a deceiver, but the obedience
of the gospel in the faithful exercise of the discipline
of His House - in what they pretend to call the house
of God, would altogether run counter to their policy,
which lies in their numerical strength. - And thus

Mystery, Babylon, the false Church, becomes what is pointed
 out in the Book of Revelations as having become the habitation
 of Devils & the hold of every foul spirit & a cage of every
 unclean bird - therefore the call is "come out of her and
 my people that ye be not partakers of her sins & that
 ye receive not of her plagues, for her sins have reached unto
 Heaven & God hath remembered her iniquities". - Minding
 earthly things, their policy like that of those Jewish Rulers,
 who are here found persecuting the Apostles for preaching
 Jesus of Nazareth (who was crucified as the Christ,) is the
 promotion of a worldly kingdom to Christ. They are there-
 fore as Paul says the enemies of the Cross - avoiding that
 narrow way that leadeth unto life & which few find and
 they choose the broad way which leadeth to destruction, because
 many go in there at. Notwithstanding how clearly it is set
 before us especially in the New Testament Scriptures, that the
 kingdom of Christ and the world are ever opposed the one to
 the other, that the Apostles and those who adhered to them
 were of God, while the whole world lay in the wicked one
 who is called the God of this world. still as the Psalmist says
 being small & therefore despised, it is trying to their faith.
 Yet looking abroad upon the seeking mass in the world
 called Christian we may well say with Peter "Lord to whom
 shall we go, Thou hast the words of Eternal Life."
 = The end of the Commandment is Charity & Grand sight pro-
 -duces thereby is Celebrated Ps. # 133. "Behold how good & how pleasant it is."

Notes of Mr. Moir's discourse at Newcastle 20 June 1887
Col. I. 26-27.

The mystery spoken of is his Gospel which they heard & which was preached to every creature under heaven. That great mystery of Godliness: "God manifest in the flesh". This might well be a mystery to men who should first hear it that He who dwelt in the High & Holy Place should descend into the earth and take upon Him the form of a servant (see passage) Phil. II. Well then might the Psalmist express his wonder: "When I consider the heavens &c" Ps. VIII 3-6.

The Testimony of Jesus which is the spirit of prophecy shews that He was the Son of God, His Fellow, the Man of His right hand, the Man Christ Jesus, of whom those words were written, of whom they alone hold good. But now we see not yet all things put under Him (Heb. II.)

Such then was the revelation of the mystery which was kept secret &c. The revelation of such a mystery behoved indeed to be a mystery & wonder to men, who had been taught by philosophy, that so far as they kept the rules of virtue, so they might hope for happiness after the death of the body. This is at the bottom of all perversions of Christian doctrine. We read what some said when Paul preached at Athens. Jesus & the Resurrection Acts xvii. 16-20: & 28-34). As such words as these were necessarily used "all nations", "God so loved the world", "that the world through Him might be saved", and "He is the propitiation for our sins &c" (see 1 John II. 2) & again

"In thy seed shall all kindreds of the earth be blessed" they had
 imbibed the notion that the intention of such words behoved
 to be the conversion of the whole world to the faith of Christ.
 But if men look at the results of the revelation of this mystery
 among all nations they might well wonder. The Lord's
 words teach us concerning this, such as "my kingdom is not of
 this world" (read John xvii. 6. 9. 10. John xv. 17-18. Luke xii. 49-51.
 Matt xx. 16. Matt vii. 14). We accordingly see the result of
 the preaching by the Apostles (of the gospel) when Paul preached
 at Damascus where was a Church of a few Disciples they were
 glad to help him to escape for his life Acts ix. 19 &. We see
 the result was not the erection of a number of Churches in every
 city - that neither was a congregation in every city, nor
 more than one congregation in any city. John says for himself
 & fellow apostles "we know that we are of God, & the whole
 world lieth in wickedness," 1 John v. 19. Yet this was the most
 glorious state of the Church to be in the world, until the
 second coming of Christ Jesus. This we are plainly given
 to know, for even this state was not to continue, but was to be
 followed by a falling away & the coming of Antichrist. The
 Lord bade his disciples "Take heed to yourselves Matt xxiv ²⁴/₂₅:
 Luke xxiv. 34 = Behold I have told you before John ^{xvi}/_{xx}. 7-13:-
 The Lord promised that he would send the Spirit when he
 departed to guide them into all truth = and he will show you
 things to come." All the Apostles knew that this falling away
 was to take place immediately and to be followed by the

revelation of Antichrist 1 John II. 18-19: 2 Thess II 7-8:

So we see when John has a vision of the time & events, when the last Emperors of Rome (who hindered or let by the continuance the coming of Antichrist,) were taken out of the way & when the idols with which Satan & his angels deceived the whole world, were cast out with them from the ^{heaven?} ^(?) into which they had been exalted by the power of Satan. After this he heard a loud voice saying "Woe to the inhabitants of the earth & of the sea, for the devil is come down unto you having great wrath because he knoweth that he hath but a short time" And thus Satan who had hitherto deceived the whole world in the worship of Idols has since then continued to deceive the whole world in the matter of Antichrist, so that a profession of Christianity took place, which included whole nations "and all nations wondered after the beast" Rev xiii. 15-18:

In the course of Antichrist's reign there have been those of mark who separated themselves from his worship & were persecuted by his followers, but those who drew the sword in support of their cause cannot be looked upon as the followers of the Lamb who said to Peter "Put up thy sword into his sheath &°" His followers are those who suffer patiently, as it is said in Rev xiv 12: & xiii. 10. Thus while this great mystery of God manifest in the flesh was kept secret since the world began, hid from generation to generation (Ephes III. 5) the result was the taking by the Lord out of the nations a people to his name.

one of a city, two of a family. - In Christ the seed of Abraham was to be blessed, not all nations but all families. When we consider the number of ^{little} children of whom Christ said "of such is the kingdom of God" flowing into that kingdom day after day - hour after hour since the foundation of the world - we can be at no loss to account for that great multitude clothed in white whom John saw stand before the Throne of God having washed their robes in the blood of the Lamb. - Those who die in infancy are purged from the sin of Adam by the blood of the Lamb & those who die in maturity not only from Adam's sin, but from their own sins by faith - & we may consider that those who die in infancy shall not continue to be children but shall be equal with those who die in maturity, both shall be delivered from the material parts submitted to in this tabernacle. - The pride of man rises up against this, but it is well for us to keep in mind our Lord's words Mark 4. 15: Those who are converted must see themselves mere objects of mercy - brands plucked from the burning Romans 14 - 16: As all have sinned & come short of the Glory of God therefore it is his prerogative to have mercy on whom He will have mercy & whom He will He hardeneth &c. -

Discourse by Mr A. Duff (Aberdeen) at Edinburgh 13 Sep 1846
on 2 Corinth IV 1-4:

"Therefore seeing we have this ministry as we have received mercy, we faint not. &c."

This ministration which Paul along with the Apostles received was called (as we learn from the preceding Chapter) the ministration of righteousness). It is a ministration which comes to us - not to teach us how to save ourselves; it comes not requiring any righteous efforts of ours; it comes, not to point out what we are to do or to feel: in order to obtain the divine favour; it comes, not to tell us what endeavours we are to make to obtain the divine righteousness which is preached in the gospel: On the contrary it comes to bring righteousness near to sinners who have no righteousness.

The gospel considers all men as wretched & worthless, but it is to such that its benefits are given. "Stearken unto me ye stout hearted &c" (Isa. ~~XIV~~^{IV} 6-12:) This righteousness which is to be brought unto those that are far from righteousness is the righteousness which is by faith in our Lord Jesus Christ, which is given to all that believe without difference & which they of themselves cannot possess. "for all have sinned & come short of the glory of God" & The Apostle is very particular in shewing this to us & that it comes to us without our inquiring after it. "Therefore" he says "I desire that ye may be found in righteousness not your own, but in the righteousness which is of God by

faith." This ministration is also called "the ministration of
 the spirit" used in contradiction (contradistinction?) from the word
 "letter" which is of the same importance as the word
 "mystery" a word which often occurs in the New Testament -
 which bears reference to something gone before - to some type
 figure or allegory of which it is the interpretation.
 Our Lord gives forth a part of His doctrine in parables &
 then explains to His disciples the mystery contained in these
 parables. - They appear however often to understand neither
 the parable nor the interpretation - being taken up with the
 letter of the parable & thus He tells them that "the Spirit
 quickeneth but the letter profiteth nothing". "The words I
 speak unto you they are spirit and they are life". - This
 was also the manner in which the Apostles preached the
 Gospel. Paul in writing to the Ephesians calls it "the
 mystery of Christ which in other ages was not made known
 unto the sons of men &° (Ephes III. 5:1) This mystery is the
 substance of all that was ever written by the prophets,
 all their prophecies set before us the manifold wisdom of God
 in the plan of man's redemption through Jesus Christ,
 and these prophecies were the mode of instruction² which
 God adopted from the beginning to bring the hidden things
 to the view of man. - His great plan of salvation was
 first shadowed forth in types, symbols, parables,
 figures & allegories, but now they are plainly preached
 unto us in the word of the gospel. We behold the

manifold wisdom of God in the multiplicity of the types
& signs in the Holy Scriptures all uniting in Him who
is the spirit or mystery of the whole of them. Thus the
ministration of righteousness is the ministration of the Spirit.
The letter that killeth is exemplified in the Old Covenant.
The spirit that giveth life - is the New Covenant of God with
His people - the Covenant sealed with Christ's blood. In
the Old Covenant there is no promise of eternal life, but
this eternal life is found in the Spirit which is the New
Covenant. Thus the Apostle calls the ministration under the
Old Covenant the ministration of condemnation in opposition
to the gospel which is the ministration of the Spirit which
giveth life. There was a glory which accompanied the
Old Covenant, such glory as shone in the face of Moses,
when he came down from the Mount bearing the Tables of
Stone on which were written the Commandments of God.
By this glory which shone in his face as he ministered
to the assembly they were persuaded that he came from God,
from whom he professed his mission to be. The Apostle
contrasts this glory with the glory that excelleth, that
glory which the Apostles received when they obtained that
Commⁿ: of the ministry of righteousness. - But the glory
they received was not a visible glory like that which
made the face of Moses to shine. It is very true that
their ministry was accompanied with signs & wonders
but the true glory of their ministry was that which

shines ^{in?} on the face of Jesus on the throne, a glory that is naturally invisible to us, but it is brought near to us by the gospel testimony. - This glory which shines in the face of Jesus is that which is perceived by us when we receive that message of mercy which is sent for the comfort & consolation of guilty mortals like ourselves. - The apostles were confident of this powerful evidence which attended the gospel & that it was an evidence which was powerful to reach the conscience of men. - When they perceived this glory, they knew and were persuaded that they were preaching not the word of man, but the word of God. & having confidence in this, they did not act like Moses who put a veil on his face as no man could look on him. - This veil over the face of Moses points out two things - it points out the nature of the Law itself, for as we have noticed, while the truths and benefits of the gospel were real, the law was only a shadow of good things to come of which Christ was the substance & the body. Moreover the veil pointed out in the second place that blindness of heart which visited the children of Israel according to the flesh & who ignorant of God's righteousness went about seeking to establish their own righteousness. - This is the case with thousands who profess the Christian name still. "Their minds were blinded" says the Apostle, "for unto this day remaineth the same veil untaken away in the reading of the Old Testament which veil is done away in Christ." This veil is taken away

when the law of Moses which is the shadow of good things to come is substituted by the gospel which is the substance of those good things. Thus the glory of God is made to shine in the face of the apostles as it was made to shine in the face of Moses & it is in this glory that excelleth that we find the spirit & the sense & the meaning of the glory that shone in the face of Moses.

Now the Lord is that Spirit & where the Spirit of the Lord is there is liberty. - There is liberty through Him that is the ministration of life & righteousness. - It is to Him that we owe this Liberty.

The gospel does not call on us to do anything for ourselves but brings life & righteousness to us. It sets us free from the curse of the law through Him "who was made a curse for them" so that they who go about to establish their own righteousness are not the children of liberty but of bondage. They are not the ministers of righteousness but the servants of iniquity. "where the Spirit of the Lord is there is liberty". So Paul says to the Romans "wherefore my Brethren ye also are become dead to the law & " Rom vii. 4: The Apostle shows the bondage they were in in the flesh & when the motions of sin which was by the law did work in our members to bring forth fruits unto death "but now" he goes on to say "we are delivered from the law that being dead wherein we were held". Having tasted the gospel liberty they are made free from the law, so again he says "But we all with open face & (2 Cor III. 18:)

In the gospel testimony, we behold as in a glass the glory of the Lord and are changed to the image of the reality

even as by the Lord who is the spirit of the whole. He also points out the effect of this on those who believe, as a light shining into their darkened minds, this light producing something like itself, for believers are said to obey from the heart that doctrine by which they are delivered. The truth preached to them takes possession of their minds & stamping its impression on their souls, they are conformed to the image of Him by whom they are delivered. Thus the glory that shines in the face of Jesus is reflected on those ~~that~~ who believe the gospel testimony. & produces in them a likeness of that glory & this light is again reflected on the world by their obedience to His Commandments which they exhibit both in their social & their individual capacity according to what the Lord says "Let your light so shine before men that they may see your good works &c." (Matt v. 16:). - The Apostle in the words of the text is telling how he fulfilled the ministration committed to him. "There seeing we have this ministry &c." When he says "we faint not" this implies that they have much to cause them to faint, that they had to endure much tribulation & affliction as he says to the Corinthians 2 Cor I. 8: In another place he speaks of those afflictions to which they were subjected, in very strong terms. (1 Cor. IV 9-11:) All these were afflictions which were well fitted to make them faint, but how were they supported? By the mercy of God alone as Paul tells us in writing to the Corinth: 2 Cor I. 3-6: + again 2 Cor IV: 9-11: + VI. 5: "for which cause we faint not &c." That mercy which supported their fathers in

The wilderness is here vouchsafed to their children & it supported them in all their trials & afflictions: So when their hearts are ready to faint within them His words are ever ready to refresh & console them & to raise them up from the ground again: "My grace is sufficient for thee &c."

"But have renounced the hidden things of dishonesty &c." They are not to walk in Craftiness. They are to preach the truth, just as it was given to them. - They do not dissemble this doctrine in any way to make it more acceptable or as being ashamed of it. As Paul elsewhere says. "For I am not ashamed of the Gospel of Christ" &c. Romans I & again 2 Tim I. 12. They had not recourse to fraudulent or deceitful means in order to obtain proselytes, nor did they seek deceitfully to soften the doctrine that they preached in order to make it more palatable to the minds of men by offering in it something for the gratification of their pride. The Apostles did nothing of this kind; they preached not themselves but Christ Jesus their Lord. & so he says 2 Cor. II. 17: "For we are not as many who corrupt the word" &c. & again to the Thessal. I Thes. II. 3-4: & in this way they manifested the mystery of their ministration. We find, that when some prefer Christ that they might be his disciples saying unto Him. "Lord we will follow thee whithersoever thou goest" He gives them to understand that they need not become His ~~disciples~~ followers in the hope of bettering their condition in this world, but the contrary. He says to them "Foxes have holes &c." (Mat. VIII. 20). There were multitudes

who followed Him desirous to make Him a king but He saw
 it necessary to undeceive them & He shewed them their motives
 in following Him were false: "Ye seek me &c" John vi. 26: and
 then He enjoins them to "labor not for the meat that perisheth
 &c" These hidden things of dishonesty & his walking in
 craftiness is the way of many who have promulgated the
 gospel in every age & it is in this way it has been so
 much corrupted & perverted, but Paul says: Now I beseech
 you Brethren, mark them who cause divisions &c (Rom xvi 17-18)
 We are thus warned against deceit & cunning craftiness
 & of those who lie in wait to deceive". In opposition to
 all this we are commanded in the words of the text to be
 manifesting the truth &c." Manifestation of the truth implies the
 the preaching of the gospel plainly and as it has been revealed
 to us by Christ's Apostles - as Paul says "how the righteousness
 of God without the law is manifested being witnessed by the
 law & the prophets: The great mystery of Godliness is now
 manifested. It was before set forth in figure & symbol, God's
 descending in the Cloudy pillar, His dwelling in the Temple &
 many other things were figures of the great manifestation
 of God in the flesh. Paul says in concluding the Romans "how
 to Him that is of power to stablish you &c". The preaching of
 the gospel was said to be a manifestation of the truth,
 commending itself to every man's conscience. The conscience
 & mind of man is that which distinguishes him from the
 inferior Creation & by which he is fitted for correspondence

with his Maker. God has planted in every man a sense of
the right & wrong & hence it is that Satan has recourse to
a various means to blind that moral sense. He is the
the God of this world, who deceived our first parents and
caused them to fall & his insinuations and flatteries being
agreeable to our vanities & stimulating to our pride, minister
a great relief to the natural man, shewing him how he can
live in the world without conforming to God. & we hold fast
to these delusions to give us relief until we know the truth
as it is in Christ. But when the gospel comes home to us
it does not tell us as Satan's insinuations do that our natural
fears regarding death and the judgment are groundless,
but the reverse. - It comes confirming & substantiating them
but at the same time puts an end to the dominion of those
fears over us and relieves us from absolute despair. In the
ignorance of the faith it is hard to distinguish between these op-
posing principles that act in our minds & we naturally take
up that which is the most easy and agreeable, but when the
word of God enters our conscience we are no longer unable to
distinguish: "for the word of God is quick & powerful &c." When
the word of God enters into our Conscience it does not parley
with our reasonings but sets them aside as carnal: the
light shining upon our understanding we are led to see
our true character in the sight of God, but while it opens
this sad picture unto us it also gives us consolation and
assurance through the belief & hope of appearing in the divine

presence. The Apostles also commended themselves to the Conscience of men by displaying the divine Character as as just & merciful to perfection. They depict the Glory of God & His Majesty shining in the face of Jesus Christ & His mercy & justice as displayed in the one offering made for sin. & His acceptance of it & when it is proved to men that God can be both just & merciful, when we find that nothing can save us but the full satisfaction of His justice & when we find that justice fully satisfied in the death of Christ, His resurrection confirming, establishing and proving it, when we see that work finished which justifies the ungodly, when we see Heaven's divine stamp on that work & that God requires no more sacrifice nor offering for sin, on the part of sinful mortals, we have peace with God, even in the worst view we can take of ourselves, we have confidence in Christ & have access to God in prayer through Him.

"But if our gospel be hid" &c. Satan blinded men's minds just as he did our first parents at the beginning & it becomes us Brethren to remember the danger we are in, notwithstanding our profession, of having our minds blinded by the false reasonings of the God of this world. Paul in speaking of the false teachers that were then in the world, expresses his jealousy over the Church "for I am jealous over you &c" 2 Cor x1 2-3: "For we preach not ourselves &c" Thus while it is calculated to humble the pride of the human heart by reducing it to its proper state of dependence, it affords us ample consolation & encouragement in drawing

hear unto Him. - It is from this marvellous light that re-
-pentance comes & it is from this, that we are led to bring
-ed forth the fruits that are meet for repentance by walking
are worthy of the vocation by which we are called. This is the
re- accomplishment of the promise of the New Covenant and it
ag is written: "But this is the Covenant that I shall make" (Is xxxi. 9)
The Paul thought reproving the Corinthian Church for many things
ju expresses his confidence in them as the children of the New
do Covenant & he says "Ye are manifested, declared to be the
be epistle of Christ" (2 Cor III. 3:1) It is from this gospel that
as all our motives or arguments are to be taken regarding the
The truth. We are to obey from the heart, believing that doctrine
to by which we are delivered. We are to love one another even
The as Christ loved us and we are to be attentive & liberal one
to another in all things imitating the Lord Jesus "who for our
The sakes became poor that we through His poverty might
be become rich". And as Paul says to the Romans after
his setting before them the fulness of the divine mercy, proceeds
to exhort those who have received His mercy to act as be-
+ came their gratitude & love, when he says, "I beseech
he you therefore, Brethren, by the mercies of God that ye pre-
the sent your bodies a living sacrifice, holy, acceptable to
the God as your reasonable service &c."

(From Dundee meeting Old MSS.)

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