

Dundee 22<sup>nd</sup> Aug 1861

~~The enclosed~~, ~~a paper~~

Remarks upon Mr. M's letter to Mr. Bull

The ~~letter~~ enclosed in ~~Mr. Bull's~~ letter to ~~Mr. Bull~~, was received & read, in the Church here on Sabbath last; & ~~was~~ read the Brethren called upon individually to give their remarks upon ~~the paper~~ <sup>it</sup> - when it appeared to be their unanimous voice, that from the guarded ~~advice~~ which is observed in ~~these remarks~~ <sup>in these paper remarks</sup> by the Editor by the Elder Elder, towards the Church of Perth, & the ~~very~~ extraordinary & high minded style in which it is written, any continuation of the correspondence would serve no good end - more especially, as they evidently hold by the very unscriptural doctrine, preached by Mr. Buchanan at Montrose, & afterwards maintained by him in his correspondence with the Church of Perth - upon this point these remarks speak a language not to be misunderstood, & clearly decisive - for notwithstanding of what is said in the ~~letter~~ <sup>in the letter</sup> from Mr. Peck to Mr. Bull, ~~that~~ <sup>In regard to these remarks</sup> Mr. ~~Boswell~~ <sup>Boswell</sup> "knows of no concessions, made, or necessary to be made by the Church here or any of the Churches in this matter"

altho<sup>m</sup> the Letters from Mr. Thomson & Mr. Peap  
~~was~~ we were led to think no such doctrine  
was held in the Church at Exeter. — yet in  
these remarks it is candidly avowed, and  
while, we very much dislike ~~the~~ <sup>the spirit of them</sup> ~~the~~ <sup>the</sup>  
we cannot help admiring the candour  
that appears in them, on this point,  
nor that ~~we~~ <sup>we</sup> and they leave none in the Church of  
England with her Parish at any loss upon what footing they  
can again obtain connection with their  
former friends. — And it therefore becomes  
all who are desirous of <sup>such connection</sup> ~~being~~ ~~of~~ ~~the~~ ~~same~~  
~~sort~~ ~~with~~ ~~them~~, to consider, of the grounds  
~~for~~ <sup>for</sup> which they were separated from the  
other Churches in of that importance, which  
they conceived it when they first ~~opposed~~ <sup>to be</sup>  
were led to oppose it  
manifested their opposition against it.

The Church here, were unanimous  
in expressing their regard to the doctrine  
we profess to hold, and in wishing no  
connection with the other Churches which  
held <sup>maintained by D.B.</sup> ~~the~~ ~~doctrine~~, is held among them, and  
we cannot help thinking that the way  
of the Church is perfectly clear, with res-  
pect to any who may separate from  
them on this point & leave to the  
other Churches. — It should not shake  
our steadfastness in the truth of what  
we are contending for because, we are

not great in number, or respectable in our  
appearance in the eyes of the World. Not  
many ~~rich~~, not many ~~noble~~ were there  
after the Fleet, not many mighty, not many  
noble are called. - Nor can we expect  
that the Kingdom of Jerusalem in this  
world, will ever assume any other appo-  
earance, than was predicted both of it  
& the King thereof. He shall not cry  
nor lift up nor cause his voice to be  
heard in the streets a Brummed and  
shall he not break, and the smoking  
flax shall he not quench: he shall  
bring forth good corn and truth.

Before concluding, altho we do not feel  
disposed to say much upon the side <sup>of</sup> these  
remarks, we cannot help taking notice of  
the presumptuous manner in which  
they speak of the Church of Perth.  
Not in her present state, but from  
her first ~~foundation~~, and ~~consecration~~ to  
she has not been built upon the  
"foundation of God" ~~and nothing~~ <sup>But were it ever</sup>  
to be true, which they say of her, they  
are by no means warranted to draw  
such

I which they  
doubt  
apostasy

MS 913/1

such a conclusion - Many errors were  
in the Church of Corinth, and much  
fault does the apostle find with  
her on that account. - But does he  
ever draw such a conclusion  
By no means

- ~~And~~ for when expounding his sea of  
her, he says - "For I am jealous over  
you with a bodily jealousy, for I have  
presented you to one husband, that  
in her presence I  
weekly stand may present you as a chaste virgin  
as a pure to Christ." - But let him that  
despised people  
- God will sheweth  
be for them

Church of Corinth  
in her presence I  
weekly stand may present you as a chaste virgin  
as a pure to Christ." - But let him that  
despised people  
- God will sheweth  
be for them

God will it be for us all  
of the shall please the Lord, Head of the  
Lord, and to let us give the price of our work  
may it please hearts and make all those things work  
the will of the together for good, in our latter end  
Chch. in his The Good Shepherd of Israel, who will  
not be humbled nor shamed, nor despised, nor  
of his power and glory

And the Lord make us to imitate  
him one toward another. - To the end he may stablisk  
hearts unblamable in holiness, before God even our Father  
at the coming of our Lord Jesus Christ with all his  
Saints

Lord Jesus Christ - And the Lord make us to imitate  
him one toward another. - To the end he may stablisk  
hearts unblamable in holiness, before God even our Father  
at the coming of our Lord Jesus Christ with all his  
Saints

2.12.1806

Copied M

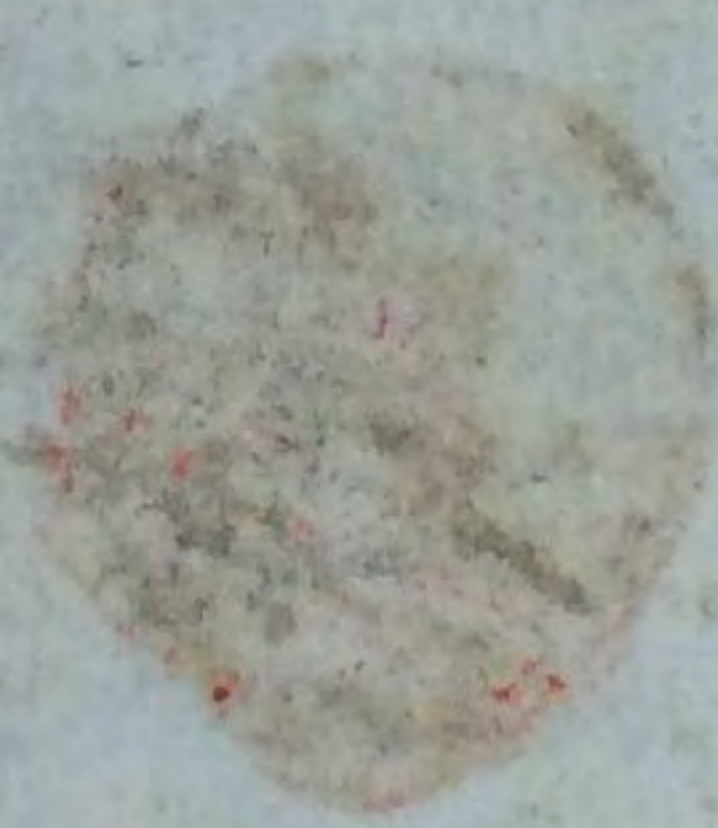
1706

MS 9|3|2

*P*

Mr Pat. Cochran  
Wm. R. Morrison

Perth



My Dear Bro

Kendal 2 Dec. 1800

Having an opportunity, per Mr. Wilsons Parcell  
to J. Morrison I take the liberty to enquire after your  
Health & wellfare. When I came to Perth I thought I  
should have sufficient time opportunity of enjoying all  
the Brethren company in Perth. However I regret that I should  
have had so little conversation with you, tho' I earnestly wished  
for it. You was bad in a cold at that time but I 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 wanting  
in affection. While in Perth I was under Mr. M. M. direction, as to  
I should have to visit you again I trust I shall be able  
to come untroubled, but fully gratify my self with seeing all our  
dear Friends in Perth. all our home Street I have situated for the  
Truths sake. I was last Sabbath Day at K. Lonsdale, and spent  
the Day with the Church. W. Redman one of the Elders has been  
very ill for some time, so as not to be able to attend the Meeting  
but is getting better, but 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. Wilsons Parcell  
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  
and 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  
Kind Love to all the Church  
with you -

Benj. Pearson

Copied J.R.

4. 8. 1816

Mr. J. B. Barham

KIRBY LONSDALE

12 27

Wm. Barham



Pass

MS 91313

Handwritten flourish

Handwritten flourish

Handwritten flourish

Kirkby Lonsdale 4 Aug. 1866

My dear Bro I have been guilty of much indifference towards the one thing needful in not replying sooner to your kind letter received so long ago as when Mr Samuel Selwyn visited us. Since then two of our number have fallen asleep & I hope are now released from all worldly woes to be made partakers of that rest which shall be glorious - never never more to be separated from him who endured the cross & despised the shame for the joy that was set before him but is now at the right hand of the majesty on high, far above all principality and power and might & dominion and every name that is named not only in this world but also in that which is to come. - in other respects we remain very stationary meeting three times on the Sabbath it generally falls to my lot to occupy a little of the time in exhortation and as we have been reading the 4<sup>th</sup> of Luke the words "If any man have ears to hear, let him hear, and he saith unto them, Take heed what ye hear." struck me as intended to draw their attention in a most particular manner to the doctrine which drops from his lips - Now as his manner was he had just been speaking unto them in a parable & by the figure of a sower & the seed we have these important truths brought to our view - those who hear the word understand it only bring forth fruit to perfection - we see how many things are in



danger of taking the word & making it ineffectual  
notwithstanding, the seed, (the word or the gospel) may  
make strong impressions & many fine appearances  
which should guard us against any appearance  
of assurance in ourselves knowing that the branches  
cannot bring forth fruit, except they abide in the vine.  
One of the evangelists gives a very different view or  
rather I should say the translator, Luke VIII. 15. they  
"who, in an honest and good heart, having heard the word  
take a doctrine very dangerous & very common with  
us at any rate is, that we must do this & that to receive  
the gospel like preparing the ground first for the recep-  
-tion of the seed - but says the wise man the preparation  
of the heart is from the Lord - no man can come unto  
me except the father draw him &c. how far are we  
fruitful? is a suitable subject at this day for self ex-  
-amination - Solomon describes the church as a flock  
of sheep, whereof every one beareth twins, & there is not  
one barren knowing them - Have we not great cause  
to pray with the apostle, "that we may be filled with the  
"knowledge of his will in all wisdom & spiritual under-  
"standing, that we may walk worthy of the Lord unto  
"all pleasing, being fruitful in every good work, and  
"increasing in the knowledge of God," &c. - Since  
writing the above an Adversary was named  
John Sturgeon originally from Dumfries who  
has attended our meeting house a long while  
very steadily has expressed a wish for some  
conversations with the elders being desirous

to take part with the church - with your letter  
I received some of your Review for which I am  
obliged - a leading man amongst the Highminded  
Mr John Pearson, (a brother of our elders) has a very  
warm controversy in hand at present principally  
against the Unitarian Principle which has  
publicly maintained here. - 5 or 6 Pamphlets  
have been published I more talked of. - I was  
very sorry to hear of Mr. Saul Remmy's situation - but  
hope it may be for his good - as the apostle observes  
no chastening for the present is joyous but rather  
grievous - nevertheless it yieldeth the peaceable fruit  
of righteousness unto them who are exercised thereby -  
and if Mr Remmy's mind is led to  
look for those desirable riches & righteousness  
which the Scriptures set before us, it surely will  
be his greatest good, for we are all indeed in  
danger of trusting in uncertain riches. There  
is nothing more in danger of choking the word than  
when this world seems to smile on us - may we  
neither be allured by its smiles nor suffer it to  
draw us from the hope which the gospel  
before us, but may we learn to follow  
those things which make for peace & thin  
one may edify another - building ourselves  
most holy faith, praying in the Holy Ghost  
ourselves in the love of God, looking for the  
of our Lord Jesus Christ unto eternal

Mr. Walker of Dublin is at present in Manchester  
lecturing on Arithmetic & Algebra - he preaches 2 or 3  
times a week in the Sandemanian Baptist Meeting  
house I suppose - a young man from this place  
heard him last week on "Hairy man that let  
him come unto me" &c. - I should be glad to hear

*[Faint handwritten text, possibly a signature or address, partially obscured by a red circular stamp.]*



*[Handwritten text, possibly a name or address, written vertically.]*

that any of our dearest friends interested they in  
a visit this autumn - I am sorry to hear you have  
little work - it may leave you more time to come  
see us if you have leisure. the journey - we could  
perhaps give you a little help at this and - you  
will remember we take your privacy.



4.8.18

M. J.

KIRB

David

MS 9/3/4

23.5.1818

*Mr*

*B. P. Cochran*



*Printed*

KIRBY LONSPDALE



*Arbroath*

*Paid*

*N.B.*

*MS 9/3/4*

W. D. Brog

Ministry Louisa 23 May 1878

Your favor of the 14<sup>th</sup> ulto arrived  
about the 9<sup>th</sup> inst and it gave me the brethren  
here sorrow to hear no better account of  
your situation as a professed Church of  
Christ & the present division & difference  
of sentiment must afford that man  
who wished to take part with you a poor  
idea of your unity & love which was to be  
that whereby his disciples would be distin-  
guished - indeed that labor of love & work  
of Faith which the apostle speaks of as appear-  
ing among the Thessalonians not only you but  
we are have cause to fear is thro the abounding  
of iniquity waxing cold & we have cause  
to pray one for another as the apostle did "that  
the Lord may make us to increase & abound  
in love one to ward another so the end he may  
establissh our hearts unblameable in holiness  
before God, even our father at the coming of our  
Lord Jesus Christ with all his saints. &  
we have an exhortation in Hebrews 12 chap  
12 v 130. therefore lift up the hands which hang  
down the feeble knees & make straight paths for your  
feet, lest that which is loved be turned out of the way.

but let it rather be healed - in low peace with all  
sholms without which no man shall see the Lord  
I scarcely could not read of Ellen's studies, leading  
you in the manner she did & the other following  
her without, fearing - there was a failing of the  
Grace of God - a letting slip the profession of her  
faith - losing sight of the one thing needful  
is the fellowship of the Gospel of so light &  
trifling importance as we must just have  
our own ways or leave it? - Does it not  
become every one to give a reason of hope -  
and if we cannot show as good authority  
for not observing the Lord's Supper when  
met together on the first day of the week  
tho' not complete with Elders & Deacons, as the  
Lord's own words <sup>for observing it</sup> - "This is my new  
covenant" it would be better to follow Gamaliel's advice  
and forbear for if it be of men it will come to nought  
but if it be of God - it cannot be overthrown lest haply  
we be found even to fight against God - how long  
has forbearance been insisted on from those who  
have long maintained these new views as they  
are called and if they will consult the Scriptures  
they will find, Division & contention utterly are  
wrong - and what has confirmed me in  
some degree is observing how men may contend

for forms & manners & lose sight entirely of  
the thing signified - for example the Jews who  
so zealous about many customs & yet how  
blind about the grand design and meaning  
of all the law of ordinances - and what seems  
the most important consideration about the  
Lord's Supper is "being gathered together in his  
name - of one hope & Faith - in unity & love -  
without that whether Elders or none - I do  
not think there is any blessing promised -

morison's song ends not unapplicable  
O Israel, Watchman, gracious prove  
Defend thy city from her foes  
Protect the vineyard - heal his hedge  
As for bleeding wounds, in mercy let

Brethren, let us be on the watch  
Let fervent charity abound  
Be of good comfort live in peace  
And to his name let praise resound -

I hope next time you write you will have  
a more favorable account to give us - I spent  
last Sabbath with our friend at Kendaal (who now  
enjoy the privilege of breaking bread) and Mr. Pearson  
intended leaving home on his journey to the North on  
Tuesday & expected to reach Perth about Thursday next  
the 28th inst. - he was uncertain about going to Dundee  
or Arbroath - the latter he seemed to think out of his power  
at present but would be glad to see you & intends writing  
you by Post from Perth - so that hope you will hear from  
him about Friday next.



I am obliged to you for your remarks on the Law  
which I think very just. ~~and~~ but I am inclined  
to think that they are in some degree put  
to silence already on that subject however as I am  
expecting to see my father shortly he shall hear them

23-5-1818



Robertson

led

Drummond

PAID

MS 9/13/4

*Handwritten scribbles and initials*

ARBYLO

*Handwritten word*

I think your views of the singing school became quite correct - and that also had me to fear too much liberty in religious exercises & institutions become unlawful - i.e. with other connections - we continue the evening meetings yet - with kind love to you all I am yours affly John W. Allen

20<sup>th</sup> Augt 1818. The Church in Arbroath to the Church in Dundee.

You will no doubt have learned that we received your Letter of the 12<sup>th</sup> 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 15<sup>th</sup> instant we transmitted to you the sentiments of our Brethren in England and 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 and 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 in 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 and rose again, and is exalted the only Lord and Lawgiver to his Church. In differing from any who acknowledge this, we surely ought to fear; unless we are able to shew 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 any thing 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

while these words are subjoined to the law respecting binding and loosing, we cannot say that the touching any thing does not include binding and loosing; and 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 he 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 such testimony is necessary, for we have only the two agreeing, and 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 Kirkby 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 much more safely answered in the affirmative than

in the negative; for Luke tells us, Act. ii. 42. that "They (the hundred and twenty mentioned in the first chapter, with the three thousand added to them,) continued stedfastly 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 stedfast in the Apostles Doctrine, that they err in being also stedfast 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 neglecting any part of the order he has appointed, by not setting apart such among them as his word pointed out qualified to oversee and 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 number 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 name of the Church

+ Pat Bruce

Pat Cochran

+ Tho<sup>s</sup> Gemmel

17.11.1818

MSA 9/2/6

KIMBYLONSDALL

2052

Mr Robt. Le Ross

Printer



Edinburgh

Recd

2

N. D. Bro

1818

Your kind letter of the 17<sup>th</sup> Nov last  
only reached N. Y. on Sunday the 25<sup>th</sup> Dec but  
its contents were no less welcome on that  
account - our reason of my addressing  
you at present is being informed by a  
letter today from D. W. that our being  
preoccupied sooner seeing this American  
production arises I am happy to find  
from your being tolerably engaged & busy  
in other jobs - We have been anxiously  
looking for it some time from the hints  
given of it both by Mr Chalmer & Mr  
J. Morrison - expecting from their reports  
to find, that he who is no respecter of  
Persons can teach one nation as well  
as another the glorious truths of the  
gospel and have been led <sup>to</sup> hope in it  
we shall find the same language  
which we have been accustomed to  
hear among ourselves - my uncle  
have been supposing that you would



a ~~single~~ pamphlet or something of that sort  
so as to remunerate you for the printing &  
therefor that you would print a good few  
copies when the types are set as each of our  
friends here would like one to themselves  
and what we approve we wish our friends  
else also. - That I should like you would  
forward me 30 copies - send them along  
with David's to Perth she will forward them  
as I shall direct him -

with regard to Biblicus I have thought  
it might be pleasant to have had  
some communication with the author  
if agreeable much more profitable as  
did he sanction it - he might dispose  
of more than all your friends together  
perhaps it would be unpleasent  
were he differently minded - I think  
he is said to be Mr. Gillock Editor of the  
New SP Philosophical Magazine: but I suppose  
is known to Mr. John Passon of Kendal  
if not in their connection - however  
should you get forward you might send  
20 or 30 or even 40 copies

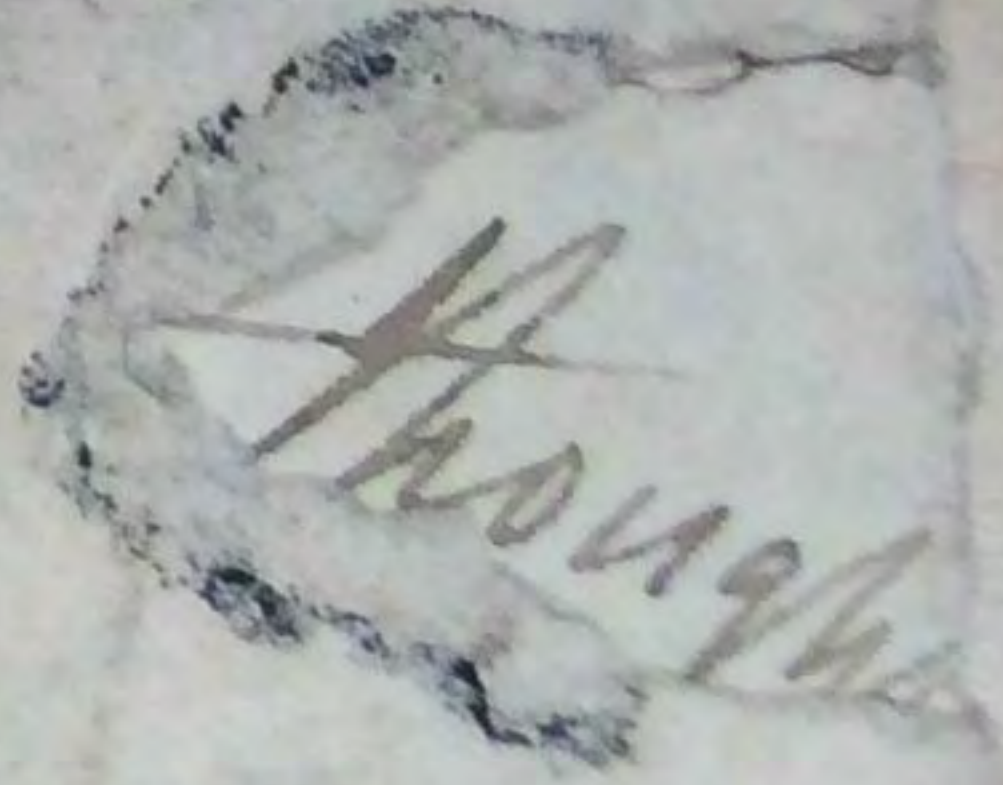
thro D. M. also -

I was much pleased as well as friends here to hear of the addition you have had at A. Broath's lately. It may ought to be matter of much rejoicing when the cause seems so like the bruised reed to hear of any taking part <sup>with</sup> us - awfully true the Lord's words "when he comes shall he find faith on earth." It only remains "yet a little while the that will come shall come & shall not tarry now the justified shall live by faith - then in the word of the Lord - Let us beware watch with care and for the faith contend" and jointly strive to keep alive "our hope unto the end" - These seem to convey an useful exhortation which the apostles we find often drew the attention of their disciples looking for the fulfillment of those precious promises the captain of the Lord's host shall come his people into that promised land & the wicked shall cease from troubling & the weary shall be at rest - at same time shall do well to take heed to what the Lord says - Let us fear lest a promise be us of entering into his rest any of us

seem to come short of it than unbelief.  
I shall be glad to hear from you any  
time I hope to be more punctual please  
present our love to the brethren with  
you

1316 KILBY ST. CHICAGO ILL

9  
C. C. Johnson  
inter  
Hubbard



mine in particular to ~~my~~ your family  
McRemy, Bruce, Lu & the old ma.  
his Daughters - I should be glad to  
see you full & have a crack with you  
again when opportunity offers. Wishing  
you all a happy New Year &  
I am yours affly  
Bro. Allen

Hand

Mr. Pitt

17.11.1818

V. J. Bm

London 27 Dec 1818

you will have almost given me  
up as a letter writer from the time that  
has elapsed since my last — but you will  
excuse <sup>me</sup> in some degree when I inform you  
that your letter from one cause or other of the  
18<sup>th</sup> Aug<sup>t</sup> did not reach me till the middle  
of Novem<sup>r</sup> your second letter was delivered  
by Mr D. Morrison when he came for his wife  
of which you will no doubt have heard  
and in the month of October I was taken  
ill dangerously from the too free habit  
of body and too little exercise — but at  
present tho' considerably reduced in weight  
feel both stouter & more comfortable than  
before. — We have little news in this quarter  
Chasing had no changes amongst us since  
I wrote you — this day fortnight I spent at  
Kendal with our few friends there — Mr Pearson  
was only returned from his journey into  
Scotland two days before and had he had any  
information of these few you mention having  
been

separated from the Church at Glasgow he  
would have felt interested in seeing them.  
It has been a distressing thing to think of  
the manner in which matters have been  
conducted at Dundee - and the same kind  
of spirit seems distressing my father's  
few friends and at present apparently the obsta-  
-cle which prevents our fellowship together -

I am very sorry to hear that old James Weir remains  
still they who are described as singing that  
new song in heaven are such as keep the  
commandments of God & the testimony of Jesus -  
that do this is a commandment none will  
deny - and if any can shew from the same  
authority that it is not to be done without  
elders it would set the matter at rest - but  
as it is in opposing it what cause have we to  
fear lest we be found adding to or taking from  
what is revealed - Peter's words have strengthened  
my mind when addressing those strangers that had  
obtained like precious faith with them - he says Ye also  
as lively stones are built up a spiritual house and  
holy priesthood to offer up spiritual sacrifices accep-  
-table to God by Jesus Christ - again when celebrating  
that ordinance the words which have always been used  
run thus - thou hast made us Kings & Priests - have not  
all the

be  
them -  
to if  
kind  
this  
of stars  
the  
remains  
that  
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will  
me  
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of  
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ad  
not

Church a right to join in that song of Worthin<sup>g</sup> that  
Lamb - yes - and it appears from scriptur<sup>e</sup> that  
whateber worship or praise or prayers are offered  
up in his name or where any are observing the  
all things he has commanded - his promise is  
to I am with you to the end of the world & it will  
be accepted. — I have by me the copy of the  
last letter from America - there is something in  
the way they handle the doctrine of assurance which  
sounds a little strange - tho in the end they seem to

run clear of building upon any  
other foundation perhaps than that  
which is laid in Zion - it is a dangerous subject  
to meddle of - when we consider how many  
may receive the word with joy and yet have no  
root in themselves so evidence but for a time - if it were  
not to be a life of dependence, the apostles need not  
have given so many exhortations for us to run the  
race set before<sup>d</sup> looking to Jesus who endured the cross  
he left us grow weary & faint in our minds - saying  
let us fear lest a promise being left us of entering  
into his rest any of us should seem to come  
short - or as he says in another place of all after the  
same example of unbelief - of one thing the scriptures  
assure us he that believeth & endureth to the end the  
same shall be saved - the promises given to all the  
7 churches in Asia we find rest upon this - "him that  
overcometh" - & who knows that till he have finished his course  
in this world —

MR  
I have got a few small works of Walker lately  
in 1<sup>o</sup> or 2<sup>o</sup> pieces - one upon the Pharisee & Publican - a  
nice piece - you might probably get a copy of each  
from D. M. - I shall be glad to hear from you  
soon & with love to you, your family & all  
the Brethren with you I am Yours affly

Does Mr Penny never come into  
England now - I love to know I shall  
be glad to see him when he does

Thos Allen



Mr Patrick Cochran

Printer  
Arbroath

N<sup>o</sup> Breteuil

MS 9/3/8

N. D. Brother

Seaverhead 28 March 1819 —

Nothing can give me more joy & rejoicing, I can now address you under the honorable & indearing appellation of "Bro." in the despised cause of Jesus of Nazareth — Long have I hoped to see every obstacle removed from the way of hindering us to walk together as brethren of one family; & I feel confident in asserting this desirable epoch of being united together in the one faith & hope of the gospel, has not been done for any worldly motive — nor I hope, from an anxious solicitude of Father & Sons, being one in Spirit — but from a pure & perfect understanding of our professing the same truth, & as such the great example in the scriptures teach us; that all that believe "were together" — and hence the commandment of Jesus stands true, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another, by this shall all men know ye are my disciples if ye have love one to another — Thus saith the Holy Ghost — "and every one that loveth him that begetteth him also that is begotten of him" — The Church is compared to our natural body — therefore no member can suffer, but all must suffer with it — thus it is written, "rejoice with them that do rejoice, & weep with them that weep" — also — "Bear ye one another's burdens & so fulfil the law of Christ."

Your favour of the 18<sup>th</sup> Ins! was very acceptable, its contents breath a mind influenced by that word by which the weary are refreshed, & find rich pasture to feed the mind of the hungry — being instructed therefrom to know; "that he that exalteth himself shall be abased." Our faces my D. Bro. may well be covered with shame, seeing our unfaithfulness.

I am afraid we have none of us been acting with due circumspection & meekness, under the present distressing situation we have recently experienced. Though it is said — "The Lord afflicteth not willingly" — for "though he cause grief, yet will he

"have compassions according to the multitude of his mercies." Let us  
then, search & try our ways, & turn again to the Lord - for the Lord  
"is good, a strong hold in the day of trouble." We know that they that trust in  
him. - "How often did his people rebel, & provoke him to wrath  
yet his mercies pursued them, though he was angry with their  
ways & punished them: notwithstanding his faithful promises  
they enjoyed, when made willing to obey his voice - may we not  
say with the Psalmist - "O let men praise the Lord for his  
goodness & for his wonderful works to the children of men"  
Surely it is of the Lords mercies we are not consumed, because  
"his compassions fail not" - Justly might God have  
said - cut them down why cumber they the ground - every  
day we behold - every breath, we draw might well convince us  
of that mercy which is unbounded - because we are yet in the  
land of the living. The Brethren with me join  
with you in saluting all the disciples with you, praying that  
the Lord in his great mercy, shew us, from his word, the  
way we ought to walk to life eternal, causing us patiently  
to submit to every dispensation of his Divine will, making  
us perfect in every good work to do his will, working in us  
that which is well pleasing in his sight through Jesus Christ.  
It is written - through which tribulation Christ's disciples enter  
the kingdom of heaven - that our loins may be girded with  
truth & our lamps trimmed & burning; that we may be watching  
at his parts, & thus waiting for the return of the Nobles  
which will be in our hour we do not know - what therefore  
the Lord says unto us is - "What I say unto you, I say unto  
all watch" - To enter into a minute detail of the various things  
which have occurred would take too much time & the station - would  
yield more pain to me than I could wish to express - very unnumbered  
fills with grief, therefore I hope you'll forgive me in writing partial  
perhaps my son John will give you a full acc. when you see him. -  
I wish if I can't bury these painful senses, hoping all things will work  
for good."

I flatter myself what would give pain to my self, would do me  
with a similar impression with you. I shall therefore endeavour  
to ans<sup>r</sup>. your request in as few words as I can. The reason (so far as we  
can understand) why our Bro. & Elder Edw. Allen could not agree with  
us, was his refusing the practice aluded to in your respecting the ordi-  
-nance of the Lords-supper. he considers the view & practice as a separa-  
-tion from the faith - error & heresy - notwithstanding I have seen  
no passage advanced by him to convince us, or anything of weight  
to prove his own idea. I have wrote & spoke my sentiments  
on the subject so far as I am able from scripture but to no effect  
on his mind - still he appears hardened against the present view.  
every step I believe was taken by us all; every forbearance & every  
but no forbearance could be had from him in any degree, of our  
own two friends at kindal proposed an interview with you & I  
for the purpose of again seeing how far we did agree, & to this  
could not agree, but finding an union w<sup>o</sup>. take place  
being in  
one mind in the faith & hope of Gospel brethren began  
character, & also to hold out that you all, or most of  
Lords suppers to the Divine Law - This we were we  
from authority not to be g<sup>a</sup>inced, was false -  
in terms satisfactory, of course our Bro. at kindal  
united, & all considered you & us, as one body - This  
C. S. in very spirited terms, hence we have been thro  
meeting - But at present I cannot help thin-  
earth helps the W.M.A. - we have procured the  
at Hawes & Mile from Gayle & we assemble there - our number is  
12. all except C. S. he continues to meet as usual, his wife  
and another man joined him that day we were parted -  
Perhaps you will favor me with a letter soon  
as it w<sup>o</sup>. give great pleasure to us all, especially to myself as  
we are labouring still under difficulties & doubts from this  
symetrical. My wife unites with you in love to you & I remain  
your aff<sup>n</sup> Brother in the Lord Allen

KIRBY LOSSDALE

2

Mr Patrick Cochran



Printer

Abbeville

no 8

David

MS 9/2/9

The Church of Kirby Lonsdale to the Church at Pith.

N. Dear Brethren.

It is with regret & sorrow we have to address you in consequence of a letter received from David Morison by John Allen this morning informing us of the uneasiness & distress of his mind occasioned by the conduct of some members in the church of North being connected with Benefit Societies. - When we consider Brethren, that we are professing to be subjects of him who is King in Zion, & has declared, "My Kingdom is not of this world," it becometh us to take great heed lest we be found connecting what must forever be separate. "Ye cannot serve God & Mammon." As we imagine the Societies with which you are something similar in their object & constitution to our class of benefit societies here - supported by regular periodical contributions intended as a provision for old age, infirmity, & sickness - we are at a loss to conceive how you can reconcile these principles with such passages as, "Lay not up for yourselves treasures on earth - therefore take no thought saying what shall we eat, or what shall we drink, or where shall we be clothed? For after all these things do the Nations of the world seek after; but seek ye first the Kingdom of God & his righteousness, & all these things shall be added unto you." Again in the remarkable example of prayer the Lord gave his disciples we see how he taught them to say - "Give us day by day our daily bread." we hope these quotations are sufficiently plain to show that while his people while in this world are to account themselves pilgrims & strangers in this wilderness, like Abraham - looking for a city which is to come which hath foundations whose Maker & Builder is God - and how is this manifested but by attending to his commands who hath told them they are not to be like the men of this world - whose life is in the possession of the things of this world. Lay up treasures on earth making provision for a future day of infirmity or sickness that may never come, & so casting off that dependence upon him for that daily bread which he has taught them to pray for & which he not only knows we need but has promised to add to those who seek the Kingdom of God & his Righteousness. As worldly institutions, they are well contrived & useful, but what say James "Whosoever will be a friend of this world is the enemy of God." But independent of this wherever the word of God has its due influence setting aside the reasoning of man & teaching submission to his word who rules in the midst of the Seven Gods in Candlesticks - we are clearly of opinion that those who are anxiously wishing for the peace of Jerusalem will always be ready to give up for conscience sake whatever he thinks gives an offence to his Brethren, and although we have no business to meddle with the discipline amongst you, or any other exercise of Lordship over your consciences, we think it our duty fairly & openly to confess we think you have erred from the Scriptures in allowing to be defended the conduct of members of the church being members of a worldly institution, which it hurt the weak members in the church.

and although it is not many years since we were clear of  
these things ourselves yet we are unanimous in con-  
sidering of Christ's house, to be connected with Institutions  
to the cloud of no other object than that of providing for a  
which have only another name for laying up treasure  
future days much more unscriptural for those who are  
on earth of the bounty of the Church - That difference  
of opinion will exist we have no doubt but if in the  
Spirit of our profession (what cause have we brethren to  
guard so much what has lately fallen out amongst us  
that we have a name to live while we are dead) we  
should not forget the apostles exhortation "Whether they  
are strong ought to bear the infirmities of the weak that  
to please ourselves. Let every one of us please his  
neighbor for his good to his edification" and in following  
this line of conduct so far from every one doing that  
which is meet in his own eyes - we should be submitting  
to one another - for bearing one with another -  
endeavoring to keep the unity of the Spirit. - let us  
follow after those things which make for peace  
and things whereby one may edify another.

We would therefore earnestly entreat all  
such as are connected with such Societies to  
withdraw from them for conscience sake  
following the example of Paul who could say  
all things are lawful for me but all things  
are not expedient if meat therefore make my  
Brother to offend I will eat no flesh while the world  
stands.

We are also decidedly of opinion  
that if connection with Friendly Societies is sinful  
it is the duty of every member who knows of a  
Brother so situated to tell him of his fault &  
not suffer sin upon his Brother.  
Wishing to hear from you that Grace  
mercy & peace may be multiplied towards  
us all is the prayer of very dear Brethren

Yours affectionately  
Edw. Wilson  
John Allen  
In behalf of the Church  
N.Y. Good day  
6 Oct 1819

My Lonsdale 17th Nov 1819

Dear Sir

I was duly favored with yours of the 8th inst and hasten to reply thereto

~~the enclosed is a copy of the same~~

and we wish to draw your attention to the Friendly Societies in the first place - supporting them is trampling upon the plain precepts of God and appears something like

old leaven which must be purged out - in place of meddling of the subject directly it has been considered best to send you a copy

that we sent to Perth and it gave us pleasure to hear the matter was amicably settled

them to be given up forthwith - I expect you will receive this before Sabbath do

shall feel anxious to hear from you next week or as soon as convenient how the matter is recd - my father was here

yesterday copied the first page for me he desires his love to you - I am

dejected this week but does not intend visiting Perth he is with kind love to you  
Yours affly John Allen



Very Dear Brother,

Arbroath, 1<sup>st</sup> March, 1820.

I have reflected a good deal since I came home upon what passed when I was in Perth; and the more I reflect the more I am perplexed. The separation from the Brethren in Dundee was the third separation I have witnessed; and I think no one could feel more distressed at the cause of either of them than I did; and to this day they are causes of anxious sorrow, - while they often bring to my mind Paul's language, Rom. xi. 33. & O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out, &c. It is more than twenty eight years since I thought the interpretation of the 18<sup>th</sup> of Matt. given by Mr Glas erroneous; and for more than thirteen years my ~~idea~~<sup>view of it</sup> has been similar to that expressed in the following quotation from a Letter addressed to me, dated Perth, 6<sup>th</sup> March, 1816. "Before I received the last Letter from you, (about the beginning of winter, I think,) I had been writing one Sabbath evening, in continuation of the M.S. of which you received a part, and had come the length of Discipline, - when, on taking a sober and repeated reading of the 18<sup>th</sup> Math. wherein I found the fundamental Law (if I may so say) the Law of binding and loosing, given in all its parts complete - to "two or three gathered together in my name." - It therefore became a question, how any two or three could go through part of this law, and leave another part undone, until they were complete in their order. In short, I felt the simple and explicit language of the Head of the Church overturn all I had been before endeavouring to establish." - It was therefore no way surprising that the same writer should say of the Letter from America, "Every word of it comes to the conscience with the conviction that the views therein expressed are drawn from the study of the Scriptures and not from man." - But it was surprising, it was distressing, to

me, that any one who held this view of the matter, should change their mind to an opposite view, without so far as I heard or understood, giving a single reason for so doing from the scriptures. Much, much was said about where the above simple view would lead to, and many fears expressed. But if the disciples of Jesus are to be guided by their fears and dread of consequences, I know not how they can be considered as bearing their cross after him. As to consequences, he only is sufficient for these things. It is their business not to please men, but God. If the Lord delight in us, thunder of God be for us, who can be against us, &c.

I was vexed in leaving Perth, and am so still, that John Millam's bodily situation, forbade any conversation with him on the subject, and restrained me from replying to him when he did speak. His speech on Sabbath <sup>about his labours in Arbroath</sup> mid-day, ought to have been replied to; and the strange question he put to me on Wednesday, connected with his speaking of the neglect of the order of the Church in Arbroath, made me hesitate what sort of an answer I should give him, which you heard was simply No: but he should have been more fully answered; for he knew well when in Arbroath, that the order was not neglected, and tho' wanted, the want was not occasioned by the views spoken of. I could not help also being vexed that he should espouse the terms eminent men, for I do think they'll accord with the followers of him who said, it shall not be so among you. — but they are only the words of one who was nursed up in the school of eminent men an eminence which the Servant of all foresaw would be keenly followed after. I mention these things to you because you was present and heard them.

I have also felt vexed at myself for not noticing again to you on Wednesday evening, — the subject of deferring the fellowship in giving and receiving, & when the communion in the Supper is deferred, &c &c

MS 913 110

13870 + 5.2.1821

Copy Letter to Mr Allen

5<sup>th</sup> Feb 1821

Dear Mr

You will no doubt have understood before now that I recd your kind Letter of the 31<sup>st</sup> Dec. as I wrote to Mr Pearson on the 8<sup>th</sup> Jan'y. I had before written to Mr J. Allen K. Lanesdale, about 26 Dec. - In writing to Mr Pearson I acknowledged receipt of his Letter of the 9<sup>th</sup> Sept. and said "I fully agree with the practice you have for some time followed in the observation of the Lord's Supper, because I think it is not condemned, but authorised by the word of God; and with you I sincerely wish it had been followed by all our Connections, as I am persuaded it would have contributed to their comfort and upbuilding in the holy profession. With you also I much regret the instability of some who appeared forward in the cause, and turned suddenly round to the very reverse; and I may say their conduct has given me more distress than that of those who withstood us at the beginning. But, my dear Mr. although I have sometimes spoken in a strong manner in opposition to those who appeared strong against me, my own mind has frequently reproached me, that I was not following the example of Paul, who says, "Though I be free from all, yet have I made myself servant unto all, that I might gain the more; - and unto the Jews I became as a Jew, that I might gain the Jews; - to them that are under the law, as under the law, that I might gain them that are under the law; - to them that are without law as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, to the weak became I as weak, that I might gain the weak: - I am made all things to all men, that I might by all means save some; and this I do for the gospel's sake, that I might be its partner, or partaker with it." - While I often felt pained in mind when I compared my conduct with that of Paul's, I was afraid because of the latitude in which this passage of his writings has been taken, making it applicable even to those who were without law to God; - but when I saw so many of those whom I was bound to consider as under the law to Christ, who yet could not see some things as we see them, and who of course, could not agree with us, I thought it better to yield in part; - particularly as I have ever thought that the public practice of the Disciples of Jesus, in the observation of his commandments should be uniform. If in this you think I have erred, you will do me a service by pointing out my error from the word of God; - but I trust you will find your mind supported in a patient conforming to the rest of your brethren. - This was what I wrote to Mr Pearson on this subject; - and on Saturday last I recd a long Letter from him, (with a few lines from Mr Jackson)

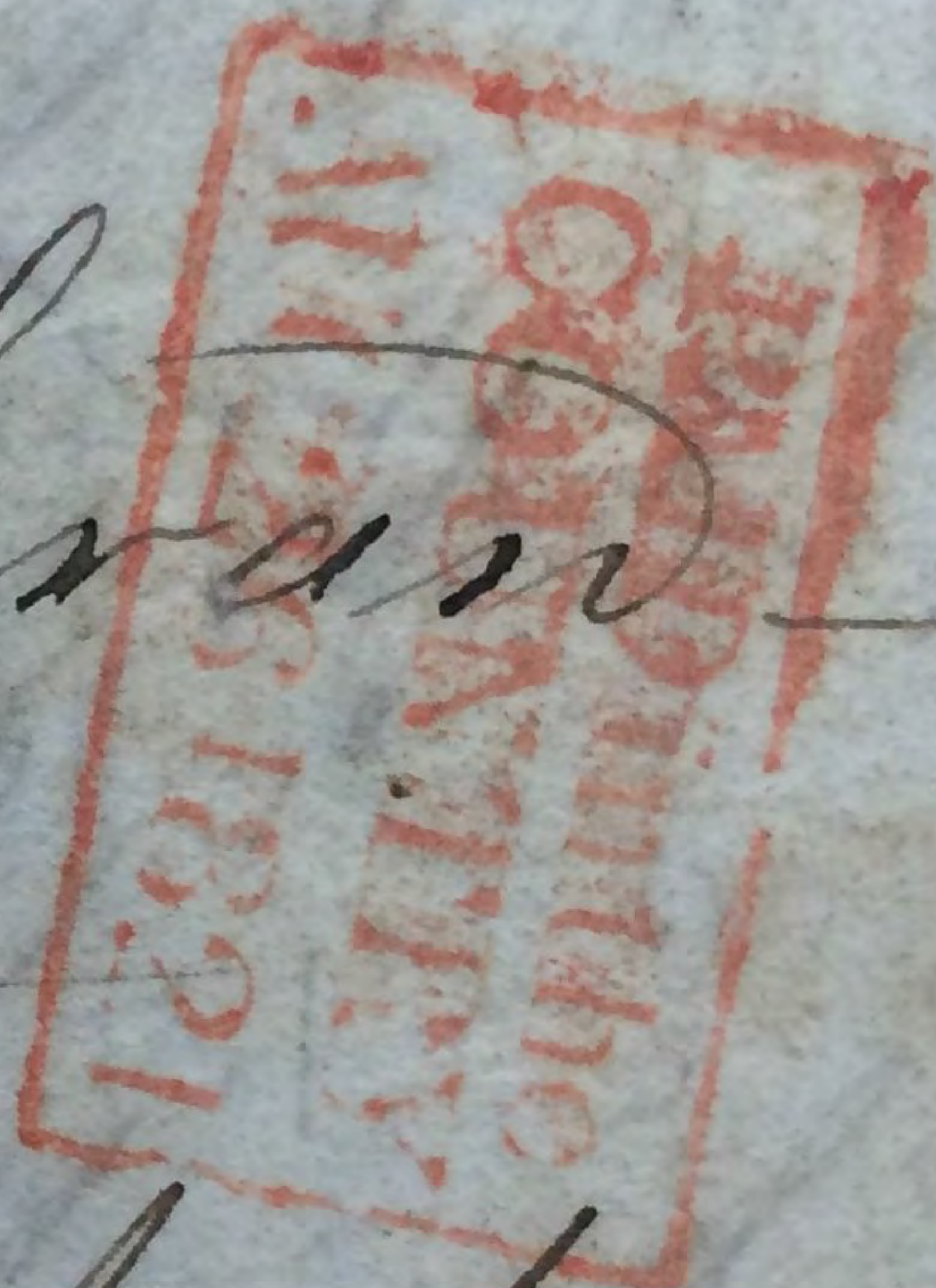
which I think is written in a sober manner, with much attention to the Scriptures. He takes a general view of Paul's conduct (referred to in the passage I had quoted to him, - towards the Jews as under the law, and to the Gentile as without law; and concludes thus. "Having now briefly glanced at a few passages of Paul's writings on the subject of Christian forbearance, &c exemplified in his own conduct towards the Jews, Gentiles, the strong and the weak; and having with much attention considered other parts of the Scriptures, on these matters, I must confess to you, that I see no warrant at all for the application that has been made of the Apostle's words to the question at issue with Dundee. As Paul in the passages alluded to, speaks solely concerning things of minor importance, and totally different from the ordinances the Lord hath commanded his disciples to keep; therefore I do consider it to be as unwarrantable to apply his words as they have been applied, touching the breaking of bread, as it would be to say, that he conformed in his Doctrine to suit the different views of his hearers." -

This came very forcible to me, reviving in my mind the difficulties (I need not say reviving, for they have scarcely ever slumbered) I had with the terms of the union, that these things should not be spoken of, because they prevent me from speaking on many passages of Scripture, since I behoved to speak of them contrary to my understanding were I to follow the manner they have been spoke of. - For instance, nothing appears plainer to me than that the 19<sup>th</sup> and 20<sup>th</sup> verses of Matt. xiii. are distinct by themselves, <sup>and yet refer to</sup> ~~the~~ what goes before, ~~and yet~~ granting the same authority to the two or three congregated in the name of Jesus, as he had granted to the Church before spoke of. When Jesus says "Again I say unto you" his sayings are as distinct, and yet have as close a reference to what he had before said, as the parables or similitudes of the Kingdom of Heaven, recorded Matt. xiii. three of which begin with the same word Again, which might not improperly be rendered also. But this would not be born with any more than various others which I need not adduce to you.

I ought to take it very kind of you, the laying before me the many Scriptures exhorting to sobriety and fear, and to bridling the tongue, which I may well say is an unruly member; - but I will be free to say to you, that (although the comparison would be unwise) I would not be ashamed to compare expressions with those who have been foremost in charging me with using strong language. Indeed, in several instances, this has been the only return made to a sober argument, leaving me to think it was unanswerable. There was food for pride; but he whose heart was not haughty can keep me from being overcome by it.

MS 9/31  
MS 9/31

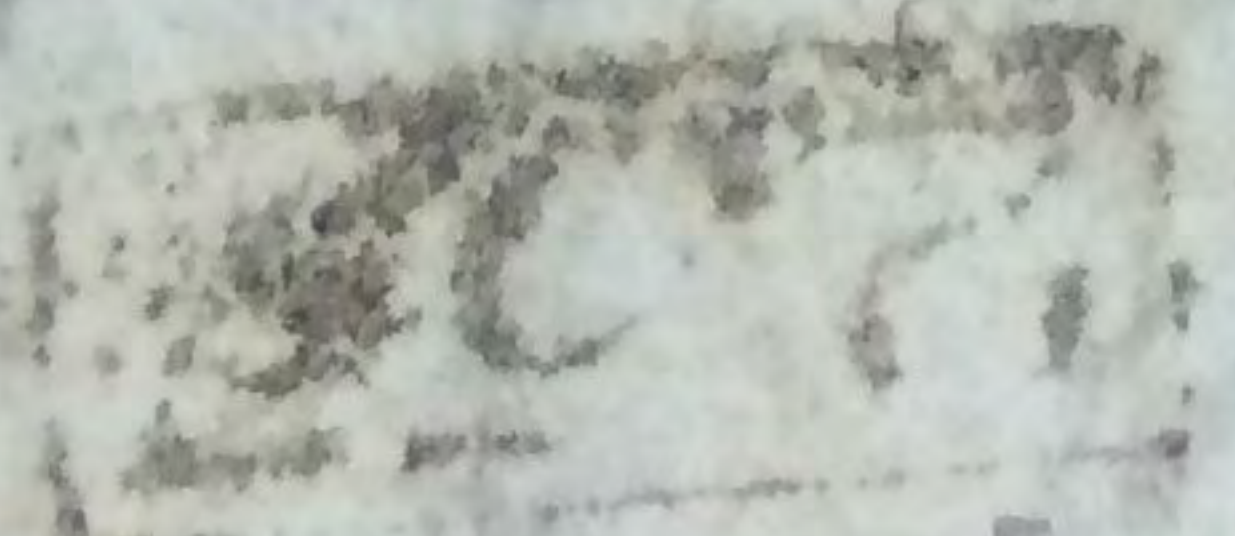
119  
Mr. Pat<sup>r</sup> Buchanan  
Printer



Arbroath

MS 9/3/12

*Handwritten initials in red ink.*



KIRBY

W. Deane

My. Towndale 24 Aug 1829

Once more I sit down conscious of my neglect of Duty & anxious to extricate myself from a state of bondage into which our correspondence has been unfortunately placed - waiting as it were for an explosion which the black clouds gathering over our heads threatened to burst any day - but feeling a little relieved with our present prospects - I take up my pen & beg your forgiveness for my past indifference - the <sup>of</sup> your last favour it will be as well <sup>as</sup> - & I shall just state a few particulars which have caused my silence not interrupted that harmony which should have existed in our connection with the churches in Scotland & even at home. On my father's return that evening which he communicated as having taken place at Dundee - the union with Mr Chalmers his friends - in place of giving joy was mixed with pain because as we were informed upon terms which we supposed our kind friends would not agree to that they should be bound to neglect the overseers

of the Lord's supper in the occasional absence  
gone of their Elders - whereby they all thought  
the Scripture bound them to do it -

The church there having once obtained  
leave would not submit to go back  
again to what they considered the tradi-  
-tions of men - without clear scriptural  
authority produced to authorise it - they  
wrote Mr. Pitt - & you - neither took in  
hand to reply - & as it also affected us  
here - my father, Uncle M<sup>r</sup> & I went  
to Kendal last week & so far we agree  
we would rather for bear with these  
the above practise than be the cause  
division with them or amongst ourselves  
at Hauser or Kirkby - would it not be incon-  
-sistent to talk of cutting or casting them off - for  
practising what we could not say was con-  
-trary to Scripture? they had given over dining  
together also which hurt many but however  
that we have got satisfactorily set to rights  
& I am intending to visit them this week  
end - not having been there any of us on  
a sabbath since before last October -

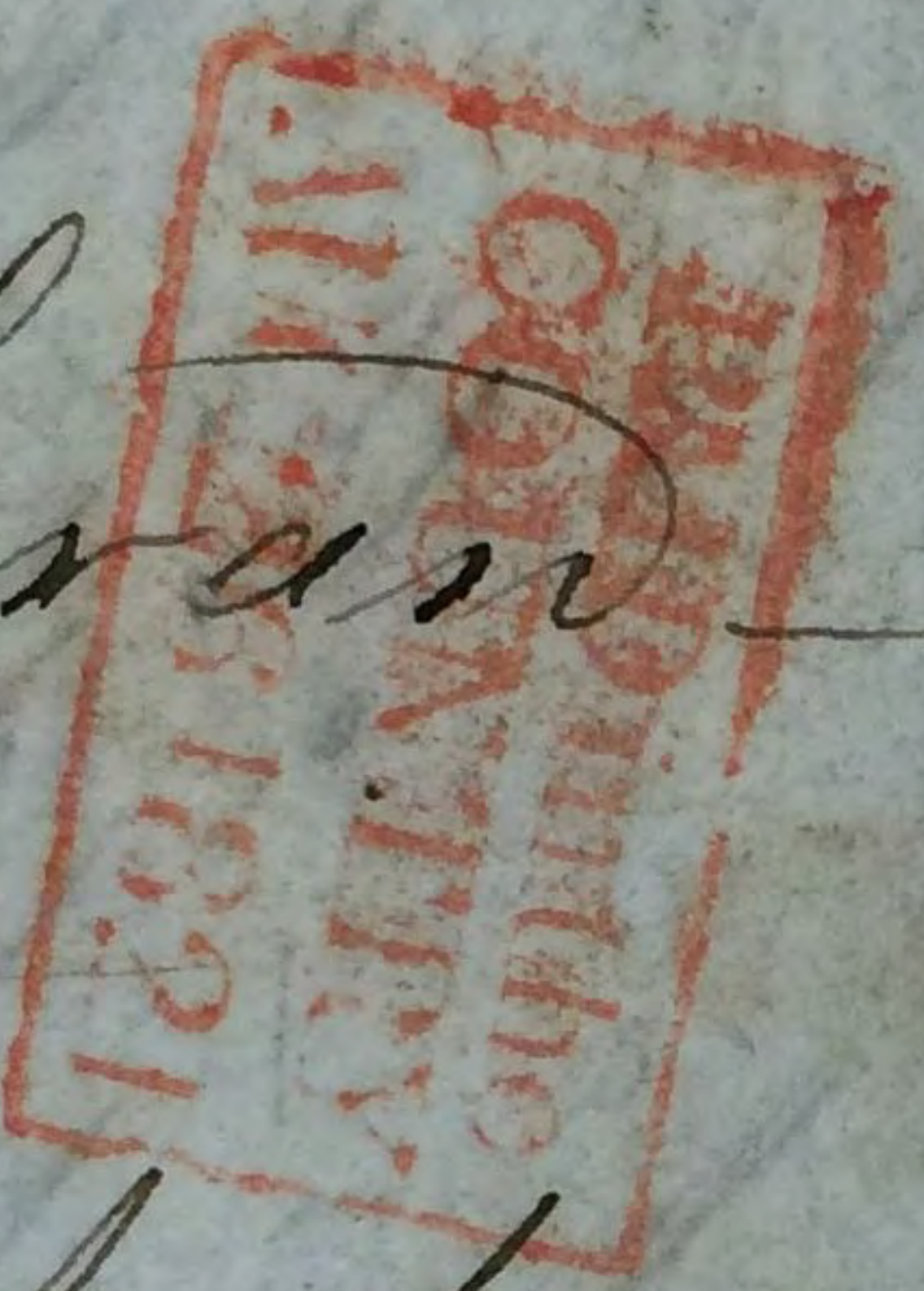
I shall be glad to hear from you as  
soon as convenient I would not like ever

to be in the state of suspense I have lately  
felt - any other conclusion would have divided  
the church here - We ought to be aware of  
being found smiting one another - for  
the danger of the times tending to lose  
sight of the things pertaining to our salva-  
tion are sufficiently awful - Ye virgins  
be watchful - must surely be an useful  
exhortation - We have had little alteration  
here this good while - Mr Deatry from  
Nottingham came to take part with the  
church here again - he was received  
he went back & intended  
bring his wife to live here  
which we are expecting before winter as  
it was her wish also to be here - at Haver-  
they have had the addition of two members -  
Peggy Kirk - whose mother was a member -  
a cousin of mine Mrs Lett of Keighley  
a native of Gayle but resides perhaps 40 miles  
distant - but who has been at Gayle often  
father this 2 months on account of bad health -  
my wife is not very clever - this spring  
we buried our youngest a delicate child  
born in Oct last - poor thing he had no heat  
or happiness in this world scarcely - but has escaped  
many dangers & we hope enjoying what  
never will be enjoyed -



My wife writes in love to your young family  
- Mr Jennings Mrs Mueser, Meier, Michler &  
I expect with the brethren with your lotting  
to be favored with a letter about the same  
Yours affly  
John Allen

MS 9/3/12



Bochran  
Arbroath

12

KIRBY

I have just recd a hind this morning that  
you bro Jas & J. Todd intend visiting us soon  
I hope it will be true - I gave you credit  
for the L2 & L3 paid W.R. - apl & Dec last -

7. 7. 22

MS 9/2/13

Mr J. W. Baxter

Wrote

Dunstable

Perth 9<sup>th</sup> July 1877

W.D.B. your Letter to our Deacons was handed and our  
sabbath morning last and after reading it I said it should  
be read in the Low Seat Room - as from the anxiety expressed  
by many of the Brethren to hear from Dundee - though some  
parts of it was rather Personal I could not feel justified in  
keeping back any information from them - when read  
it caused a stamp and a seeming feeling of disappointment  
in general and though several spoke a few words - no  
case was made as there for a decided opinion on the  
subject of the Letter but it was left for the consideration  
whether we had done right or wrong in interfering with  
the Church in Dundee - and though this is the state  
of the case at present, I feel myself called on to make  
a few remarks on your Letter in as far as it respects  
myself and those two Brethren that was with me in  
Dundee, - I admit you was led to expect notice  
as to the time we was to come to Dundee - this  
was sent before us by D.M. not knowing you was  
out of town the reason it was not more early  
was, that I could not say more than 24 hours before  
hand whether I could get away or not - my Master  
not being at home - all the reason I know the  
Bre from Arbroath did not come they could not that  
week they also wished to know whether such a visit  
would be agreeable or not before they came -

As to my conduct as it is particularly referred to - a  
cautious is best from what I have always expressed  
I considered the late Discipline in as far as it respects  
myself - not yet finished which may account for  
my conduct towards Adam Spence & Mr D. M. Todd  
as saying as it is Todd's Account of the matter from  
what I learned among yourselves I could not have  
agreed with the manner the Discipline was conducted  
by the mouth of 2 or 3 Ministers every word may be  
established from what I heard & saw - I do not yet  
feel sorry from Adam Spence nor Mr Todd nor  
from John Todd till my mind is satisfied that even  
that was made for the fact - we are blamed of  
harshly in not going to see Tolly couple nor her  
husband but from what I learned of the labour that  
was taken to bring them back and they would not  
come I felt different towards them - yet I stated  
my mind fully to Bro Bachelors - as to what part  
of his conduct I thought blameable at the be

Requing of that matter and feel pleased woud have  
acknowledging he should have a <sup>and</sup> otherwise but I did  
not appeal to him at the time  
Several of the things mentioned in your Letter are  
not in a very correct point of view - as being  
talking my seat as an Elder and praying before the Reading  
I woud say I was constrained to both after declaring it  
twice - and I did so with this feeling - that if I absolutely  
refused I might have been supposed more decided  
in my mind or to have more firmly in my mind  
than I had at that time or yet have - and as to  
the conversation we had in Mr Chalmer's House  
It was led on rather unintentionally - we called there  
him with D.P. but as soon as the heat was given  
that it might be hurtful it was immediately stopped  
after this a long conversation was had with D.P. & then  
as we had no hopes of a meeting that night - after which  
we saw several of the Brethren. It is true we were offered  
from D.P. Lodging but under all the circumstances of  
the case I could not think of accepting as it turned  
his Daughter out of her Father's House for the night  
a Bed was also offered by G. Bachelor but as we then  
intended to get up at an early hour we could not  
think of disturbing Mr Chalmer - I think it was G.  
Bachelor when in Castle Street that stated that Mr Todd  
could accommodate us with Beds rather than go to the Inns  
from that I did not think he would have felt hurt  
and D.P. said to James Young that though he did  
not like our going there he would not state it as  
an offence against us - and from what I have said  
to us the matter was undecided we felt no hesitation  
in going there but then I can say it was by no  
previous consent as to what you say of Todd being  
a member of the Church of Paris - my view of the matter  
was and is that the Brethren in London and in Paris  
were members of one Church lively Stones at spiritual  
House parts of the Tabernacle not made with hands  
If we are indeed what Paul says come to mount Zion  
The City of the Living God the Heavenly Jerusalem  
If so we ought and will have the same Care and of  
of this world - when the Church of Jerusalem was dispersed  
and scattered by Persecution yet were they all

Members of the old Tabernacle. The Church under the  
old Testament seem to have acted in this view - when they  
heard of any departure from the statutes of judgment  
of the Lord in any of the cities of Judah examples of this  
and not wanting - indeed it was the command of the  
Lord "If thou hear that in any of thy cities that the  
Lord thy God giveth thee that the Inhabitants have  
departed from the commandments of the Lord thy  
God and serve other gods thou shalt enquire diligently  
if the thing be true" - from what I have shortly  
stated you may understand our motion for  
coming to Divided while the Disruption was  
depending such I thought our duty then I  
stated the same to the Church which is Divided  
last and I have heard nothing to cause  
me change my mind - but if any thing is  
brought from the Scriptures to convince me that  
we erred in what we have done I hope  
we will have a ready ear to give to it -  
nothing indeed ought to be more sought  
than the Peace & Welfare of Jerusalem  
but her only walls & Bulwarks are the Laws  
of the House which appear to me to be resisted  
in the present case - you will observe  
by this Letter it is not from the Church  
but what I thought your Letter called  
upon me for - I shall conclude with  
saying we would do well to attend to  
Joseph's advice to his Brethren "see that  
ye fall not out by this"

Law O D B N

Yours Sincerely  
James Cochran

Perth 7 Aug<sup>r</sup> 1822

W<sup>m</sup> Bro

The present is to inform you  
that James Cochran, R. Dowie, & Peter  
Cochran & purpose being in Dundee  
to morrow I shall be glad to explain  
& endeavor to remove those difficulties  
which have affected the Charity of  
the churchy - I should have given you  
earlier notice had it been convenient  
but trust it will not be inconvenient  
to have as full a meeting as possible  
in order to restore peace - Hoping  
we may be guided by that wisdom  
which is from above I remain

Yours affecly

John A. Clerk

1.8.22

MS 9/3/14

Mr John Willmester

Writer

Dunde



MS 9/3/15

Mr Patrick Cochran  
Printer  
Aberdeen

3.11.1823

MS 9/3/15  
MS 9/3/15

Black Firman beyond Perth 3<sup>rd</sup> Nov 1823

very Dear Brother

I received your letter of the 19<sup>th</sup> Oct  
it indeed gives a very humbling view of the state of mind  
manifested one towards another amongst you - It surely  
becomes each of us to attend unto the word of the Lord by  
His prophet come and let us search and try our ways and  
turn again unto the Lord His Call unto backsliding sinners  
like us is Take ~~with~~ with you words and say take away all  
eniquity and receive us graciously - when we are called to  
contend earnestly for the faith once delivered unto the saints  
we have much need to beware of the evil reasonings and passions  
that we are always in danger of and to attend unto the example  
of our Lord and his Apostles to consider him who endured the  
the contradiction of sinners against himself altho he could  
say which of you convinceth me of sin and when we turn  
unto the writings of His Apostles who were honored to follow  
His example they appear guided by the Holy Spirit which Jesus  
promised to send unto them who should guide them into all  
truth

by bringing  
~~and bring~~ his words to their remembrance the fruit of this  
spirit appeared in them pure and peaceable gentle and easy  
to be entreated full of mercy and good fruits without partiality  
and without hypocrisy it indeed appeared teaching them  
to follow peace with all men and holiness without  
which no man shall see the Lord Such an example  
before us may at all times bring much conviction unto  
each of our minds when we thinke of our own conduct  
and how fare we have been from attending unto the  
example of those who through faith and patience are now  
inheriting the promises. I intended to have written unto  
you the same week I received your letter but was then  
badly with a heavy cold and a pain in my head some of  
our number intended to visite you last week but were  
prevented by W<sup>m</sup> Bruce's letter saying that they would  
not enter upon the things that we had written to them  
upon likewise adding that the Brethren with you had  
agreed to bear with one another it does not appear that  
forbearance can <sup>con</sup> be scripturally exercised with such things  
as the Church here have stated unto the Church in Ayrbroath  
~~so that~~

Remember me in Love to your Daughter and all  
enquiring Friends with you you ask me what I  
think of the publication part of which you sent me  
if the author had given his views upon some of the passages  
to which he refers his meaning would have been more  
apparent it surely becomes parents to attend unto the  
wise mans counsel Train up a child in the way that  
he should go and when he is old he will not depart  
from it

I am very Dear Brother  
Yours affect Laurence Joice

Dear Father  
You will Be anxious to hear how  
Mancy is She is a great Better Theorist & boye She is  
and is taking her food Pretty well now She does a good  
deal on veal and Soups So I can say to you now the  
Black Cloud that was hanging over my mind so wearing  
of Grannie has been pretty well since she come here  
she was out in the melting on Sabbath and is having about  
to day mending old Broches &c So you may keep your mind  
easy we have been thinking a letter from you and other  
in your name should write to the Church of Christ of Gorrie  
I'll worry much for you the Quakers hear all of

paid

23, 1, 25

Mr. Pat. Buchanan

Printer

Abroad

MS 9/3/16

D D B<sup>m</sup>

Peth 23<sup>d</sup> January 1825

I have to thank you for the letters & copies of letters you sent me. If I have been long of acknowledging them it has not been from forgetting either you or them but from fearing to say anything calculated on any hands to give offence. Last Sabbath night I sat down & wrote along letters to Mr Wilson, which for the same reasons I afterwards put into the fire. I have not shown your letters or Mr W's to any person, as I considered them private and besides did not see in the present stage of the correspondence any good which could be served by their production. But even this has it seems given offence to some here who heard of their having been sent letters. In short I have now experienced from the situation the churches have been in for the last three years, that it is not possible so long as they continue in that situation to do any thing or not do anything, which will not be made matter of evil surmising. This state cannot - must not continue - On other steps will yet ventured to take - on other piece of advice I will yet risk - Much blame has been already thrown on my shoulders - it cannot be much heavier of this addition. My wish then is that you would come to Peth. Come if you can (that is to say if you think)

it advisable yourself) - this week if possible. State  
Your mind fully & plainly to the church here. If  
also you are still of the same mind respecting  
Mr Ladd and he has any wish to do at once  
with the church here - bring him with you.

If I have acted wrong respecting him or in any  
other matter, I hope I will have an ear to hear  
and to acknowledge & that others will do the same.

At all events let us know the words. This  
state of suspense and indeterminateness  
will undermine the church. It is unscriptural  
and cannot stand. If your coming is planned

- lay the blame on me - anything is preferable  
to the way in which we now stand.

Monday Evening

Forgive the hurry & agitation under which  
this <sup>preceding way</sup> is written. I fear we have (I should rather say  
I have) been shutting my eyes to what will be  
the consequence if the churches continued much  
longer in the situation they have been in. And  
after another day's consideration of the advice  
I have ventured to give you, I see no reason  
to think otherwise. Your Mr James has been  
unwell these some days. I am sorry to hear no  
better account of him today. Perhaps until

make the result of your aunt (if you think  
of coming) - his being unwell might be mentioned  
at Abroath as the cause of your journey  
but this as you think best

I wish

Yours aff<sup>ly</sup>

Drummond



Dear Sir,

Arbroath, 28<sup>th</sup> June, 18.

Your favour of the 16<sup>th</sup> was duly delivered on the 17<sup>th</sup> with two copies of ~~the~~ <sup>Mr Pantony's</sup> Essay, for which I have to thank you. I recollect of hearing Mr James Morison speak of Pantony, but I never perused his Book till now. I agree with him in the ~~object~~ points he contends for, though I would not subscribe to every sentence. It is long since I and others felt difficulted with Mr Sandeman's view of Ezekiel's language, and other similar passages, as it seemed to set them in opposition to the grace of God. It cannot be denied that Moses set before Israel Life and Death, the Blessing and the Curse, — Life in obedience, and Death in disobedience. But the question is, What was the nature of that obedience? Paul says the gospel was preached to Israel as well as unto us, and he says so, while he refers to those who came short of the promised (typical) rest through unbelief, as a beacon to us. The obedience, then, which Moses set before Israel, was the obedience of faith. If the law which Moses set before Israel, preached, in its various ordinances, the sufferings of Christ and the glory following, he who disobeyed the law despised what it preached, while he who obeyed, lived by what its daily service exhibited to him, being justified by faith. Habalukuk — If this was the life of Israel under Moses, it was the same under Ezekiel. Was not Idolatry a leading crime, of Israel under their Kings, for which they were

given up to their enemies, and at last carried captives to Babylon?  
some time it should be observed, that Israel appears often to  
be trusted in the deeds of the law, in the value of their sacri-  
fices, not seeing in them him who was led as a lamb to the slaughter,  
hence the reasoning in the 50<sup>th</sup> Psalm, Isaiahi. &c. in all which  
they are ensamples to us. Let him that thinketh he standeth  
take heed lest he fall.

MS 913/17

MS 6.26

Shoat 25 June

1877

P.

Cochran  
er

Mr James Doory

Dear Sir,

Arbroath, 25<sup>th</sup> Janry 1827.

I have read the copy of Mr Bailcy's Sermon on The Office of an Evangelist and Physician of the Soul, which you sent me, wishing my thoughts upon the same. It may seem presumptuous to call in question what is advanced by one who boldly avows himself among those who hold such an honourable office; and, considering that he has obtained from the Schools of the wise and learned, the title of Master of Arts, why should or I claim equality in understanding and knowledge with him, even the length of controverting what he has advanced? His knowledge and learning, however, only excites a jealousy that he is to be ranked among those whom Paul warns against when he says, "Beware lest any man spoil you through philosophy or vain deceit, after the rudiments of the world, &c."

\* See top of p. 21.

Believing you do not expect that I should go over the whole of Mr B's Discourse, by way of Review, I shall confine myself to the following Notes: 1<sup>st</sup> He claims for himself and his colleagues the honour of the priesthood from Aaron, &c. — In doing this, he in effect denies the Priesthood of Jesus Christ, who is passed into the heavens, where he ever liveth to make intercession for transgressors. The Priesthood of Aaron was typical, as all the service of the worldly sanctuary was, and whoever builds upon the types, the shadows, denies the substance — denies that the Law is changed and the priesthood changed, (Heb VII. 12.) by the shedding of the blood of the Lamb of God, — by his doing that which by which all his people are forever sanctified, — and by his entering in once, into the Holy Places, there to appear in the presence of God for ever. — To be consistent in the claim to the priesthood, the shedding of the blood of bulls and goats, &c. should also be revived, that it may be manifest they do not think the atonement made by the one offering of Jesus Christ sufficient to justify from all things

2<sup>d</sup> He claims for his Bishop the title and office of an Apostle. In this he overlooks the meaning of these titles and offices. In one of the standard Dictionaries of the English language, Apostle is thus defined:— [apostolos, of apostello, Gr. to send on a message.] Apostle in general signifies a messenger, a person sent upon some special errand, for the discharge of some peculiar affair of him that sent him; but it is more particularly applied to the Disciples whom our Saviour sent to preach the gospel to all nations:— Paul seems to consider the office in this view, as under the direct authority of the Lord; for, when he is vindicating his office to the Corinthians, he asks, "Am I not an apostle? Have I not seen the Lord Jesus?" From the connection of these questions it seems evident that to be an apostle, it was necessary he should have seen the Lord, and received his commission from him, as the other apostles had. Thus also the apostles could justly take the title of ambassadors of Christ, as having received their commission from him, their sovereign; but, as it was thus only an ambassador could be appointed, this is a title to which no others have a right, nor can they have any to that of ~~an~~ Apostle. So much for the authority of the office, which was not necessary for a Bishop;— nor could a Bishop execute the office of an Apostle. For,

Bishop signifies overseer, as the Greek word, most frequently translated <sup>in Acts xx. 17,</sup> bishops, is in the plural there rendered overseers; and it there appears also, as it does in different other passages, (such as Titus i. — 1 Pet. v.) that the elders, (the presbyters), and the bishops, were the same persons in the same office. In the one clause they are called elders, and in the other bishops. Whenever the office is spoke of, the nature of it is clearly pointed out;—namely to oversee, watch, lead, and feed the flock, like a shepherd. This they could not do and exercise the office

of an Apostle, which was to carry the glad tidings concerning their Lord and Master abroad among the nations. A Bishop, or any other member whom the congregation thought proper to appoint, might be a messenger betwixt them and a neighbouring congregation, or on any matter of common concern; but, though they might thus act as messengers for their brethren, this did not constitute them Apostles of the Lord. — [See the sophistry in Vol. 1. page 28.

3. He claims the office of an Evangelist and Physician of the soul. — The last part of this title belongs only to Him who says, "I wound and I heal, I kill and make alive" — He only can heal the broken-hearted; and physician of the soul is no where applied to man in the Scriptures. As to the office of an Evangelist, if his Bishop cannot be an Apostle, <sup>an office which he allows was not among the permanent, but extraordinary ones!</sup> neither can he be an Evangelist; The word signifies one who publishes good tidings, a messenger or preacher of good news. The persons denominated Evangelists were next in order to the Apostles, and were sent by them, not to settle in any particular place, but to travel among the churches, and set in order what was wanting for their comfort and edification. Such were Philip the deacon, Mark, Silas, &c. and such was Timothy, whom Paul sent to the Corinthians to bring to their remembrance his ways and doctrine in Christ, and whom he besought to abide at Ephesus, where he directed him to do the work of an Evangelist. But all that men have said does not prove that Timothy was a settled Elder or Overseer at Ephesus, more than he was at Corinth, where Paul entreated he might be received as a fellow labourer in the work of the Lord. — The writers of the Gospels, (the good tidings,) are also called Evangelists, and they are the only Evangelists now in the exercise of the office, in the meaning of the term, for their writings proclaim the glad news wherever they go; and they will do so, like those of the Apostles, till the end of the world, the power of Jesus, the Conqueror on the White Horse being with them.

4<sup>th</sup> For the purpose of having it believed that there are three permanent orders of the ministry, he quotes Paul's enumeration of the gifts bestowed on men, for the perfecting of the saints, &c. (Eph iv. 8, 11, 12. - 1 Cor. xii. 28.) and among these, besides Apostles and Evangelists, he particularly notices prophets. But how inconsistent is his reasoning, when he allows, (p. 9.) that pastors and teachers had not so high a degree of inspiration as prophets and evangelists, yet says that, "in office the prophet and the pastor were the same," and again, (p. 10.) the "orders under the Apostles were either standing or fixed, as presbyters and deacons, or extraordinary and inspired, as prophets and evangelists?" - With all his learning, he seems not to have attended to the different acceptations in which the words prophet and prophecy are used in the <sup>Sacred</sup> Scriptures. Sometimes prophecy signifies to foretel, and the prophets who did so were certainly inspired. At other times it signifies to teach and expound the figures, and lay open their import and fulfilment; and in this sense many in the churches were prophets. See Rom. xii. 6. - 1 Cor. xiii. 2. - xiv. 24, &c. In this sense the Pastor, (which is only another title, but a significant one, for Bishop or Elder), behaved to be a prophet, as one of the qualifications for the office is, to be apt to teach. Paul and many others under the New Testament, as well as many under the O. T., were prophets in both senses of the word; - but the Lord says, "Beware of false prophets."

5<sup>th</sup> Although he concurs in what is generally admitted that the extraordinary influences of the Holy Spirit, in which the Apostles and Evangelists shared so largely in the execution of their commissions, ceased with the completion of their sacred writings, or with their lives; yet, in order that the Clergy, with whom he is connected, may be considered a equal to them, he contents for human learning as supplying the place of spiritual gifts. - His words are "We must supply, by labour and learning, that fulness of knowledge which was poured into the minds of the first preachers, as the gift of the Holy Ghost." - But

how insufficient human learning and industry are for this purpose, is  
not slightly evidenced in this his composition. In support of his object  
he brings forward the of Luke and of Paul, and says, "the instances  
of two such able men, in whom inspiration and learning conspired  
to fit them for the high office of Evangelists and Physicians of  
the souls, prove the indispensable necessity of learning to all who  
become the ministers and stewards of the mysteries of Christ,  
now that inspiration hath entirely ceased." But, unless he had  
proved that the want of learning in the other Apostles, Evangelists,  
and teachers, rendered their ministry impotent and fruitless,  
the learning of these two is no proof of its absolute necessity.  
This learning seems to hide from him the only learning which could  
be of advantage to a professed preacher of the Gospel; for, while  
he extols the learning of Paul, he seems not to have read, or to  
have forgot the account made of learning and wisdom, in the  
first and second chapters of the 1st Epistle to the Corinthians.  
Human learning is not to be despised in any station, but when  
it is brought forward as he does, to supply the place of the  
teaching of the Spirit, it is used for the worst of all purposes.  
Although inspiration has ceased, the words of the inspired  
Prophets and Apostles remain, and he who studies and me-  
ditates on them has more understanding than all his teachers;  
yea, he understands more than the ancients; because he is  
thus made wise unto salvation, which no learning of man can  
do. Hence Paul commends the study of the Holy Scriptures  
to Timothy, whom he also directs to hold fast the form of sound  
words, with faith and love which is in Christ Jesus.

I am, yours respectfully  
C. P.



Extracts from a Letter from Pittsburgh  
Sent from Paisley 30th May, 1827.

From any thing we can draw from the Sacred Scriptures, it does not appear that this ordinance (Baptism) has any immediate connection with Church fellowship, much less is it even spoken of as a term of communion. Real Christians may and do conscientiously differ both as to the mode and subjects of Baptism. — If Christians are to keep up those sectarian distinctions and partition walls by which they have been heretofore so much distracted, when will the Church of God arrive at that harmony and love so desirable, and which has been so often referred by the Prophets, as an event which shall certainly come to pass. — If a Covenanter will keep up his wall, and a Presbyterian his, and a Baptist his, and an Independant his partition wall, and each of them say, I stand by, I am holier than thou, the truth is, the Church of Christ is thereby apparently divided against itself. — The Covenanter, Presbyterian, &c. must throw away their human inventions; the Baptist, &c. must cease to pervert the laws and institutions of Christ, for the purpose of aggrandizing his sect; and we must all come to the great ultimatum of the religion of Christ, — "righteousness and peace and joy in the Holy Ghost." — Although they regard the greater part of the denominations around them, as Anti-Christian in their very constitutions, &c. yet they say they could not refuse transient communion to particular persons belonging to these, asking the same. Such refusal would unchristianize them. — "Respecting things strangled and blood, ~~some~~ of the brethren say they need feel particularly anxious, as it is a practice which is but seldom fallen into in this country, either among saints or sinners.

17. 6. 27

MS 9/3/18

After I came home a Letter was addressed to me of which the following  
is a copy

Dear Sir,

My Letters from friends in Glasgow, Paisley, and  
other places, they express a wish that a friendly intercourse of sentiment  
were to take place betwixt us and those Churches that separated from  
Mr Glas's Connection about twenty-eight years ago. It might, by  
the blessing of God, have a good effect; and in this opinion I fully  
agree. So far as they have heard, there is nothing in Doctrine  
or Practice that should be a bar in the way. It is obvious that  
differences that cause separation, when both parties are agreed  
as to the ground of their hope before God, do not spring from  
the word of God, but from our own imperfect knowledge and  
remaining corruption in the heart. Division not only causes  
reproach from the world, but is the means of preventing many  
from connecting themselves with Churches of the saints, and is  
also a stumbling block to some that have been long in the profession,  
and serves to harden the heart of many

How much better were it to attend to the earnest prayer of the Great  
Head of the Church, where he says, "Neither pray I for these alone,  
but for them also who shall believe in me through their word; that  
they be one; as thou, Father art in me, and I in thee; that they also  
may be one in us; that the world may believe that thou hast sent me."

Should this meet your ideas, I should wish to hear from you soon  
In the meantime, I am, Dear Sir, your obed Servt

Arbroath, June 17<sup>th</sup>, 1827

(Signed) Pat. Bruce

To this Letter I sent the following Reply

Arbroath 19<sup>th</sup> June 1827

Dear Sir,

I have considered your Letter to me, of date 17<sup>th</sup> June. curt.  
as well as Mr McHavies Letters to you, with the printed one from Pittsburgh,  
from all which, as well as from experience otherwise, I cannot indulge  
the hope of complying with the wishes of your friends, in uniting myself  
with them, nor of any with whom I am connected, here or elsewhere doing so.  
Of such a connection it could not be said, Behold how good it is for bre-  
thren to dwell together in unity, nor could the blessing which God com-  
mands be looked for. The width of the gate and breadth of the way, mea-  
sured by these Letters, cannot be viewed as that which leadeth to life,  
nor can the truth be held in the love of it, where the ways of truth are so easily  
dispensed with. I forbear being more particular; but am respectfully yr<sup>s</sup>

22-9-30

M. Pat. Cochran

Printer

Arbroath

MS 9/3/19

My Dear Brother,

Perth 22 Sept. 1830

Now that my brother has returned from the south, I should be well pleased to spend a Sabbath day with you in Arbroath - The weather is no doubt far from encouraging; but if it favours us at all, end of the week, I think of bringing my sister Rose east with me on Saturday and taking up Mr Todd at the halfway house - I have to beg that you will put yourselves as little out of usual as possible, if we do get your length, as I have no doubt we will get accommodated early, one way or other -

My Brother has brought nobody back with him, but seems to think it not improbable that Mr. Davis may follow him in a week or two - Hoping to find you and your little flock well when we meet, I add no more but that

I am always  
Yours affly  
James Morrison

Perhaps you have heard of my wife's confinement about a fortnight ago - She and little Robert are doing as well as we could wish -

Mr P. Loomis

Woburn

Ms A/2/21

Dear Brother,

Agreeably to promise I now proceed to give you some extracts from a Letter which I received, about the end of August, from our old acquaintance, Mr Octavius Mitchel, dated, Matanzas, 5<sup>th</sup> July, 1831.

"Sanchez, (his partner in business, who was here some considerable time ago) has given me much interesting information about you as well as our other friends. I find, after a lapse of so many years, that you still take the usual walks to Parkhead, and I am rejoiced to learn that time, which has mowed down or mutilated so many others, has respected you, and left you in possession of your usual health and strength. What vast changes you have been witness to during your long sojourn in the fatherland! Besides the generations swept away, and fresh and augmented ones started up in their place, what revolutions and foreboding changes have occurred in the world around you, and what signs of the times are showing themselves in frightful succession! The Schoolmaster is indeed abroad, but it is the schoolmaster of infidelity and insubordination, the teacher of discontent and insurrection—there is an awful upturning of the elements, the sea and the waves are indeed roaring! From the King to the peasant, all seem blindly anxious to contribute to the empire of disorder and confusion. Yet we know that all events are subservient to Him who originally brought order out of chaos, and that He will finally conduct his Church through its tost and tempest-driven peregrinations in this sinful world, triumphantly to its desired haven."

"I am glad in one respect that I am so far removed from the incessant jarring of your political world. Here, if we want many of the comforts of European social life, we are at least exempted from much of its evils, among <sup>the greatest</sup> of which I esteem the neighbourhood of those plagues of society, those restless, noisy demagogues, your Hunts, your O'Connells, your Broughams, your Cobbets, and a whole host of wretches who are ever in discontented subjection to the powers that be, and the established order of things. We have also here, from time to time, Cowper's "folio of 4 pages," that map of busy life, and we can truly exclaim with him

'Tis pleasant, thro' this loophole of retreat,  
To peep at the big world; to see the stir  
Of the great Babel, and not feel the crowd;  
To hear the roar she makes thro' all her gates  
At a safe distance; where the dying sound  
Falls a soft murmur on the uninjured ear;  
Thus sitting, and surveying thus at ease,  
The globe and its concerns, we seem advanced  
To some secure and more than mortal height  
That liberates and exempts us from them all.

I dare say you will allow with me that our distance from the great world has its solid advantages. For my part I am contented with my lot. My health has hitherto been very good and I may attribute it, under the favour of God, to my ~~present~~ frequent rides on horseback between town and country, passing the day in the former, and my nights uniformly with my family in the latter. This mode of life I have pursued for 7 years; and altho' in the summer time especially, it is a little fatiguing, yet I have hitherto experienced no bad effects from it. I can keep retired, or see company, pretty much at my will. The Sabbath I love to dedicate to an intercourse with those books which formed our earliest associations. The Bible in 4 languages, together with the Bibliotheca Sacra, the Key, Sandeman's Letters, Jones on the Trinity, Coleridge on God's Sovereignty, Pascal's Thoughts, and some others of the same stamp, are my companions on such occasions. Nothing upon religion that is not orthodox, by which I mean conformable to the old interpretation, finds any room in my library - and this, not from my wish to exclude myself from information on this all-important subject, but because I am perfectly satisfied with my way of thinking and think those who hold a contrary opinion are in the wrong. I am besides a mortal enemy to religious disputations, because no two disputants are entirely agreed upon the precise definition of many expressions; and are generally more zealous about gaining a victory to their pride, than to be humbly and sincerely inclined to listen to the truth. If I see,

I err on the safe side; for it cannot but be, that the doctrine which the most inculcates the glory of God, and the abasement of Man, must be a secure one."

I now enclose two accounts for Mr Rallway - one for the quarter ended in September, and one for the quarter running.

After transcribing such long extracts as you have in the preceding pages I need hardly add any thing from myself more especially as you have just left it. I may however observe, that I have now read O. M.'s letter a number of times, but never without much pleasure, and feeling much attached to him.

I hope you are safe home, and found all your concerns all. Remembers me to your wife and family, and all who assemble with you of whom I have any acquaintance.

I am,

Dear Brother,

Yours affect

R. Morison.

Parkhead, Saturday night

5th Nov - 1831

1853  
1831  
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22  
68



Care of Mr. Coult

28-9-31

~~Mr. Coult~~

Cutter

Howe

Gallowgate

Halifax

Museum

Mr. Patrick Lockhart

Printer

Arbroath

Scotland

MS 9/2/22

Halifax. Sept 28 1831

Dear Sir

On coming to Town about 3 Weeks ago, I was agreeably surpris'd to find at the Post-Office, a Package from you which had been left there by young Mr. Woods.

You might well suppose from my neglect in answering your kind Letter of April 19 1818, which, <sup>as</sup> received, accompanied by the Printed Letters you sent me, that I was not alive: But when I state to you the situation in which I have been plac'd in you will not <sup>be</sup> so much surpris'd. — Various things

have concurr'd to hinder me. — When I received your Letter, and another kind one from Mr. Morrison, I intend'd without delay to have answer'd them both. — But I was

attacked by a severe fit of it'opleasy, brought on by a sudden attention to the Duties of the Post-Office — I was, in consequence oblig'd to resign the Duties of the Office, and then Lord's for the Post-Master, <sup>was</sup> in consequence of my

Leaving to give it to my Son. — I was oblig'd to take a Voyage for the benefit of my health, which in a degree recover'd it.

— but I was afterwards attacked by a bilious habit, which at length threw me into such a State of health, as brought me so near to the Grave, as to lead my friends to think there was no chance of my recovery: for some time I was bereav'd

of my reason: — But it pleas'd God to raise me up from this sickness, and to the astonishment of my friends, by a strict attention

to diet, and living two Miles from Town, in a good air, I have fully recover'd my health, as at the age of 78 — I enjoy a degree

of Comfort both in Body and Mind, that I could never have expect'd.

I some years ago commenc'd a Correspondence with Mr. John Walker, formerly of Trinity College Dublin, whose writings I had been pleas'd with — And about the time I was desirous

of once more writing to you, I received an interesting Letter from him, in which he allud'd to the Controversy which had taken place in your Church on the Doctrine of Personal Assurance

— In consequence of which I prepar'd a long Letter to him on this Subject, in which, with much Labour, I examin'd with close attention, the papers in Mr. Sandeman's Letters on this important

matter, and I intend'd to send you a copy of it. — But new difficulties now await'd me. — When I attempt'd to read it to our Presbytery

several of our aged Members who had been contemporary with Mr. Sandeman, and had lived in the most familiar habits with him, thought

they) not justify the Doctrine, yet could not bear the idea that  
blame should be imputed to him - and tried hard to reason to  
justify his motives, and to think that the papers would not  
bear the meanings which I imputed to them. - As no such  
Doctrine had ever found its way into our Sermons - and as  
we were otherwise in peace and harmony, - I could not bear to  
sink the comfort of the Church by entering into a Controversy about  
human writings. - I therefore have for years kept these Remarks  
by me. - Another Chamberlain one of our aged Brethren, who had  
been very familiarly with Mr. Sandeman, who the last year of his life  
lived and died at his House, - undertook himself to write a  
Letter which he wished me to send to Mr. Walker. - Not being  
satisfied with its Contents, as in part of it he had half adopted  
Mr. Sandeman's Sentiments, I hesitated to send it. - But as he found  
offended at my delay of it, I finally sent it - and with held my own  
- I was afterwards glad I sent it as it produced from Mr. Walker  
an excellent Letter, in which in the most scriptural and satisfactory  
manner he refuted this Doctrine of personal Assurance, and  
exposed with such kind feeling and gaiety the false ideas, Brother  
had been led into, that when I had kept it in his hands for a time,  
I was happy when I called on him, to find his mind totally changed,  
and convinced of the impropriety <sup>ground</sup> on which he had opposed what I had  
written. - I then read to him fully the objections, he had before  
shown a reticence to hear, and then declared his entire concurrence  
in sentiment with me. - Since then, he and two other of our aged  
Brethren have departed this life. - Death has removed almost  
all our aged Brethren in the States of America, and our Brethren  
there have been left in a very bereaved State for Jesus to go  
before them. - Though now advanced in years, I determined, as my  
health is now good, to go and visit them the last year, and I spent  
nearly three months among them - and was delighted with their  
fervent Love, and the affection I received from their Children,  
that if my duty had not placed me here, I would gladly have spent  
my remaining days among them. - I took with me what I had written  
on this subject of Assurance, and the Brethren to whom I read it  
were so pleased with it, that they were desirous I should publish  
it. - I have since my return come to the determination to do this  
- and to forward to you and Mr. Morrison Copies of it. - I have  
completed Mr. Walker's interesting Letter; and would now enclose it  
to you - but as the other will be soon completed, I think it better you  
should get the whole together. - Beside the difficulties which  
have been thrown in the way of my Correspondence with you, I  
was grieved when I received your former Letter, with my printed  
Letter that instead of its leading to greater unanimity among you

The Book on the Revelations was very acceptable - I have been engaged for some time in writing on that  
Subject, and am in hopes to have it ready for publication.

I thank you  
pleased with  
to me

it had increased your Divisions - and this was truly painful to me,  
as, if I know my own heart, I think I wrote with a view, if  
possible to put an end to contentions, and not to increase it.  
your Letter I have now received, shews the painful situation  
in which you and your Church have been placed. - It leads me  
to fear that there has not been among you a patient endeavor-  
ing to keep the Unity of the Spirit in the Bonds of Peace

The Account you give me of your present little Church  
pleases, me, and it must be very grateful to your feelings  
to find so many of your Children partaking with you in the  
fellowship of the Gospel. - May there yet be added to you of  
such as shall be saved. - Though absent from you, I rejoice in  
your progress. - Some of the Brethren have  
been much reduced by Death. - But we are united in the  
Bonds of Love, and enjoy a pleasure which this World can  
neither give nor take away. - I will write you again as  
soon as an opportunity offers, of forwarding the publications  
mentioned. -

On receiving your Letter I immediately went in quest  
of young Wood, who had sent me a Letter, - saying that the Man  
to whom he was articulated here, conceived that he was not so well  
served in some of the higher branches of the Business as to an-  
swer his purposes, and that he wished him to return in the Vessel he  
came in from Aberdeen. - Wood expressed his reluctance to return as  
his Parents had been at much expence in his outfit, and declared  
his readiness to accept any employ I could point out to him. -  
Very fortunately, a Mr Crawford, a Countryman of yours, who is  
in the Watchmaking Line, a steady man, with whom I am well  
acquainted, and who lives next to the Post-Office, readily agreed  
to take Wood on the same terms he was to receive from the other  
Man. - He has now been at this place more than a fortnight, and  
appears pleased. - I am heartily glad he escaped the other place, where  
from the Man's disposition, I am sure he would have been uncomforta-  
ble. - Mr Crawford is a patient Man, and an excellent workman  
and one who will endeavor to improve him. - I took him out  
the evening I first saw him to my House where he spent the night,  
and I have given <sup>him</sup> an invitation to come as often as he finds it conven-  
ient. - He attends our Meetings, and has been to my House two or three  
day evenings. - Let his Parents know, that I will endeavor to supply  
their place towards him. -

I can now only add, my best Love to your Connection  
and family, and an earnest wish that every impediment may be  
removed to our agreement and fellowship in the Gospel.

John Howe

The Book on the Revolutions was very acceptable - I have been engaged for some time in writing on that  
Subject, and am in hope it will be ready for publication.

I thank you for the Books you sent. - I was much  
pleas'd with that on the Song of Solomon. - It appears  
to me highly scriptural.

19.12.<sup>18</sup>30

Mr. Pat. Cochran

Printer

Arbroath

MS 9/3/20

MS  
9/3/20

My Dear Brother,

Perth 19 Dec. 1830

I ought to take much shame to myself for allowing our Correspondence to droop so much on my side for some months past - We are too ready at all times making excuses to our own minds for any neglect of duty - The excuse of "one to his farm, another to his merchandize" is the last we are willing to allow as influencing us, and yet I am afraid it has but too much to say in the matter -

Your daughter has been drinking tea with us tonight and will be able to tell you how we all are in health - in this as in other blessings continuing to be followed with much long suffering in the midst of great ingratitude - My Mother's family and my Uncle are much in their usual - Uncle was glad when I said I was to write you a few lines, seeming to expect that I would say the needful for him also and thank you for your short letter to him - He stands out wonderfully - We have had some very coarse weather this season already, but not one night have we missed him from his seat, foul or fair - His son James, now a tall lad, is a useful companion to him in his long dark walks -

It is almost impossible for one to think or write upon any other subject at present than the remarkable doings among the nations (including our own Country) which are daily passing before our eyes - Violence is indeed fast overspreading the earth - the waters roar and are troubled, and the mountains more & more shaking by the swelling thereof - indeed the question, now, just seems to be  
How

How long can the powers, ordained of God, keep  
up any part of the awe, for which they were appointed -  
- The answer doubtless is, no longer than till the last  
elect seed is brought to the knowledge of the truth -  
- I ~~must~~ feel much conviction when I think of the fear  
with which I often anticipate the things which are coming  
over the world and the little regard I am paying to his  
word who said "Then look ~~and~~ up and lift up your heads  
" Seeing the day of your redemption draweth nigh " - We were  
reading to-day (and our Elder Sulphur gave us some  
animated observations upon it) Abraham's Intercession for  
Sodom - Believing as we do that every thing proclaims loudly  
the near approach of the second coming of the Lord Jesus, we  
may judge of the deceitfulness of these days in which we live  
that while religion is in the mouth of almost every body  
and the scriptures spread far and wide, we cannot doubt  
but that instead of the righteous (thow living) by the divine  
righteousness) increasing, the day is fast approaching when  
the words will again apply "I will not destroy it for  
" <sup>Stens</sup> ~~my~~ sake " - In all that is going forward, I hope the  
Brethren both in Scotland & England, will be found taking  
no part; but watching and keeping their garments - rendering  
to Caesar the things that are Caesar's and to God the things  
that are God's -

We sympathized sincerely with our sister  
Mrs. Gann on the loss of her fine little girl - but remembering  
his word who said "Of such is the Kingdom of heaven" we  
trust the word is comforting her in the view of that time when  
He

He shall gather together in one his many children who are scattered abroad - In the brotherly exhortations we were lately considering Luke IX 46-48 - "Jesus perceiving the thought of their heart took a child and set him by him" - The Baptists have attempted to do away with the force of the words "of such is the Kingdom of Heaven" by giving the gloss upon the words, that it is "of those of a similar temper to a child" - but in Luke, this argument is gone - "whosoever receiveth this child in my name, receiveth me" - And when we see him, whom the Heavens could not contain, taking a little child and setting him by him, what a glorious view is given us of the meaning of the words "Behold I and the children whom thou hast given me" - "Forasmuch as the children were partakers in flesh and blood, he likewise himself also took part of the same" - And when it is added in Luke, as to receiving "this child in my name" - "whoso receiveth me, receiveth him that sent me"

strikingly does it illustrate the unity of the great family heaven and earth, as expressed in these words, "I in them and they in me, that they may be made perfect in one" -

Who then can dare refuse water that these subjects and Brethren of the Child of Bethlehem may be baptized?

I inclose a note, of which I owe you 6/- for the copies sent me of the song - I will require a few more which I will get from my brother - ~~that I may be able to send you a few more~~

We are glad to hear you well, wife & family - tolerably for the season - If all be well we must arrange early in spring for sending the Brethren the use of an Elder for a Sabbath, & get you in exchange.

With love to all the Brethren in which my wife joins me, I remain, My D. Brother

Yrs affectly in the Lord  
James Morrison



5.8-1832

Mr John Howe

Post-Master

Halifax  
Nova Scotia

MS 9/3/23

Arbroath, 3<sup>d</sup> August, 1832.

Dear Sir,

You would learn from David Wood's Son, that I rec<sup>d</sup>  
your kind and interesting Letter of the 28<sup>th</sup> Sept. last. I would willingly  
have given him a Letter to you; but I received a very short warning  
before he sailed, and was, at the time much pressed with various Jobs  
of Business, and so nervous that I could not write a legible word. Soon  
after the receipt of your Letter, I transcribed it, and sent <sup>Copies</sup> a ~~copy~~ to  
Friends in <sup>Kirkby Lonsdale</sup> England, Perth, and Aberdeen, who were all gladly sur-  
prised by it, and expressed particular approbation at the patient way  
in which the difference between you and your Brethren was conducted and  
its happy result. But we could not but feel much for you, in thinking  
of the bodily distress you had suffered, which occasioned such a lapse  
in our Correspondence. If I could command time, I should have  
written you at some length; but I <sup>yesterday</sup> received a few lines from my Da<sup>ughter</sup>  
at Aberdeen, with your valuable Letter of the 30<sup>th</sup> May and the Copies  
of Letters, on the Doctrine of Assurance, in which she intreated me  
if possible, to write you an acknowledgment of the receipt of your Letter  
and Books, to go with the ship which sails again on Monday the 6<sup>th</sup> inst.  
I beg therefore you will excuse me if I be very short, at present, while  
I express a hope that when Friends in Westmoreland and in Perth  
shall have read the Printed Letters, you will receive a more suitable  
return for your labour of love towards us than I can pretend to  
make. I have read Mr Walker's Letter to you, and agree with you  
in the manner you spoke of it. I trust that the manner he speaks  
of the Bereans will relieve the minds of some in Perth, whom I have  
heard express themselves as not understanding him on Assurance

On this subject I think I agree both with him and you. The Truth must be assuredly believed, otherwise it cannot produce joy or peace; but there is a difference betwixt "knowing assuredly that that same Jesus who was crucified is both Lord and Christ," and trusting or boasting in the assurance of our believing. I have glanced at a few pages of your Letter with much satisfaction, although, for truth's sake I take the liberty to notice what I consider erroneous. In supporting the argument in which I agree with you, you refer to {John vi-69} the saying of Peter in the name of the disciples, We we believe and are sure that thou art that Christ, the Son of God, as received evidently with <sup>his</sup> ~~his~~ <sup>own</sup> approbation; but when I read his answer in the next verse, I think it shows that the Lord disapproved this <sup>or confident</sup> assured way of speaking. See also ch. xvi. 29-32 I have often noticed in writings by those who I believe were lovers of the Truth a want of distinguishing that simple confession (which flesh and blood could not reveal) upon which Peter was pronounced blessed, from such language as that above quoted from John vi. - Although I gave my voice for the publication of the Statement of Differences it does not lessen the satisfaction which your remarks impart, that you notice what I believe was written under too much of the influence of irritation, the writer having been the particular object against whom the espousers of the Montrose Doctrine thrust with side & shoulder

Being anxious to see what Mr Chamberlain said on Oaths, I stopped reading your Letter, and glanced over his. I long since had seen Mr Walker's Address to the Methodists, and I have a copy of his Letters to Knox, which I have repeatedly read with satisfaction. I have also seen different others of his publications, but knew only by hearsay his views of taking an Oath, and of Baptism. But I never read anything upon the subject of Oaths, and their lawfulness on particular occasions, with more satisfaction than I did what Mr Chamberlain has said.

His view of the Lord's words, Swear not at all, as applicable to the conversation of the disciples among themselves, seems to remove every difficulty; and is somewhat in accordance with the idea that it is religious oaths that are here prohibited. In some passages, such as Deut. vi. 13. x. 20. I understand swearing by his Name, as confessing his Name—

Your observations on the laxity of principle, and prevalence of infidelity among the inhabitants of the United States, &c. might be repeated as to Great Britain, yea, as to Europe. Indeed, what ever view of the World we take, it marks the near approach to that condition when the flood was brought upon the earth; and it ought to fill us with much fear lest we imbibed the same spirit of indifference, and be found slumbering and sleeping when the proclamation is made "Behold the Bridegroom cometh!"— It would be a most happy event, if a Union of the Churches could be effected; but this has been repeatedly tried in vain.

I am grieved to see, by the conclusion of your Letter that you are become so feeble, and would fain hope you may get better; and be spared for a season. But the Truth you contend for, and the hope which it inspires, can, while the outward man fades, make the inward man exult; and that you may do so, in the hope of the crown of righteousness, is the earnest wish of  
Dear Sir,

yours with much esteem

Though I cannot <sup>name</sup> any of your connections in the Truth of the Gospel, all who are so are objects of esteem for its sake

Pat. Lochran

P.S. As I heard that the Father of the Woods had received a Letter from you about a fortnight ago, I suppose the ship had ~~stopped~~ at Dundee some time before she went to Aberdeen. It was from Perth I heard of your Letter.

August 6<sup>th</sup>

1832 The Aberdeenshire discharged her cargo at Montrose and sails to morrow. Wm Coult to Abdn.

58-1882

John Howe

Post Master

Halifax

Nova Scotia

My Dear Bro

W. Lonsdale 13 September  
1842

I have been so long silent, that it will be  
safest for me not to turn to the date of your last  
but one great cause of that silence has arisen  
from the expectation I had of seeing you and yet  
the great uncertainty about my getting away  
comfortably, but now I think I must give up all  
hopes of seeing you this season as it is getting  
so advanced now, and some difficulties are  
still in my way - I can say as Paul says "I have  
oftentimes purposed to come unto <sup>you</sup> but was let hindered"  
so must just live in hopes of spared of making it out  
at a future day. - We are pleasing ourselves here  
with the hope of seeing Mr Todd - Mr Morrison & Mr James  
which will be a great treat to us - Mr C. Morrison  
did not visit us in his last journey to England  
at N. B. but I spent a few hours with him at  
Dartore on his way home - he brought me  
the pamphlet, from America with which  
we are much pleased - it is very gratifying to find  
two such old men like good soldiers contending  
for the faith once delivered to the Saints - Mr Walker's  
letter contains some very strong and clear  
evidence on the subject of Assurance and if  
the Spirit which Mr. Howe

manifest, in his writing, had governed both sides perhaps  
the point might not have been made at the time so  
large - It is to be feared that the writings of Glastonbury  
& Sanderson have been more like the rule  
of conduct with many than the word itself.

We have nothing very new amongst us  
here, no place scarce affected by the political  
changes, for we have never so much as had a meeting  
or any sign of rejoicing at the passing of the Reformation.  
My Uncle has been paying a good deal of attention  
to the study of the various numbers mentioned in the  
Scriptures but altho we have lately been reading  
in Revelation, yet he has not ventured to say much  
upon that book - Dr. Allen has been publishing  
a small work of his father's (and high priced for the contents)  
on the same but being wrote 40 years ago he has  
and founded upon Myles's other opinions of that period  
it is out of date as the period is already past when  
he imagined Daniel's numbers would terminate.  
I have always considered it more safe to  
dwell upon the signs of the times and the spirit  
of independence and insubordination, which appears  
working in the world - the increase of infidelity which  
produces it - and which should lead us more closely  
to attend to the various exhortations - May we  
all be found trusting in him who is the Shepherd of  
Israel that neither slumber nor sleepeth  
that we may be found worthy to partake of the

MS. A. 13. 9. 1832

27.11.1935

Mr. Pat. Cochran

Pruslow

Asbrough

POST OFFICE  
ASBROUGH  
LEEDS

npd

M 9/3/25



My Dear Brother

Perth 27 Nov. 1832

I have to thank you for your kind letter of the 19<sup>th</sup> - to which however I can only reply very shortly at present - Having received answers also from England shortly after yours - all approved of the letter, noticing however without exception, the strange omission of our friends in Aberdeen (to which I shall allude presently) & for the most part observing that they thought there was scarcely reason to think from Mr. Howie's letter that he & his friends took any such notions as to the acclamation of the Scriptures, preaching &c. as we in our proposed letter seemed to point out - In consequence of this several answers the course we have adopted is this -

1. We have mentioned our Aberdeen friends particularly
2. We have left out ~~the~~ allusion to Mr. Walker -
3. We have retained the paragraph as to our ~~doubt~~ hesita-  
-tion in regard to the sentence quoted about spreading the  
Knowledge of the Gospel - but
4. We have stated in a P.S. that the letter having been  
communicated to the Church was approved of; ~~all~~ while  
for the most part they thought the paragraph I have  
referred to as almost unnecessary -

as this amended I read the letter at the Lovefeast on Sabbath  
when it ~~was~~ seemed to be heartily concurred in -

I had thoughts of writing you at this time to  
request that you would transmit me as soon as possible  
your letter to Mr. Howie that I might get a packet made up  
& sent off as soon as possible - But observing that letters  
are made up at Fulmouth about the beginning of every  
month

months, I think it may be as well to send off our letters  
by direct post immediately - In case however your letter  
should be ready, I shall wait till Thursday before Sunday  
morning off, so that I might have a packet from you the  
Mail Coach on that morning - If I do not hear, I shall  
conclude that you approve of my letter going as I propose  
& I shall add in a second P. S. that a letter may be  
expected from you by an early vessel - I shall add  
a few lines from myself individually on the subject I  
wrote you of - Since beginning this letter I have been  
looking into M. H.'s 1<sup>st</sup> letter (printed by you) and I do con-  
-fer a few sentences in it, <sup>with admiring</sup> regarding Baptisms not being con-  
-fined to offences - no notice being taken of administering  
the Ordinance in the directions to Elders &c. are fully  
stronger than I thought they had been - & at any rate  
show us that caution is required on our part - ~~It~~ while  
it is said "Seek for the things which make for peace & whereby  
one may edify another" - I am also somewhat startled  
to read as follows - "that not only in the Church are the  
" Brethren to exhort, to edify, and comfort one another, but  
" about in whatever situation it might please Providence  
" to place them, they were to be engaged in publishing the  
" good news and glad tidings of Salvation" - When I  
read this, I am glad we did not take out our doubting  
paragraph - It appears to me that M. H. here treads on  
very dangerous tho' very popular ground - I am afraid he  
does not sufficiently distinguish between the state of the Church  
before revelation was completed & after it was so -

My time is quite gone - but I cannot conclude  
without saying a word of apology to our Aberdeen friends.  
- The paragraph of my letter relative to the churches was  
penned after the rest & was done in too great a hurry -  
- Besides my intention was, to say shortly in regard to  
all our East Country friends, that I presumed your  
letters had made Mr H. so far acquainted with them  
- Remember me to them all when you write - I am  
taking it for granted that I w<sup>d</sup>. have heard thro' you  
had any additions occurred to them as necessary  
to be made to the letter -

I do not like to make promises - but if  
I be not called from home on business in the  
~~mentioned~~ mentioned, if we be all well & the  
weather tolerable, I may perhaps try to see  
you all end of next week -

I am in haste

W D B  
Yrs affly  
James Hudson

10  
Kirkby Lonsdale 10 July 1839

Dear Brother

I have at last found time to begin what I intended doing were before I left Perth writing you after my visit to Perth and Aberdeen, I may safely say I very enjoyed a visit so much as my last to Scotland, the situation of matters at Aberdeen being the only unpleasant matter amongst the Glasgow business request. — you would have probably that my stay was a little prolonged at Perth and from what took place in the addition of Mrs. White's and the agreeable conversation with Thomas Ross's wife on the same subject who has since been decided and other things made me glad I had done so.

I felt at one time almost inclined to come back & spend another day with you and had I known when with you that I could have had the additional days I would not have left you so soon had you been left in the way of suffering affliction at the time it might have appeared more likely to enjoy a visit at Aberdeen — but I never was much convinced of the wiseness saying, It is better to go to the house of mourning than to the house of feasting for that is the word of all men & the living will lay it to heart. I was glad to hear that your wife was improved and hope your daughter may by this time be somewhat better, I shall be obliged by either Betty or Julia writing me soon if you are not inclined to say how you are all going on and particularly reflecting Mrs. Gable — I was qualified with the former I remained on account of the opportunity it gave me of an interview with her and other friends also.

Our reading here last Sabbath was the 5 & 6. chapters of  
Hebrews and what a fine view the Apostle gives when he  
says which Hope we have as <sup>an</sup> Anchor to the Soul both sure  
and steadfast - while in health & strength we may amuse  
our minds with those things which we wish with the using  
but every enjoyment of that kind not only has an end  
but is often mixed with sorrow and disappointment  
when we consider the hope, the glorious hope which  
the Gospel affords the guilty, - the hope of an inheritance  
incorruptible and that will never fade away - where there  
shall be no more sorrow, sin nor pain - no more an  
evil heart of unbelief, neither hunger any more nor  
thirst any more but the Lamb shall feed them & God shall  
wipe away all tears - the hope of being delivered from  
this body of corruption I made him & point him with  
Christ - we may well say Thanks be to God who giveth  
us the victory through our Lord Jesus Christ - this hope  
is sure & steadfast to those who flee for refuge to it for con-  
solation because it rests on the word & oath of him  
who cannot lie - the faithful true witness will never  
deceive - may this hope not only support your  
daughter's mind under her afflictions but all our  
wings that it may be as <sup>an</sup> Anchor to the Soul keeping  
us from being tossed hither & thither during the trials  
& temptations we may meet with in our pilgrimage  
thro' this world, leading our minds by faith within  
the rail, whether the fore-runner is for us entered even  
Jesus made our High Priest forever after the order of Melchisedec  
with reference to the Brecken affair although it did  
not terminate as we could have wished I hope some good  
may arise out of the visit - it should not continue long  
without some further investigation - Mr. Coutts was

so far that without some evidence that John had seen the error  
of carrying on the business the way he had been doing and also  
that the trust had some influence over his mind and also  
could not be restored - but if John was fully satisfied of the  
impropriety of his conduct & the conviction of his mind led to a free  
full confession and appeared influencing him to walk soberly  
it would be the only fruit perhaps the Scripture leads us to  
look for in order to suggest our forgiveness

of obtaining the forgiveness of our trespasses as we forgive them  
Perhaps you may have heard from them before  
now, if not, would it not be advisable that you should  
go and get Mr. Foss and one of the Beth Elders with  
you perhaps but I only suggest this as it would be  
pleasant to hear that it was comfortably settled.

Since my return home I have been very  
busy in the Bank and only got my books  
fairly up yesterday - or I would have wrote sooner  
I had the pleasure of seeing Mr. Carson as I passed thro'  
Kendal and learned friends were pretty well there, at  
Kirkby Bowdale I found them so too - Mr. Robert  
Davis appears improved since I left home - his  
brother Mr. William Davis was here and still continues  
here but he is much weaker than I expected to find  
him - he looks very thin and appears very weak, he got  
to the meeting last Sabbath afternoon but was scarcely  
able for it - since then he has rather better, to day

not quite so well but perhaps the course of medicine  
he is now taking may be some cause of it - his pulse  
keeps far too quick - the week before he said a very  
few words in exhortation very comfortably - but is  
evidently so weak yet that he ought not to attempt it -  
my brother came over to see me last week  
and enquire of you all, I am glad to hear they  
are tolerable in health in that quarter - I shall  
be going if all is well perhaps next week end to see  
them and spend the Sabbath among them.

Adam Dodd is at present in Liverpool but when  
I returned I mentioned Andrew's coming he had no  
doubt but he would be able to give him some employment  
or get him some at Preston you may tell him  
As I must now be drawing to a conclusion give  
me every enjoyment

10.7.1833

John Allen

Richard

Robert

Warrath

etc. B.

Red  
11

MS 9

paid

my love to your wife and daughters and accept my thanks  
 for their kind attention while with you, to the three <sup>thanks</sup>  
 Sisters remember me kindly in love, I hope they  
 are keeping well in health, I wish I could often  
 meet with them & you but distance prevents, but  
 I shall not soon forget my visit and the enjoyment it  
 afforded me and I shall not be so long of coming again  
 I hope — My sons were gratified with their parents  
 & the family write in love to all the friends with you &  
 at Aberdeen when you write and I am Yours affectionately  
 Tell Betsy or Julia to give me a letter & you can write when most convenient  
 Love Allen



MS 9/3/27

10 July 1833

Dear Sir

Having occasion to forward a package to Dundee as well as one to Mr Wood, with a most distressing account of his son, I have thought it best to send them to your care, via Aberdeen and will thank you to forward them as directed.

I have been very much disappointed in not receiving a line from you, in all the vessels which have arrived from Aberdeen. — But a letter I received from Dundee, speaks of your having been <sup>in</sup> ~~in~~ <sup>fact</sup> ~~fact~~. This in some measure accounts for the circumstance, but I was grieved to think you had been unwell.

I have received a friendly letter from Mr Morrison from Perth some time ago, and have begun to answer it; but I find that age, and the growing infirmities attendant on it, are unfitting me for writing, and rendering that a task which was once a pleasure.

I have felt also discouraged since I read your last letter, in which I find you so much abandoned by persons whom you had reason to think had taken more scriptural views. The letter I have got from Mr Morrison has in part the same discouraging tenor. — In a letter I received from him in 1810, nothing can be more scripturally expressed than his opposition to Mr Glas's improper views, of the 18th Matthew respecting two or three gathered together in his name, and to whom he gives the unscriptural appellation of two or three eminent persons. — In the letter I have now got from Mr Morrison, if I understand him,

it appears to me that he and his friends are getting back, as well as your step son, to Mr. Blair, old notions. Nothing can be more mischievous, than the effect of this unscriptural practice in America. — All that now is left of the Churches Mr. Sandeman spent his valuable life in collecting in America, is now at Danbury where I was, about 2 years ago. The remains of the Glapite Church, there was, I was told about 20 Persons, and because they have not had two or three of these eminent Persons among them, they have not attended to the Lords Supper for nearly 30 years, nor been able to perfect one act of discipline.

One of their friends told me they had lately been selecting two Persons as Elders, whom they talked of sending to Scotland to be ordained. — Whether they have ever done so I know not. — But it appeared to me a strange idea indeed.

Such have been the unhappy divisions, in these Churches in America, and such the growing lukewarmness and love of the World, that their benedictions are nearly all removed out of their places, and I much fear that a few years will soon extinguish the sparks which remain. — It often makes me painfully anxious about the Churches in Britain, when I find the divisions among you, and the unsteadiness which marks your career. — Solomon speaks of Wisdom building her house — but the foolish plucking it down with her hands. — Nothing can be more foolish than the conduct which has destroyed the most of these Churches. — If my age which is near 80, and my health admitted of it, I should rejoice to visit once more the remains of these Churches, which

had still life in them, and revive on us more that Love  
to the Truth which shone among them, when Mr. Sandeman  
spent among them the remains of his valuable life

The Church at Halifax has undergone many vicissitudes,  
and many of its most valuable members, have one after  
another gone down to the grave, and when I had of late seen  
many who were gifted to take the oversight over us, taken  
from us it seemed as if the care of the Church would alone  
devolve upon me, and two fits of apoplexy having greatly  
shaken me, I have felt afraid that the situation of our  
Brethren here if I was taken from them would be as  
lonely as an bereaved friend in the State; But it has  
pleas'd God in his mercy to be very kind to us the past  
year, a number of our Children have join'd the Church,  
and there is among them such an appearance of Gifts, as  
lead me to hope that in stead of the Fathers, will grow  
up the Children — And I think I have never seen among  
us a more ardent Love for the Truth and of one another for  
its sake. — We have no disputes, — no divisions, — We make  
no appeal to the writings of Men, however esteem'd. — The  
Scriptures alone animate our faith, and alone direct our  
practices. — If the Churches with you were as much untrammel  
ed, I am convinc'd you would soon experience more undivided  
comfort and happiness. — With best wishes for the happiness  
and real Christian Union with <sup>and among</sup> you. — With best wishes for  
your family which is continually united with you, I am ever  
with sincere Affection yours

John Howe

Sincerely  
yours

writing the preceding letter, I have read the Pamphlet you  
sent me on The Law of Discipline and Obedience of the Lord  
Supper without Elders.

The only thing I lament in reading it is, that you did not  
confine your exposition to the unscriptural Practices of Mr. Glas  
to the 18th Mat alone - this perversion of the plain  
meaning of our Lord, has been attended with the most mischievous

consequences in America, and when I couple the Letter I have

now received from Mr. Monjon, I can easily see the new

troubles in which he and they have involved you and your

friends - Sincerely do I hope that you and your friends if only

two or three may be kept from these Snarers - Greatly as we

generally esteem the writings of Mr. Glas, I am thankful that

this Church is untrammelled by Human Writings.

My friend Mr. Walker says of Mr. Glas that he broke

down many of Babel's Towers: But he remained so long

in Babel, that some of her Ways have stuck to his garments

and they have had a fatal influence in destroying the

Church in America - You have no idea of the divisions

which have taken place in America, which have been

engendered by metaphysical quotations from his writings. We

now confine ourselves to the Scriptures and are reaping the

comfort of it, in that perfect harmony which subsists among

us. If my health, which is precarious, should continue

I may be enabled to write you further on these and other

subjects. I feel much interested in you and your Children

and hope that if left alone - you will find the comfort which

our Lord affords even to two or three who assemble in his

Names.

10.7.1833

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Name.

10. 7. 1833

24. 7. 1836

Paris

Mr. Carl Bachmann

*[Red ink scribbles]*

Prunten

*[Red ink scribbles]*  
Ankroach

MS 913128



Sabbath Evening  
Perth 24 July 1836

My Dear Brother,

I have seldom felt more ashamed in taking up the pen to write you than I do at present - Even altho' I had not the pleasant duty to perform of congratulating you on your recovery from severe distress, I ought at all times to be enough in our relative situations to call forth from me any attention in my power, if it may serve to cheer any of you in your now more than ever lonely situation - It was with much satisfaction we heard to day that you had been able to be out for an hour last Sabbath - Your distress of body occurring at the time it did after so much of another kind was really like "Sorrow upon sorrow" - but I trust that "God who comforteth those who are cast down" may yet spare you for the comfort of the brethren, and that an open door may be continued among you, in case He should in his mercy be pleased to give you a "little reviving" - The prayer of Jeremiah seems suitable to your situation - "O Lord I know that the way of man is not in himself; it is not in man that walketh to direct his steps - O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing"

You would hear thro' Mr. Todd or your folks here that we had to part with Miss Warden lately - it is a melancholy thing to see one who has been so long in the profession, and who to human appearance has so little of this world before her, allowing that weary rest to grow on her - What reason have we all to fear heavy life to man's feet

-lest that profusely of mind of which Erasmus set so awful  
an example when he was faint and said "Behold I am  
at the point to die - what profit shall this bring me  
to me?"

We were lately thinking of getting one or two  
of the brethren to spend a Sabbath day with you; but  
put it off when we heard you had got so much worse  
- When Mr. Todd is up next we must arrange as to this.  
- I shall give him if I don't forget, either verbally or in  
writing a remark or two which have occurred to me  
regarding the fellowship of brethren scattered or at a dis-  
-tance, upon which you may have observed a few  
observations in Mr. Palmer's letter.

We are all pretty much in our usual state  
of health - Miss Walker has returned from London  
stronger than when she left us - My Mother & Uncle  
wonderfully hearty - I hope to resume the pen  
soon again when I may feel myself more able & hearty  
for it than I generally do on a Sabbath Evening  
- To make amends in some degree for my dullness I  
annex a few verses by way of paraphrase on part  
of the 9th of Hebrews - I suspect however however you  
may find ~~and~~ the paraphrase as dull as the letter.

With kind love to your family & all our friends

I remain  
W. Brookes

Yrs. affectionately  
James Morison



On the day of Attonement, when Israel assembling,  
Behold the High Priest, with the offering, go in  
To the Holy of Holies; the worshipper trembling  
Without the veil pray'd towards the glory within.

The sound of the bells on the Priest's beautiful vestment,  
Performing the service by Heaven ordain'd,  
A glad token gave that Heaven's ordinance  
Was sprinkled, accepted, and mercy now requir'd.

Conform'd was the token, when forth in his glory  
Their rob'd Intercessor appear'd to their view  
With a ray from the Mercy seat, banishing sorrow,  
His hands rais'd to blessing - yet to offer anew.

Once a year unto Israel this service was given  
That the figure of blessings to come it might bear;  
When the Great Mediator should pass into heaven  
For us, in the presence of God to appear

at the right hand of Power rais'd, accepted, ador'd,  
Anointed on Zion, as King and as Priest,  
The smell reach'd the earth of the Ointment forth pour'd  
When the Spirit was sent at the Pentecost Feast -

But now this one offering needs no repetition  
Hence once in the end of the world he shone forth  
To put away Sin, without terms or condition  
That his chosen might perfected shine in his worth

Once indeed must the serpent of Sin be executed;  
Once judgment must sit; - 'tis th' appointed decree  
But Jesus' one offering with death counteracted  
acquitt'd the guilty - the pannels set free -

On his breast, our High Priest, all his Is'ra'el is hearing  
With hands lifted up views the Contest beneath  
A greater than Mo's, nor Hur needs, nor Aaron  
But will conquer, make them o'er Sin and o'er death

Then let us expounding, be found in his Temple  
and watch his return (to the true strength new)  
all those who look for him shall praise and adore him  
when in power and great glory (his Son) shall appear -  
Perth 24 July -



Printed

Abraham

MS9/3/28

Ms E. Parkman

1837

Ms 9/3/29

Very Dear Sister,

Perth 29 July 1837

I need not say how deeply we sympathize with you all on the loss of your dear father and our much esteemed friend and brother in the common faith. - I trust that those consolations which are neither few nor small may be supporting your mother and the rest of you on this trying occasion, and that on this day in particular, when you remember the many dull Sabbath days it has been his lot to pass while here, you may be rather led to think of him as "gathered to his people" than as separated from them, - and as a partaker in the Sabbathism which remains for the people of God, - where as we were singing to-day

"They'll all join their praises with joy, then to Jesus  
And all sing the words of the Lamb who was slain;  
They'll ever adore him, who lov'd & died for them  
And wash'd their robes white, that with him they might reign"

I wrote at present to say that if Thursday w<sup>d</sup> suit for the funeral, it would answer some here fully better than Wednesday, as the latter is the day when Mr. & Mrs. R. Sundenman sail from Dundee at which time both Mr. Todd & I w<sup>d</sup> like to see them - besides my uncle, who would like to do the last duties to his old friend, could get on Thursday but not on Wednesday - If Thursday can be fixed without inconvenience be so good as drop me a line by post tomorrow - If I don't hear, we will take it for granted that Wednesday is to be the day - Should you change to Thursday, you will also to have to drop a line to Mr. Todd.

With love & sympathy

I remain, my dear

Y<sup>r</sup> Obedt<sup>e</sup>

Yours affly  
James Morrison

If the day has been already  
fixed, don't alter it -

address me "Accountant Perth"

PAID at  
DUNDEE

29.1.37

1/4

Mrs P. Beckman

Printing Office

Arbroath

MS 9/2/30

Dunee 29 Feby 1837  
Sabbath evening

Very Dear Sisters

It is so now that our  
worthy and much respected Elder is  
released from all his distresses & being  
the Will of our heavenly Father to  
remove him from this Tabernacle  
to live and reign with Him, in the  
New Jerusalem, in the same glory  
as Moses and Elias appeared on the  
holy mount, where he now beholds  
his saviour eye to eye and face to face  
Having such hope in us, such glorious  
promises, what sort of person ought we  
to be in <sup>all</sup> holy conversation, seeing the  
day is far spent and the night at hand  
we must all put off this body in a short  
time and <sup>it</sup> be our mercy to share with  
Him in his glory then well our joy be full  
we must not grudge or repine that our  
friend is taken before us, our loss is indeed  
great, but his gain is much greater

While we were privileged with him among  
us, he handled the word of life in a ready  
scribe and opened up the gracious promises  
which are in them you and Anne  
I will not soon forget what I heard from  
him the last Sabbath we were met to  
celebrate the Loving kindness of the Lord  
the 23 Psalm was his subject, the  
goodness of the Good Shepherd of Israel  
and particularly the Rich pasture  
in opposition to the variety of pasture  
in the word and upon the many barren  
& bare mountains which he described  
in a homely way as the sheep seek out  
the rich green pasture

My wife and I sympathized very much  
with Mrs Cochran, but pleased to hear  
that she is as much composed as could be  
expected the loss of <sup>her</sup> Partner will indeed  
cause a blank in the evening of her pilgrimage  
which she ever will feel and never forget  
It is some consolation that Mary & Sean  
and all the family were around him  
in his last moment, and that he was  
sensible of them being present, it will  
be a pleasant and satisfactory remembrance  
ever afterwards, when I + <sup>others</sup> may forget

I felt a wish to have gone down and offered you  
my assistance in any way at this trying time  
but remembering you have your male friends with you  
that could do, and advise what was needfull, I did not  
but I will be happy to come the day before the funeral  
if required, you will at any rate tell me know  
the day and how that is fixed Mr J<sup>r</sup> Morrison  
is to be here on Wednesday day to see Mr & Mrs S away  
if the funeral is that day he may be on time  
to go down, I trust he will be in good time for Thursday  
I have written Mr John Allen a long letter with  
an account of Fathers distress since I was there  
I desired him to communicate the melancholy  
news to his Bro J<sup>r</sup> and others, I mentioned  
the letter recd from James which I saw  
I inquired at John Stewart about it & he  
but he could not tell me his address, you  
letter from him some time ago, I gave you  
his address & I suppose he wrote to you  
Crowth — my son John was here yesterday  
for about 3 hours only, I gave him up with him  
the Black cloth Navy dressed — I sent a line  
from Perth to Mary by Fridays coach to the  
care of J<sup>r</sup> Gow — I will see David and any  
others that come from Perth and converse  
with them about getting down  
I began this letter with the view of it being  
read to all Sisters, for we have all to con-  
verse with one another on this very sore event



and believe me very Dear Sisters  
yours very affectionately  
in the Lord

John Todd

MS 9/2/30

MS 9/2/30

1111  
DUNDEE

Miss D

29

Wm  
ing Office  
L

7/13

Let me hear from you by post how  
you are all bearing up on this sad occasion  
my Wife is much better but not going  
out of doors she writes with me  
in kind sympathizing love to all of you

17.2.37

Paid



Mrs. Cochran

d

Printer

Arbours

*[Large red scribble]*

Ms 9/2/21

To the Sisters at Arbouth, on the death of their Elder P. Cochran

1  
Come, Sisters, raise your drooping heads  
And wipe the falling tear;  
The night of sorrow's now far spent,  
The morn will soon be here -

2  
Your Elder Counsellor and Friend -  
Your frail - yet firm support -  
With whom you've long sweet counsel join'd  
Through good and bad report,

3  
Is now removed, we trust, to join  
The happy Choir above,  
Whose mouths the glorious Anthem fills  
Of Everlasting love -

4  
The chastisement is sore - yet think  
'Tis God who deals the blow;  
Beneath his mighty hand submit,  
For he respects the law.

5  
Without a cause he chastens not  
Then search and try your ways -  
Before Him pour ye out your hearts  
Your hands imploring raise -

6  
He from his Holy Place regards  
The needy's lowly plaint,  
and "when he sees their power is gone  
"He'll for their sakes repent" -

7  
A rich reserve He keeps in store,  
Sufficient for all need; -  
"Jehovah-jireh" is his name,  
"Jehovah will provide" -

8  
Then cleave to Him - and from his cause  
Let naught your trust dispel -  
The ~~stones~~<sup>trampled</sup> and dust of Zion's walls  
Babel's proud towers excel -

9  
In likenes to "the least of herbs,  
we see the Kingdom here -  
We'll see it soon a Mighty Tree  
For shade and shelter near -

10  
Then Sisters, raise your drooping heads,  
Approach the Throne of Grace -  
That House of prayer open stands  
For all the scatter'd race,

11  
Whose longing eyes are fondly bent  
Towards that happy shore  
Which all the Family shall reach,  
and meet to part no more -

Perth - Feby 1837

Perth 7 Feby 1837

Very Dear Sisters,

The melancholy occasion of our late visit to Arbouth and the lonely situation in which the lamented loss of our esteemed Elder has left you, particularly on the Sabbath day have been much in my mind since our return - and indeed

if we are not forgetting the Apostles' exhortation to "remember them  
"who are in bonds as being bound with them, and them who suffer  
"adversity as being ourselves also in the body," you must be  
expressing much sympathy from all who know are united with  
you in the faith love and hope of the gospel - I have endeavored  
to put a few lines together expressive of my feelings towards you in  
your present situation, and of the good hope which the Scriptures afford  
even to the most forlorn and destitute - It gives me much pleasure  
to inform you that the Church here have agreed to call our Deacon  
P. Whitlaw to the Elders office and D. Wilson to the Deacons office  
- they will probably be set apart on Tuesday next - The addition  
- of assistance thus afforded to Lawrence & me, if it does not lead to  
some of us seeing you rather often, will at any rate put me  
without excuse if I do not occasionally endeavour, in writing to  
draw your attention to some of those "manifestations of the grace of God"  
to which we all have access in the ~~best~~ Scriptures of Truth - And  
it will encourage me the more to do this, and will increase the  
interest of us all about you to hear that you take as many op-  
portunities as possible of drawing together, particularly on the Sabbath  
day, and encouraging one another with purpose of heart to cleave to  
the Lord and "to live soberly, righteously & godly in this present world  
looking for that blessed hope, even the glorious appearing of our great  
God & Saviour, Jesus Christ" -

No subject can be more in your minds at present than that  
"concerning those who fall asleep in Jesus" - and I have no doubt that  
you have had in mind lately the comfortable sayings of the Apostle  
concerning such in the 4<sup>th</sup> Chap. of his 1<sup>st</sup> Epistle to the Thessalonians -  
- The expression, "those who fall asleep" is in itself full of comfort & most  
expressive of the hope of the resurrection - It is applied to the death of  
the Lord Jesus as distinguished from his awaking at the resurrection  
- See Psalm 3 & 3-5. Ps. 16 & 9 - and through him to all his people -  
See Ps. 14 & 8. Ps. 17 & 15. Matt 27 & 52. Acts 7 & 60 - Without revelation  
this sleep beholds to appear to us perpetual - and hence the expressed  
grief of those who sorrow "without hope" - See Deut 34 & 1 & 2 which stands

in beautiful contrast with the grief of King David, who when his child died "washed & anointed himself and came into the House of God & worshipped" for he said "I shall go to him, but he cannot return to me" -

v. 14. For if we believe that Jesus died & rose again, - even so them also who sleep in Jesus will God bring with him -

There can be only be doubt of the resurrection of Christ's people if there be any doubt of that of their Lord & Master - and if there be any doubt of the latter "we" says the Apostle "are of all men most miserable" - But now is Christ raised from the dead and become the first fruits of them who sleep - See 1 Cor. c. 15 throughout - 2 Cor. iv. v 14 - He then gives a short and interesting account of the manner of the first Resurrection - in which you will notice the following among other things

1. That altho' it be natural for us to think that those who have long ago mouldered into dust & gone to the land of forgetfulness are in more danger of being overlooked than those who shall be alive & remain at the time (according as we say "out of sight out of mind") - yet that the very reverse will be the case - the living at that time "shall not prevent (that is - come before or have any advantage over) those who are asleep - On the contrary the latter shall be first taken care of -" the dead in Christ shall rise first - "He shall call to the heavens above" (See 50<sup>th</sup> Psalm) for the souls - "and to the earth beneath," for the bodies of his people "saying Gather my Saints together" & - and having gloriously reunited them, they shall then be joined by the living who are caught up from the earth, and "ever be with the Lord" - The living here appear as the Antitypes of Enoch & Elijah - See also 2 Kings 6 v 7 -

2. That all this will take place before "the earth and all that is therein" shall be burnt up" as Peter tells us - For it may be said of his people as was said to Lot "I can do nothing till thou art come out hence" - so they must be caught up from the earth before it be burnt up - "And so shall we ever be with the Lord" - Blessed and holy indeed shall they be who shall have part in this Resurrection - That we may all be counted worthy to obtain that resurrection "may" will be our prayer, and that nothing prevent us to come may darken the hope of it be to us -

Believe me,  
My Dear Sisters  
We have just heard of the death of  
Mrs John Allen at Killy  
Yours affectionately  
James Morrison

(Copy)

The Church at Perth, Scotland

MS 9/3/32

Very Dear Brother,

To Robert Sandeman, East Indies

Perth Feb'y 1839

The interesting communications addressed to us by yourself and other friends in August and September last have lately come to hand and their perusal has filled our hearts with gratitude to the "Great Shepherd of the Sheep" who in what has taken place betwixt us has appeared remarkably fulfilling his gracious promise to his Church - "I will bring the blind by the way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them and crooked things straight, These things will I do unto them and not forsake them" - (Is. 42-16) - We are forcibly reminded on this occasion of the Apostles words to the Church at Corinth "For tho' I made you sorry with a letter, I do not repent, tho' I did repent; for I perceive that the same epistle hath made you sorry tho' it was but for a season" - "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing" (2 Cor. 7.8.9) - we beg that you will in our name intimate to Markham Sherwill, George Salmon, Hugh Frouse and Walter Sherwill, as well as to your sister Letitia that we have received their several addresses, and that upon the confessions made by each of their character in the sight of God and of the ground of their hope, we cordially and with one mind acknowledge them as brethren and "Companions in the Kingdom and Patience of Jesus Christ" - And we pray God that whatever may come over them in this world, in death or in life, they will be granted to hold fast that Truth which they have professed, - and which can alone support them when heart & flesh fail, - so that they may be among those who having heard the word and received it;

MS 9/3/22

The Church at Perth, Scotland  
To Robert Sandeman, East Indies  
Perth Feb. 1839

Brother,

The interesting communications

by yourself and other friends in August  
last have lately come to hand and their per-  
d our hearts with gratitude to the "Great  
Sheep" who in what has taken place betwixt  
ed remarkably fulfilling his gracious promise  
"I will bring the blind by the way that they  
that they have not



it with joy "are leg and eye offended", - but among those who  
of sovereign mercy are granted to "hold fast the beginning of the  
"Confidence and the rejoicing of the hope steadfast unto the end!"  
- It is indeed new to us to think of addressing as brethren those whose  
lot has been cast in a Country and in Circumstances so far removed  
and so different from our own; but in this we are led to see "God of  
a truth to be no respecter of persons" - and that while men are saying  
"Lo here and lo there" pointing to Christ's Kingdom as coming with out-  
ward show, he is fulfilling his word to those who "go not after them"  
causing them to see that as the lightning shineth from out of one  
part ~~in~~ of Heaven even to the other "so shall the coming of the  
"Son of Man be" - Seeing these things proclaiming the approach of His  
second and glorious appearing, let us be found joining in the Prayer  
of all his Saints and saying "Amen! Even so Come Lord Jesus".  
- Much as our new friends may have made the Scriptures  
their study, we doubt not these Scriptures will now, in a great  
measure, appear to them as an unexplored field - so true is it  
that man is destitute of the Key of Knowledge to the word of God,  
until of sovereign mercy his eyes are opened to see his Character  
as depicted there, and to see the law and justice of God fully  
satisfied in Him "of whom Moses in the Law and the Prophets  
did write" - The Ethiopian Eunuch had been worshipping at Jerusa-  
:lem, and was reading the old Testament Scriptures on his way  
home, ere he was made acquainted with Him who is the only object  
of worship and of whose work and righteousness these Scriptures  
testify - Philip left him with no other Book than that which he  
found him reading when he joined him: but how must the value  
of that Book have been increased to him! of what an invaluable  
treasure was he now possessed! To the treasures of these Scriptures  
then we commend our new friends; and while they will find them  
from the first page to the last, testifying on the one hand of man's  
worthlessness, and on the other of the infinite worth of Him who  
said "Lo I come in the volume of the Book it is written of me,  
the Lamb of God who beareth away the sin of the world" - they  
will

will find there a new motive of cheerful obedience to the  
Commandments of Him who hath done so great things for the  
guilty, and that in every situation of life in which they may  
be placed; being taught by that word to adorn the doctrine  
of their God & Saviour by a life and conversation becoming  
the gospel, that they may appear "blameless & harmless,  
the sons of God without rebuke in the midst of a crooked  
and perverse generation". We have confidence that you  
will all bear with us while we endeavour shortly to bring  
under your notice one or two points wherein we apprehend  
self-denial as likely in a particular manner to be called  
for from you. It is very natural for you to think that  
as you can have little prospect of a settled life in India,  
or of enjoying there the privileges of a professing Church,  
you are to look into the Scriptures rather with a view  
to the future than as they address themselves to you in  
your present situation - But when the Scriptures come  
home to the Conscience, they address every man as  
he stands in the sight of God - they consider  
his days but as an handbreadth. (Go to now ye that  
say Tomorrow we will go into such a City &c. (James 4. 13)  
and they direct him in the calling in which he is  
called, "how he ought to walk and to please God" (Thes.  
4 v 1. 8) - Your calling is indeed an uncommon one  
amongst us but not an unlawful one - We could not  
suppose a disciple taking upon him the profession of arms;  
yet being brought to the knowledge of the Truth in that  
Profession he is called to adorn the doctrine of his God and  
Saviour therein, until "he may be made free from it" -  
- In your worldly profession you occupy in some degree  
the situation both of servants and masters - relations of  
life

life to which many of the Apostolic admonitions are  
peculiarly addressed - On turning to these admonitions  
you will find that the disciples of the Lord Jesus have  
far higher motives of action than the men of the world in  
similar situations - As servants you are taught obedience  
by being reminded of the honour of being in that station  
in which the Lord of glory appeared - (Luke 22-27. Phil. 2. 5-7)  
and are exhorted "whatsoever ye do to do it heartily as to the  
"Lord and not to men; knowing that of the Lord ye shall  
"receive the reward of the inheritance) - for ye serve the  
"Lord Christ" (Col. 3. 24) - As Masters, you are taught  
what in a country like India where arbitrary Power necessarily  
prevails, it is of much importance for the disciples of the  
Meek and lowly Jesus to keep in mind "to forbear (moderate)  
"threatening, knowing that your Master also is in heaven,  
"neither ~~show~~ respect of persons with him" - while leaving  
the conversion of the ignorant and benighted tribes among  
whom you sojourn to Him who says "I form the light and  
create darkness," that grace of God which you have professed  
to rejoice in and which "waiteth not for man nor tarrieth  
"for the sons of men" will teach you to be kind and gentle  
towards all men knowing none, however deeply sunk in  
ignorance or superstition, whom that grace is insufficient  
to reach - and remembering that the song of redeeming  
love shall be sung at last by a company gathered out  
of every nation kindred tribe and tongue - As young men  
we would direct you to the many exhortations to sobriety  
and moderation given by the Apostles to such - And as  
Officers we would remind you of the example of one of  
whom we read in the same calling with yourselves  
"whose Prayers and Alms had come up for a memorial before  
God" - (Acts 10<sup>th</sup> 1-3) - There is nothing in the letters of our  
new

MS 9/3/32

new friends, as explained by themselves, but what gives us much satisfaction - The expressions to which you directed H. Trumb's attention we consider of peculiar importance as being often found connected with views which sap the foundation of a sinner's hope by darkening the fundamental doctrine of sovereign mercy - The views we allude to will be found to rest for the most part on the misapplication of certain passages where the gospel is preached in its boundless extent as reaching to every rank or class of men say "to every creature under heaven" - we are sure that that grace which thought on guilty man in his low estate is so "exceeding abundant" that none need despair while at the same time we must use no language regarding the work of redemption inconsistent with his who when about to finish that work addressed his heavenly Father, saying - "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" - And now, Dear Brother, before drawing to a close, you will expect us to notice your enquiry regarding infant baptism, altho' we are afraid our answer may not be so explicit as you would wish - we are glad to see that while you have difficulties on your mind as to the situation in which this ordinance may be administered, you have none as to the scriptural obligation of the ordinance itself - an ordinance in which the free and sovereign entrance into the Kingdom of Heaven is strikingly set forth - Much controversy has taken place on this subject and it would be easy for us to appear wise upon it, alone what is written, as well as to start doubts without being able to remove them - we consider the ordinance as intimately connected

connected with the profession of the faith, seeing that  
it was upon making such profession that we learn  
from the Acts of the Apostles, believers were baptized  
with their households - we do not see occasion for  
speaking of it as "differing from Church Ordinances"  
- A Believer makes the profession and is baptized,  
with all his household (we are not at present  
considering the situation of those who have been  
previously baptized - a point not unattended  
with difficulty) - Such children as are born to him  
afterwards, receive the rite as early as may  
be after their birth - where from circumstances  
this is administered in the family & not in  
the Church, still it is not done in a corner  
but in presence of as many of the friends and  
brethren as can conveniently attend, and with as  
much attention to as possible to that "decency & order"  
with which the Apostle directs "all things" to be gone  
about by the Disciples - we are far from saying  
that cases of difficulty may not occur, in peculiar  
circumstances, as to the administration of this  
Ordinance, but we do not think ourselves called  
upon to consider such cases until they do occur  
when it will become us to seek for the direction  
of that Word & Spirit which are promised to  
continue with his people for their guidance &  
direction "even to the end of the world" - In  
communicating this letter to our new friends,  
we

we beg that it may be accompanied by the  
expression of our sincere love towards them  
all "for the truth's sake dwelling in them" -  
- the Lord direct their and our hearts into  
"the love of God, and the patient waiting for  
Jesus Christ" - when he shall come to gather  
together in one all the children of God who  
are scattered abroad. -

MS 913/32

W. D. Sister,

Sometime has now elapsed since I thought of addressing a few lines to you. It is a long time since we heard from your quarter. At the reduced price of postage we can have no excuse for writing, but will be very trifling. Your situation will appear lonely since the candlestick was removed from you. Four months has passed since we lost our highly esteemed Sister Mrs. Metcalf - her sufferings was great - but we hope our loss is their gain.

Mrs. Metcalf did enjoy the assembling of herself with the Brethren on the Sabbath days - and how agreeable to her request she breathed her last on the morning of the first day - when we hope she closed her eyes in peace - leaving many friends to bewail her loss - but we are not to be sorry as those who have no hope. She desired me to read one of the Songs & -

"Hail glorious times of joy and peace

"When we'll be safe from ev'ry grief"

Israel's Shepherd has promised his protecting care and hand over all his people who are trusting in his mercy - whether in a body collected together in his name, or even unto an individual - for as an Eagle flutters over her young ones, and spreads



forth her wings and carries them, beareth them on  
her wings. So the Lord did lead him - his Jacob - and  
Israel his chosen - Exodus 19 - 3, 6 (Deu. 32 - 11 - 12  
he also by his servant Moses has promised that he  
will keep them as the apple of his eye - And our  
Lord says Fear not little flock it is your Father's  
good pleasure to give you the Kingdom & -

In our reading out of Exodus 26 - 30 I was led to make  
some remarks - "Thou shalt rear up the tabernacle, according  
to the pattern shewed thee in the mount -" One thing  
is worthy of notice - Thou shalt make it according to the  
pattern - Moses received this pattern, or instructions in the  
mount Exo. 25 - 40 - Our Lord to the two disciples 24 Luke 25; 27  
and all the Apostles spoke nothing but what was written  
or what they saw, heard and handled of the word of life Acts 12 - 32  
Peter 1 - 16 - 1 John 1 - 1, 3 - Moses is commanded to speak unto  
the children of Israel - that they bring willingly the different  
materials spoken of in the first verses of the 25 Exodus  
to make a sanctuary that I may dwell among them -  
13 Exodus two last verses - the Tabernacle - with all the things  
mentioned - Curtains, loops, & Tackets & are a fine representa-  
tion of the true Tabernacle - Jesus Christ - John 1 - 14  
who said I will destroy this temple - & rear it up  
again in three days - this was accomplished when

Jesus rose from the dead, and was received up into  
glory &c. - As the tabernacle of old consisted of various things  
his Church on earth in the New Testament consists  
(Col. 2. 17 - Gal. 3. 5-6) of various characters, Jews, Gentiles,  
Bond, and free - all one in Christ - one tabernacle or as  
Paul says Col. 2. 2 "that your hearts being compassed being  
knit together (coupled) in love - (see Ephesians 2 - 20, 21, 22 +  
fitly framed together built upon the apostles & Prophets  
Jesus Christ himself being the chief corner stone & like  
Moses was faithful in all his house, as a servant, for  
a testimony of those things which were to be spoken after  
Hebrews 5-6 One eye - one faith & hope - no division

but to exercise the law of his house

preserve the unity, & the bond of peace - which is

Charity - & to be looking to the time when they shall  
inherit the true Temple - or city of God Rev. 21 - 14 &c.

The City hath four square - the length, breadth, & height

of it a equal - happy for us if we are found worthy

to have a part therein - to sing the song of Moses & the

Lamb for ever Amen - My family are well - the Brn.<sup>n</sup>

are tolerable at Hues - I should be glad of a letter

from you - Give our united love to all the Sisters

at Abroath &c. - I remain your aff.<sup>n</sup> + Rob. for the

Pearhead House 24<sup>th</sup> Feb. 1840 truth - James Allen

Directions

James Allin

Scarhead House

Harrod

Yorkshire

27-10-46



Miss E. Cochran  
Stay & Corset Maker

Arbroath  
No. Bm

ms 9/3/35

ARRROATH  
OC 29  
1240

LONSDALE  
BY KIRBY  
OC 27  
1846

OCT  
S 29 M  
1846

*Handwritten notes:*  
220  
145  
110  
100  
100  
100

*Handwritten notes:*  
"a"  
"a"  
"a"  
"a"

Miss Estlin Foxcroft

Kirkby-don-edale

27 October  
1844

Very dear sisters

I was sorry to learn at Perth how very ill your mother was but scarcely expected on my arrival here so soon to hear that her warfare was ended and that she was at rest, partaking of the "Blessedness of those who die in the Lord, that they may rest from their labours and their works do follow them." — I look back with great satisfaction to my late visit among you at A. brook, my daughter Stead and I received so much kindness, and enjoyed every thing, and it was particularly fortunate on taking the first Sabbath in place of the second, it seemed as if we had a taste of what is said by the Psalmist, "Behold how good and pleasant it is when brethren dwell together in unity & love" — I had long wished to spend a Sabbath with you but distance prevented it, I hope that Truth we profess to rely on, may sanctify us, and unite us in that charity which is the bond of perfectness, so that altho we may be parted in this world, it may be to be gathered together

To the general assembly and church of the first-born which are written in heaven — There shall be no more death, neither mourning nor crying, neither shall there be any more pain — but God shall wipe away all tears from our eyes. — Rev. 21:4  
1st Cor. 15:52  
where the change is brought before us so strongly, "Now this I say brethren, that flesh & blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption, we shall not all sleep but we shall all be changed in a moment in the twinkling of an eye at the last trump — for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." — May we my dear sisters be like the Apostle who said "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." —

When any of you are able I should feel gratified to have a few lines to know how you are and if your Mother suffered much or how her days ended — It was a drawback to the pleasure of the

To the general assembly and church of the first-  
born which are written in heaven — <sup>to hear</sup>  
there shall be no more death, neither <sup>sorrow</sup>  
nor crying neither shall there be any more  
pain — but God shall wipe away all <sup>tears</sup>  
I observe our <sup>in</sup> reading here will be the  
1st ch. 1 Cor: next Sabbath day if I <sup>spared</sup>  
where the change is brought before us  
so strongly, "Now this I say brethren, that  
"flesh & blood cannot inherit the Kingdom  
"of God, neither doth corruption inherit  
"incorruption, we shall not all sleep  
"but we shall all be changed In a moment  
"in the twinkling of an eye at the last  
"trump — for the trumpet shall sound  
"and the dead shall be raised incorruptible  
"and we shall be changed" — May we my  
dear sisters be like the Apostle who  
said "For our conversation is in heaven  
from whence also we look for the Saviour, the  
Lord Jesus Christ, who shall change our vile  
body, that it may be fashioned like unto  
his glorious body, according to the working  
whereby he is able even to subdue all things  
unto himself." —

When any of you are  
able I should feel gratified to have a  
few lines to know how you are and  
if your Mother suffered much or how her  
days ended — It was a drawback to  
the pleasure of the



visit Mrs Cable being so unable to meet  
with us and getting to see so little of her  
- is she any better - and did your sister  
get to Mr Brough from Aberdeen.

Will you present our kind  
love and thanks to Mrs Mrs Craig  
Mrs Gow & Mrs Rory for their kind  
attention and also their daughter,  
accepting the same from ourselves  
Yours affectionately  
John Allen

We are much surprised to hear  
to days of the death of our friend  
W. D. Lindsay and the shock it must  
have caused in the Meeting House  
at Perth - Well may the Apostle  
say all flesh is as grass and all the  
glory of man as the flower of grass - But the  
word of the Lord endureth for ever - May  
we be found commending one another  
to the Lord and the word of his grace which  
is able to build us up and to give us an  
inheritance among all them that are  
sanctified -

Copy of letter from W. A. Morris D'Alce  
to the W. Life B'gowne. MS 9/3/36

Dundee 3 Feb 1854

Very dear Brother,

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 ob-  
servance of which was still laid upon the Gentiles  
by this decree. While the church in Edin. 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 Edin. is also in one mind with  
us in considering that the prohibition from  
the eating of blood & 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 contained in the written law for the same reason as obvious from the language used in prescribing the observance of it - then - as it is said 'The life of the flesh is the blood & I have given it to you upon the altar to make an atonement for your souls &c (Lev 17). As the eating of blood is forbidden therefore, the eating of 'things strangled' is forbidden, because the blood remains in the flesh. - therefore the prohibition from the eating of flesh with the blood is contained in this 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 this precept, because we may be able to satisfy ourselves, that what we eat is not 'things strangled' 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 <sup>from</sup> 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  
of these animals therefore that are brought down by the shot of the  
sportsman, only a small portion of the blood is let out &  
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 cleanse 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; & if this  
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 (Lev. 17. 16) -

I hope you'll be able to write soon & that you will  
be able to give your hearty support & adhesion to the  
view of the matter taken by the Dundee & London  
Churches - for it is important to ascertain <sup>all those</sup>  
who adhere to this, before finally withdrawing  
from our friends in Edinburgh.

Copy of letter from Mr. Alex. Hogg Dundee 1  
to Mr. Wm. Fife B. Gowrie

MS9/3/36

Dundee, 26<sup>th</sup> Dec 1854

Very Dear Brother,

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 & 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 and myself with Thos. 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 there some time before us. We were very glad to see them for we had need of support. We saw none of the Edinburgh friends all day, and 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

2  
Edinburgh Elders a little before the meeting hour -  
Mr Baxter and I went accompanied by Messrs  
Leighton & Vincent (the London Elders). We met the  
Elder J. Watson in the lobby who, after putting us into the  
Elder's room, went out & soon after returned with his  
colleagues Mr 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 Edin. 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 w<sup>d</sup> 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 them we all went in  
to the meeting, and Mr Buchanan, after prayer & introducing  
the matter called upon <sup>us</sup> to deliver our message. when  
Mr B. after some introductory remarks read the letter  
from the Church in Dundee with which the

3  
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  
Act 15. 25<sup>th</sup> 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 then  
delivered his own mind at great length, followed by his Colleagues  
when Mr. Baxter also entreated them to hear the other part of the  
deputation, but Mr. B. only replied by calling the first name  
on the Roll, and they all appeared in one mind in  
adhering to the view 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

Copied M. 27.7.08

of which a proper idea, could not have been conveyed to them by our writing them. They started for London at 9.45: five for Dundee at 10.15 am. 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 Edin<sup>g</sup>, were in the position of those from whom we ought to withdraw, & 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 cause of searching of heart to us all, seeing the Lord appears as if He were about to spue us out of His mouth - I hope this will find you all well as it leaves us. I remain, very dear brother,

Yours (I hope) in the Truth  
 Signed Alex. Mow



MSA 9/3/37 Perth Dec<sup>r</sup> 12<sup>th</sup> 1870

Dear Aunt

I received your letter  
& was glad to hear you were  
about usual excepting a  
little cold, but hoping please  
& yourself are all right again  
Mary is out of her hold again  
& we dont know what to do  
with her, she is just a thorn  
to us. May is working in Scott's  
the upholsterer, & has been there  
this good while, but she is

2. continued from page 4

Privileges which you do not enjoy, we get comfort there for all our sorrows. This is some few lines from Mr. Morison, we have one of Miss Rose & one of Mr. Gardiner but I will send them next.

He are all well hoping you are both the same.

I remain your aff<sup>te</sup>

Niece J. & Valentine

You will remember Fanny Clark she is always alive yet but confined to bed, I was calling the other day, & asked her if she wearied, but she said No; them that have the precious faith never weary.

sorely bothered too. I would like  
very much to see you up a day  
or two, but we have very bad  
weather here just now, but you  
might be up before the new year  
yet, or at that time. We have  
snow just now but I think  
it is going into rain, a sort  
of sleet. I am very dull yet  
wearisome nights & dull days  
Mrs Paterson is always asking  
after you, she tells me of  
George's family, when her ~~son~~  
goes over to Edin<sup>r</sup> - he see's them  
she is a constant visitor

of mine, she tells me to  
bring you down when you come  
up. I would like to know  
about M. Cables daughter  
if you happened to hear  
anything. Peter is all right  
again & flying about, never  
at rest. Agness has been down  
at Dundee since Thursday at  
a marriage of her cousin,  
there are three daughters all  
likely to be married soon but this  
is the first, & oldest.

I think often about you on  
Sabbath mornings, the  
(page 2)

7 December

85

My dear Geo. When I last approached the question of finance with you, I wrote some 5 times, before I got an answer, & on the present occasion, my two last remain un-answered. Under these circumstances, I think you will agree, that it is very desirable that such a state of matters should not be so, and I can only conclude, that the cause of all this is, that you have not made that progress in winding up Father's affairs that would be desirable to all parties concerned. And it is only this unsatisfactory state of money matters, that can explain, so far as I can see, that want of cordial harmony between our respective families, which has attracted the notice of others & been to them so comprehensible. But there are other reasons, why I must urge on you, the settlement of all financial matters without delay. In the first place there is no valid reason now why there should be delay. All monies due & debts to Father's estate must have been realised long ago: then the Arkwright Houses have been long completed & tenanted & I presume the leases, in regard to Title deeds & Rights; these must have been cleared up. Further on it is now some 13 years since Father's death & we are no longer children by my experience of the last two winters, satisfies me, that I am not what I used to be; & in my own mind, death at Salisbury, lately, we have a painful example, how hurriedly one may be called home. It is only our duty, towards our children, therefore, that our respective houses should be duly set in order without delay. On the penultimate occasion when I asked you for a Balance sheet showing state of affairs the reply was that your Box & papers were at Stonehouse; on the last occasion, you pleaded that until you flitted you could do nothing. Now that you are fairly at rest, I hope you will take up the matter at once & get the whole settled up. & that I will have from you within a week at least a statement of our positions.

I suppose Lizzie continues to improve otherwise you would surely have let me know. Meanwhile believe me

Geo. L. Rorie Esq.  
11 Claremont Crescent  
Edinburgh

Yours affec<sup>t</sup> Br.  
James Rorie

Dear Sir,

20 February 86

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 Dundee, Glasgow, Edinburgh, Montrose & from that in Perth, I find the following was the doctrine maintained 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 and believes it, powerfully & irresistibly leading him to abound in the work of faith & labour of love. & patience of hope in the Lord Jesus Christ, and that thereby 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 beginning of eternal life; and thus his faith in the truth is strengthened, his love to it inflamed, and his joy in it enlarged and 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 and 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 and 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 & if not, when & to what extent it has been departed from. — oblige  
Geo. Watson Esq. 57  
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Yours very truly

James Rosie