

- Diary of Nathaniel Bishop -
copied by his great-grand-daughter,
Mary Meeker Brister
- January 1890 -

To the friends in London, with love of
J. M. Brister.

- 1834 -

Left New York Friday, August 8th at 12 o'clock in the
steam-boat. Pleasant sail down the Bay and through the
Narrows. Got on board of the ship about 2. Very many
steerage passengers and their baggage in great confu-
sion. The returning persons and crew of steam-boat gave
us three cheers at parting, which was answered by our
captain and all on deck. Wind light and pleasant.
Passed Sandy Hook just before sun-down. Fair wind.
Our captain in fine spirits, promising us a twenty
days passage. As soon as we come into the broad
ocean, the swell of the sea makes my dear companion

Reader's name:

Saffery

Reader ticket no:

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sick, and she was obliged to retire to her berth, and by keeping very still and quiet was prevented from vomiting.

This night our fair prospects were overcast by a head-wind. Captain's countenance fallen, has set his heart much on making a short passage, for the credit of his fine new ship. Saturday — Wife confined to her berth all this day. Excellent female waiter, giving her every attention, and all things on board exceedingly well adapted for use and convenience of passengers.

Sabbath morning — Weather pleasant, but wind still ahead. The mate informed me there were 160 steerage passengers, some of them very quarrelsome and unruly, say one third women and children, which with the cabin passengers (18) and crew, amount in all to about 210, a large number to whom must be dealt out water daily. Steerage passengers allowed five pints each. Wife better of her sickness to day so as to be able to lie on the sofa in the ladies' cabin. Read the Scriptures to her forenoon and afternoon and encouraged each other to

put our trust in Him whom "the winds and the sea obey." Have been unable myself to go to the table to eat for two days, but am better to-day. Sea very smooth and quiet.

At 12 o'clock our Captain by observation and calculation found the ship off against Nantucket Shoals. He thinks her a fast-sailer and she appears to be a most excellent vessel in every respect.

Monday - Wind more favorable, nearly lay our course. This night wind has become free and we are making fine progress. Tuesday - Wind fair all day and night, begin to hope again for a short passage. Wife unable to sit up yet, but occasionally can take some refreshment, myself much better though at times sick.

Captain mentioned that since the year 1817 the average passage of the ships in the old Liverpool Line had been to the eastward 22 days, and from Liverpool to New York 34 days, proving how much westerly winds prevail.

Wednesday - Foggy weather, light winds, smooth sea.

Thursday - Same. Got wife to go on deck for a few

Reader's name: SettlerReader ticket no: 111/41176

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minutes to see the sun set, apparently, in the water. Sea smooth as usual in moderate weather, though could a landsman view it, it would probably appear frightful to him, the waves run so high. This afternoon and night a fine breeze, ship sailing at the rate of 11 knots (miles) an hour.

Friday morning - Calm. We are now on the edge of the Banks of Newfoundland, and have sailed nearly one third of our distance, say 1000 miles. Saw several Portuguese men-of-war, one with a pink colored sail, they came within 8 rods of our ship.

Saturday - Storm of rain and wind, not so high as to be a gale, but enough to make a great motion of the ship, and bring on a second edition of sea-sickness among many of the steerage and some of the cabin passengers, myself among the number.

Sabbath - Foggy and rainy. Fair wind. Have made a half hour run. Cabin passengers in high spirits, very industrious at the dinner table, and some of them

powerful to drink wine, giving some sample, as I suppose of British high life, our passengers being mostly English, Scotch, and Irish. We have one young man, a Londoner, whose excessive prejudice in favor of everything English, brings to mind the story of Chancellor Livingston causing his gardener to tie some bell pumpkins on a pear tree. The Englishman viewed them in the twilight of the evening, and said, "To be sure they are very large pears, but I think I have seen a little larger ones in England."

Monday - Almost dead calm, the sea very quiet and still. A great relief to my wife, who has spent an hour or two on deck and enjoys herself with some comfort, and some relish for her food. I have before understood that the English were famous for betting, which proves to be the case with our present company.

Tuesday and Wednesday - Calm and light winds, but fair, the smoothness of the sea has been a great relief to the sturgeon passengers, who needed it much.

They are quiet and generally healthy. We have become accustomed to the appearance of the ocean, and the sad and lonely feeling is giving place to cheerfulness and better acquaintance with one another. I speak now of the cabin passengers. There is a library on board, and those who wish can amuse themselves and beguile the time in reading, the men play at different games, and those which are not games of chance, it is some satisfaction to partake in. As yet there has not been much to be seen on the face of the ocean. Have overtaken and passed several vessels, this ship has outsailed everything we have come across, and some of the passengers have expressed the opinion that she is the fastest sailing ship they were ever on board of, but of course we cannot sail without wind, and although our passage has not thus far been so very quick as at some times, yet the smooth sea, in consequence of the light breezes, has been exceedingly comfortable, and should cause thankfulness to a kind Providence.

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Thursday, Friday^{and} Saturday - Generally fair wind. Foggy and squally, part of the time sea very rough causing sickness again, wife much distressed with it at times, hoping to see land on Monday.

Sabbath - Rough squally weather. By Captain's calculation passed Cape Clear, on the south-west coast of Ireland, say 4 o'clock in the afternoon, but saw no^{land}. Ran in the entrance of the Irish Channel this night, a strong head wind blowing almost a gale, passed an uncomfortable night. In the morning saw the coast of Wales, of course we know where we are. Strong hopes of making our passage in 19 days, but as the wind still continues dead ahead, cannot accomplish it. Distance now to Liverpool say 300 miles.

Tuesday - Wind abated, pleasant weather, a great relief to both body and mind. Stretched across the Channel, and before night saw the coast of Ireland. Wind still dead ahead, which greatly delays our passage, but as the sea is now smooth, wife begins to recover her appe-

side and to take some comfort.

Wednesday morning - Beating up the Channel as well as we can, some hopes of reaching Liverpool in the course of the night, distance now about 90 miles.

Thursday - Reached within two miles of Liverpool just before night, but as the lowness of the tide prevented the ship from getting up, the passengers went ashore in a small and very dirty steam boat. Here we had the comfort of sleeping once more in a bed. The next day (Friday) got our trunks from the ships and they were taken to the custom-house where the luggage of all passengers arriving from a foreign port is rigidly searched. Several of the passengers had duties to pay, but they found nothing in ours. They had something of a mind to tax our two Bibles, but seeing they had been used, they let them pass. It rained during the time we stopped at Liverpool, so that we could not go about the place to see the curiosities, and indeed we had but little time, as we embarked at 6 o'clock in the afternoon.

on board of the steamer Vulcan for Greenock. As the passage is often rough and tempestuous, the boats for this navigation are fitted like sea-vessels, and the boat we were in, I have ^{cause} to think, was a very good one. We had great motion of the boat about 9 o'clock owing to the roughness of the sea, but we finally got to sleep and both escaped sea-sickness. The next morning (Saturday) we found ourselves sailing close by the coast of Scotland, and in view at a distance, just at the entrance of the Firth of Clyde, the celebrated mountain rising out of the water called Elsie Craig. We sailed close along side of it. It is a huge rock covered with nothing but moss. One of the passengers informed me that it was 900 feet in height, and I should think it might be a mile in circumference at the base. The appearance of it is like the half of the large end of an egg, being so high in proportion to its diameter was a great curiosity. But this was not all, as we approached near we could see white objects spread thick on the stones. We were much at

a loss to conceive what they could be, but when we came opposite we found they were myriads of white sea birds, gannets, gulls, geese and other wild fowl, being so very numerous as to excite our wonder. Here they make their nests in the crevices and holes of the rock. Formerly vessels in passing, near, when guns were fired at the rock the birds would start on the wing in great multitudes darkening the air overhead and making great noise from their various discordant sounds. This was the case when we passed, but not to that degree, the great bulk of them kept their sitting. Higher up on the sides and on the top are many hares and rabbits. As we entered the Firth of Clyde we had the Island of Ayr on the left, having high mountains upon it, very desolate in appearance having no trees upon them like our mountains in America, but barren rock covered with moss, and this is also the appearance of the Welch mountains, and indeed of all the high land we have yet seen. Lower down the sides of the hills were spots of cultivation which looked

beautiful, and furnished a great contrast to the sterile and barren appearance of the crags. As we passed up the Firth and entered the river Clyde we had the mountains or highlands of Scotland on the north and the lowlands on the south side of the river. It will appear singular and strange to an American to see so much mountainous country having no trees or verdure upon them, at any rate no tillage or cultivation which can be seen at a distance. Passing up the river we came in view of the celebrated Dunbarton Rock on which Dunbarton Castle stands, a place renowned in Scottish History. The appearance is romantic and would lead the mind to think it must have been in ancient times a very safe retreat for the chief and his clan. For several miles in passing up, the view on both sides is beautiful, the base of the highlands cultivated, and in the background the great height of the mountains, while on the lowlands, on the other side of the river, is to be seen the country seats of lords and

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gentlemen, with extensive lawns in front, on which
great numbers of sheep are feeding. I understood that
the wheat harvest has been gathered in England in good
order, but in this part of Scotland it is now just the
height of cutting, and it is a trying time for the farmer,
as there has been for several days rainy weather and it
still continues. I am told the wheat crop has been good,
oats, barley and grass have been light owing to the dry
weather. We arrived at Greenock and from there took
a smaller boat to Glasgow, and arrived there at 6 P.M.
Mr. Warden's house or rather country seat is a mile
from the landing on the Sanchihall Road, you may be
very sure he and his daughter Mary, who is a church
member, as is also another daughter, received us with
cordial affection. His wife has been dead two years.
The other members of his family residing at home
three unmarried daughters and one son (the youngest)
received us with great openness and simplicity in
which they appear most amiable.

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Mr. W. has lost a married daughter who was in the Church. Sabbath-Church assembled for worship precisely at 10 o'clock. Worship commenced by singing from the 118th psalm, after singing, instead of proceeding immediately to call upon one of the brethren to pray, they all sat down and continued silent for the space of one or two minutes, when the presiding Elder, Mr. Warden, called upon a young brother to pray. I may add in this place that the psalm is not all read before singing, like our way, but the presenter who sets the tune, and who reads the psalm, after he has mentioned it, and number of verses to be sung, reads the first two lines and then they begin the singing and such singing! It appeared indeed like a divine ordinance with loud voices praising God for "He is good for His mercy endureth forever." In this way they sing and pray until three have prayed, the last of whom is usually one of the Deacons, then singing, then a prayer from one of the Elders for the reading of the Scriptures, and in

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This prayer petitions were put up for the King and Queen and the royal family, all magistrates, and then for government of the city also. The order of the reading is exactly like ours, after the reading a part of a psalm is selected which agrees with the word which has been read. (This is new to us and they think much of it) after singing, a prayer from another Elder for a blessing on the speaking, then singing some appropriate part of a psalm, then the Benediction from one of the Elders and the forenoon worship closes, then and during the morning a collection is taken at the door to defray the rent of the meeting house. Immediately the church assembles in a room over head to eat the feast, the Elder calls upon some one brother to ask a blessing which is done all standing, after the feast they sing, sitting, one of the songs, taking them in course beginning at the Evidence and import of Christ's Resurrection, then the kiss of charity from the person to the other each side of him, like our way, and then they all disperse to take a walk or

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to converse together until 2 o'clock, the time of assembling
for afternoon worship. Singing, then prayer for read-
ing, reading, then singing, prayer for speaking, speak-
ing, then Benediction, prayer for the fellowship, fel-
lowship, the box is not carried by the Deacon to each one,
but circulated in a private way from one to another.
Singing, to compare. Much account is made to select psalms
that agree on all these occasions and this is one essential
thing by which they judge of a brother's fitness for the Dea-
con's office, when this is concluded, then commences the
ordinance of the supper. The Deacon uncovers the bread
and places it before the officiating Elder, prayer, then
breaking the bread and eating. The Deacon then
places the wine before the Elder, prayer, drinking the
wine, singing the hymn "Thy worthiness", the Lord's
Prayer, no singing, the benediction or concluding
prayer. After the meeting is done the Elders and Deacons
then eat and drink the remainder of the bread and wine
or so much of it as they wish, not as a religious, but

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merely as a pleasant repast. Two weekly meetings are held, one on Tuesday evening and one on Friday, each at 8 o'clock. This hour is preferred that the brethren who labor in manufactories may have opportunity to attend. It may be added here, that when the whole church says Amen in the reading of the Scriptures, they do not rise, and so also when they ask blessings at their tables, morning, dinner, and supper they do it sitting. One of the Elders on Sabbath afternoon spoke from 1 Ep. John 2: 15-17. "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father &c." The lust of the flesh he explained to be the same as is mentioned Galatians 5: 19, 21. and other passages. The lust of the eyes he called covetousness. The pride of life - he did not touch upon that part which consists in pride of character, but he explained it to be the desire to make an appearance beyond what

be they could afford and beyond what was suitable to their
 a station in life, a lust which the poorest were as much
 H inclined to indulge in, as the richest. Conversing up-
 a on it afterwards with Mr. Warden, he fully confirmed
 L the view, and added that they considered it highly
 S proper for rich and forehanded brethren to dress and ^{make}
 N an appearance like others of the same station in the world,
 H always keeping in view to let their moderation be known,
 T and that a contrary practice would be of the same spirit
 I as the Quakers, and be a levelling spirit.

Directly over the meeting room is the room for eating
 C the feast and on this floor is a bed-room where strangers
 R are lodged, when circumstances prevent their lodging
 A at the houses of the brethren, indeed there are not many
 W who have spare beds. A room also for the Elders to retire to,
 T to consult in private together when necessary, and also
 A another room for the private use of individual brethren
 F for discipline &c. In the kitchen is a large kettle
 I in which they boil the broth for the feast.

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The Paisley friends usually come in as a body once in 4 weeks, and after meeting they have their tea in the love-feast room and others with them as was the case at this time and a very pleasant party it was.

Sabbath evening attended the ordinance of baptism of one of the brethren's children, the manner was very simple. Prayer by Mr. Warden, a full prayer for the blessing on the ordinance, on the child ^{and} on the parents. After the prayer Mr. Warden said to the parent that as he had already professed the Faith to the full satisfaction of the church, there was no need of calling on him for a new confession but he should desire him to repeat some passage of Scripture which warranted him to present his child for baptism, which was strikingly done. The name of the child was then repeated by the parent, not by Mr. W., and the baptism was then administered exactly as done by us, but Amen was not said by anyone, no singing, in conclusion the benediction, thus there was but one prayer used instead of two, as with us.

I mentioned to Mr. W. after our return to his house what our practice had been, he quite disapproved of the singing, and said it was a family ordinance and he saw no rule for adding anything to it; that the churches endeavored to make the administration of the ordinance as simple as possible. The Elders of Dundee expressed to me afterwards exactly the same opinion.

Glasgow contains (including the various suburbs which go under different names) a population of about 220,000 inhabitants, many of them employed in the different manufactures which are numerous. I visited one weaving and finishing establishment where in one room 280 feet long and 96 feet wide was at work 497 looms which were worked by steam. Visited the necropolis or new burying ground, the cathedral, a very ancient Roman Catholic church built about 700 years ago, a large, extensive building and quite a curiosity on account of its antiquity. The Botanic Garden where the various shrubs, plants, and flowers

of the different nations of the world are collected. Saw the orange, lime, cinnamon, and tea trees or plants, but the most curious and beautiful production was the delicate flowers of the foreign heath, a plant which grows upon the mountains, very rich and resembling the most beautiful white and colored wax. Left our kind and hospitable friends on Tuesday, Sept. 9th with James Lang, one of the Elders, who took this opportunity to visit Dundee where he had not been. But before we proceed, will give an abstract of the Glasgow Church:

- Elders -

Archibald Warden

James Lang

Alex.^r Cowan

12 more men

9 women (widows)

25 women

2 men

6 women

} in Paisley making 53 in all.

- Deacons -

Robert Cree

David Thompson

- Deacons in Paisley -
(7 miles distant)

John Scott

Peter Blair

We were to pass through Perth about 60 miles distant from Glasgow, on our way we had a view of Sterling Castle, a fortification of great antiquity. The town also appears very ancient. Between this and Perth we expected to see Loch Liven where on an island in this lake, Mary, Queen of Scots was imprisoned and from which she escaped, but it rained hard and the atmosphere was so thick we could not discern it. We saw a number of coal-pits from which coals are dug from the bowels of the earth. Coals at Glasgow are very cheap, not more than one third of the cost at New York, which gives them great advantages in driving machinery by steam, indeed so much is it done, that the lower part of the city appears, at times, enveloped in a cloud of smoke. Arrived at Perth about 3 P. M., where we found Mr. Garvine and Mr. Duff, Elders from Dundee, and a number of brethren and sisters, who had come to welcome our arrival, they had a dinner prepared in the love-feast room, where were present in addition,

The two Perth Elders, several brethren and sisters, and two from Dunkeld, say 15 miles distant.

In the evening meeting was held and quite a refreshing time it was, both to us and the Perth brethren, who are few in number, being greatly reduced from what they were before the memorable Perth heresy, when they numbered 120, now they have but 16 in all.

- Elders -

James Thomson
John Millum

- In Dunkeld -
(15 miles from Perth)

3 men and 6 women.

4 men and 10 women

This night dear wife much fatigued from travelling and agitation of mind in passing through such interesting scenes, but got a night's rest at the house of Mrs. Miller, daughter to our brother Mr. Walker who lived with her. She treated us very courteously which was a great satisfaction, seeing we were in one sense among entire strangers. Mr. Walker is superannuated, retaining but little

memory or judgment, his wife is daughter to Robert Lyon, but she was never in the Connexion.

Wednesday at 4 o'clock we set out for Dundee, 20 miles distant, arrived at the house of Mr. Duff, who, you may be very sure, welcomed us to Dundee and to his dwelling with most hearty and cordial affection. Attended weekly meeting Thursday evening. This is the only church, as I am informed, where they hold three meetings in the week, viz., Tuesday, Thursday and Saturday evenings at 7 o'clock. The order of worship was the same as at Glasgow. The Elders encourage the brethren to take this opportunity to exhort one another, preferring not to speak themselves unless it be necessary, but at Glasgow the Elders stated to me that the brethren were very backward to improve the opportunity, how it is here, I have not had sufficient time to judge.

The meeting-house is an octagon or eight square building, the interior is well arranged for conveniently seating the members and audience, who sit in a great measure

indiscriminately together, though I think this is not generally the case in the gallery. Every person may see the reader of the Scriptures who goes up into the pulpit to read, and when done, descend again to his seat, and in like manner when the Elders speak, all have an opportunity to see as well as hear. The house will contain about 800. On Sabbath morning there were present the three Dundee Elders, also Mr. Lang from Glasgow, Mr. William Buchanan from Edinburgh, and Mr. Sim from Galashiels, a goodly number of Christ's shepherds indeed, a three-fold cord twice told. As it is also the custom to put the visiting strangers, either Elders or Deacons, to minister the ordinance, Mr. Lang spoke in the fore-noon, and Mr. Buchanan in the afternoon, and Mr. Sim administered the ordinance of the supper. I should infer from what I have seen that where there are as many as two Elders able to preach, they do not call on the brethren to assist on the Sabbath, considering the preaching of the word as properly their work. In the afternoon there

were at meeting including the members of the church about a 600 persons. The love-feast was held in a large building in the rear, in a spacious chamber in such a manner that the Deacons can conveniently wait upon them, who appeared to have business enough on their hands. After the eating, Mr. Gavine, the ruling Elder, brought forward a case of discipline against a woman, which resulted in her being put away by prayer. The call of such a numerous roll, for each one to give his judgment, was of course a work of time. The woman's offences were living in malice and uncharitableness, with a sister (the Deaconess) neglecting the observation of the Sabbath, manifesting ignorance of her profession, a defiled conscience defiling the temple of God. She was not present, having as was thought, made up her mind to the issue. The effect of it was to move with fear, and to lead to attention the apostles words, "Let him that thinketh he standeth, take heed lest he fall." Mr. Gavine then informed the church of the situation of Mrs. B. and

myself having not been received by prayer and the lay-
 ing on the hands of the Presbytery at the time we were
 joined to the brethren. We were now called to make
 confession of our guilt and hope of mercy through the
 good pleasure of God in his beloved Son, which was
 then made to the satisfaction of them all, who were all
 called on by name. We were then received by prayer,
 and it will be an unspeakable blessing indeed, if the
 gracious Head of the Church hear and answer it, by
 preserving us in his fear, and honor us to understand
 and hold fast the Faith unto the end. After this they
 sung the 133rd Psalm, "Behold how good a thing".
 Though in ordinary times they sing a song, as in Glas-
 gow. As to their ordinances of worship, I will only
 notice those which differed from Glasgow. They do
 not always sing the 118th Psalm at the beginning of the
 worship, but some Psalm which is appropriate. They
 read in 5 different places in the forenoon, four in the
 Old Testament, and one in the New, one chapter each.

In the afternoon, none in the Old Testament and 3 chapters in the Epistles. The Elder who is to speak always prays for a blessing on the speaking, this is the same as in Glasgow, but in Dundee, the Elder who has spoken makes a short prayer after speaking, to ask forgiveness for what has been spoken amiss. Here, the Deacons hand round the box to collect the fellowship as with us. We may now refer back to the case of the woman who was put away. From the Elder mentioning that she had been dealt with by calling in the one or two more, I was led to the inquiring into their practice under this law of 18th Matthew, and a full conviction was produced on my mind that we in America, at least in Danbury, have greatly departed from the diligent observance of it, as it is practiced here by the churches. In almost all the cases of discipline which come before the church, they have carried the rule through the two stages, to be sure there were exceptions, as where a brother had transgressed in a way that was

open and known to the world, then they applied the
rule which the apostle mentions to Timothy, "Them that be
sin, rebuke before all, that others also may fear", and
that it may be publicly known that the crime was rebuked.

Again, cases may arise where the facts at first view, appear
to show a formed character, in such cases they are brought
directly before the church, but, as I said before, I was informed
on inquiring of the Elders, that almost all the cases that
occur have been regularly gone through, first the offended
brother, then the one or two more, and if the matter is not
settled, tell it to the church. The Elders remarked that
it was the special duty of the one or two more, to judge
whether the facts related to them were by the Scriptures, ^{such}
as forbid their settling the matter privately according to
1st Cor. 5th chap., for were they to settle privately, what the
Scripture directed to be brought before the whole church, for
"the purging out of the old leaven, that they might be a ^{new}
lump" they would do it at their peril. I was informed
that I would see an astonishing sight when the church

came together and truly it proved so. A lad fourteen years of age belonging to the church, his age to be sure was very young to make the good confession, but he was also undersized, so that he looked like a little boy, about the size of my Nathaniel. On account of his youth he was particularly examined as to his knowledge of the Scriptures, but he proved himself to be abundantly instructed from above, to give the right answer. His name is Robert Buyak. His mother has two other children beside him in the church, being also herself a church member. This is a suitable place to make some remarks as to the appearance of the brethren's children. From what I have had access to see in the families where I have lived and visited, the children appear very quiet and submissive having so far as can be seen been kept in good subjection and these remarks will apply also to those which are grown up, being generally attentive to the meeting on the Sabbath. Many of the church members have children in the faith, and then children

continue still occasionally to be called in, though not
 so many as formerly. In this respect there is a very striking
 contrast to us in America, where very few of the
 christian parents have faithful children, and well
 does it become me for one to fear and to examine my-
 self whether I have been hearing His voice, who directs
 us "to bring up our children in the nurture and ad-
 monition of the Lord." I was inquiring of one of the
 Glasgow Elders, he said they never approved of sending
 away children to live where they could not have the priv-
 ilege of attending meeting, and also to put them out of
 the oversight and care of their parents, that it was far
 better to bring them up in the immediate view of the Pro-
 fession, although they might not by this means obtain
 so many worldly advantages. Enquired of Mr. Duff
 how he understood the passage Proverbs 22. 6. "Train
 up a child in the way he should go, and when he is
 old he will not depart from it." He said he thought
 it might be taken in a two-fold sense, first as to young

persons in the church, they were to be carefully trained up in a diligent observance of all things which Christ had commanded, and that if this was faithfully done, they might hope that even if they should be led to apostacy, yet when they were old they should not depart away, but should be led to repentance; and thus in the final issue, should not "depart away from it."

The other view he thought respected our children, if we faithfully trained them up in the way which they should go, although there should be no present evidence of their taking part with their parents in the afflictions and joys of the Gospel, yet we might hope that when they were old they should not be suffered to wholly depart away from it, but should in God's own time and way, be brought to the knowledge of the Truth and to that repentance which is unto life!

I thought his view of the passage quite comforting and instructive, and I will here say, that from various evidences, I think he is highly favored by the

Head of the church, and instructed by the holy spirit? to open up and explain the deep things of God in the Old Testament, and compare them with the New, and this remark will apply to all the Elders I have yet seen, and to many of the brethren to a degree that would surprise our American friends.

Friday morning (19th). Set out to visit Aberdeen and Montrose in company with the Elder, George Baxter, and one of the Deacons, David Philip, who were our conductors, and at the same time a Presbytery could be formed on the Sabbath at Aberdeen. We passed through Tealing, the place where Mr. Glass was the parish minister when he first began the controversy with the established Church of Scotland. It is 7 miles from Dundee, a place of but few buildings, principally small farm-houses. After Mr. Glass was forbidden to preach in the parish kirk and was deprived of his living, he continued for a year or more preaching to his parishioners, the greater part

of whom still cleaved to him. Not having a meeting-
 house, he preached to them sometimes in the fields
 at the foot of the Seidla Hills, sometimes in a barn,
 and during the latter part of the time in some one
 or more of the brethren's houses. He removed to
 Dundee and the most of his flock followed him to re-
 side there, where the first church of Jesus Christ,
 since the woman fled into the wilderness, was soon
 set up, & Mr. Cargill the same as I am informed,
 which came to America, was the first colleague with
 him. I saw Mr. Glass' tomb-stone in the burying-
 ground at Dundee, with this inscription - John Glass,
 Minister of the Congregational church in this place,
 died 2nd Nov. 1773 aged 75 years. He long survived
 Catharine Black, his beloved wife, interred in the same
 grave, and all his children, 15 in number, many of
 whom arrived at mature age, and 9 of whom lie here
 beside their parents. His character in the churches of
 Christ is well known, and will outlive all monu-

mental inscriptions.

We arrived at the house of Alexander Sugg, the Elder at Aberdeen, in the evening, where we were hospitably received by him and his wife.

Aberdeen has a population of about thirty thousand, just about the same number as Dundee. The principal street has a fine appearance, the houses being built of granite resembling the Boston stone of that name, though of a lighter color. Saw the judges of the high court of sessions with the sheriff and various officers escorted by a company of military in highland costume.

The judges and clerk and crown prosecutor wore wigs of a light gray color. The judges appeared in court dressed in robes of scarlet faced with white, which gave them a most singular appearance, and whatever might be intended, did not to my eyes look very dignified. I was in court about an hour and there were 5 criminals tried for different offenses, all of whom pleaded guilty. The last was a young man sentenced to 14 years transportation for sheep-stealing. I noticed that the

judges presided alternately in each case.

Visited the meeting-house, a neat building very convenient for all the purposes required. The room for worship as neatly finished off, which made me feel quite ashamed of ours in Sanbury. I am informed that all the meeting-houses have clocks in them, which is considered very convenient, and even necessary as they are very exact as to the time. Mr. Duff gave me a history of the discipline which ended in the separation of their old Elder, Mr. Finlayson, his son, two daughters and his sister. He was a member of a society, which had a fund for the support of old, superannuated members, and was receiving an allowance from them towards his support. It was considered an improper way for Christ's disciples to be supported, and especially an Elder. There was much distressing discipline upon the case, and particularly so to Mr. Duff, his colleague. His connection with this worldly society had before this led him to show great zeal in politics, which the churches at all times condemn.

The facts in the case much resembled what took place at Mr. E. R. White's separation, like him he had been suspended from the Elder's office, had professed repentance, and all matters were thought to have been healed, when he brought up the matter again, and it soon ended in his separation, after he had been an Elder in this church for more than thirty years. He has since married, I saw him at meeting— Sabbath morning attended meeting. The order of worship the same as at Dundee, with this difference, that at the prayer for the blessing at the love-feast, the brethren all stand up, as they do also at Glasgow, but in Dundee they continue sitting, and the brother who prays stands up, I suppose for the being better heard. Mr. Gavine said they had conversed upon it, and could see no sample in the Scripture for standing to pray at meals. Our Lord made the multitude sit down before he blessed the bread, and he thought it was the practice in that day. I have before noticed that the brethren do all in this country ask the blessing sitting, which is very

a different from us in America, but I could not gainsay
 their view, though it appeared very new and strange, how-
 ever they pray for a blessing on their evening meal, as much
 as on the other two, and here also maybe something for us
 or to think of. The Aberdeen Elder, Mr. Duff, is a great
 speaker, by far the greatest I ever heard, and is consid-
 ered the most so of any in the churches. He is a tailor
 by trade, what we call a self-taught man, with great powers
 of mind and strength of memory, and he appears to be
 wonderfully instructed from above into the knowledge
 of the Scriptures, both of the Old Testament and the New,
 being without of harmless and simple manners, un-
 affected and cheerful. He had the brethren at his house
 Sabbath evening to tea, and a very pleasant time we had.

- Elder -

Alex^r. Duff

- Deacon -

David Hodge

6 men and 11 women

It seems from a letter which Mr. Duff of Dundee showed
 me that for many years they had been in the habit at

Aberdeen, of mixing the wine for the Supper with water. This practice was pointedly condemned by the Dundee Presbytery as soon as it came to their knowledge, as being contrary to what Melchisedec did when he met Abraham, and also of the Divine person, when he first instituted the Supper. "I will drink no more of the fruit of the vine &c.", and this unscriptural practice was immediately discontinued.

I should have mentioned while I was writing of the court, that we came to the door of the court-room while the minister was making the prayer for the opening of the court.

Mr. Philip, the Dundee Deacon, remarked that it would be proper to wait until the prayer was over, as they did not think it proper to be present at such prayers unless there was a necessity for it. Mr. Baxter afterwards confirmed the same. I judged that they were careful not only to abstain from every actual partaking in false worship, but also from everything which carried an appearance of it, or which was calculated to put a stumbling block before the world. We dined on Saturday and Monday at the

a house of Mr. Sparke, who, they said, was the oldest church member in Britain, having been 58 years in the church, a warm, kind-hearted old man. A number of his sons were present, they were affectionate to their father and kind and hospitable to his friends, and this remark applies equally well to Mr. Alex. Suff's two children.

I saw in Aberdeen a draw-bridge on a new plan. The two halves instead of being drawn up as with us, moves upon a swivel and opens back into a place prepared for it, so that when open it appears like a passage through two piers. The opening was very easily and quickly done by means of a crank moved round by two boys who were doing it for sport. Each half of the bridge is composed of a cast iron frame filled up with earth, and they are moved round from the center like a swivel. The ends of the bridge are circular of course, and on the end is a segment of cast iron with cogs which play into a pinion, which is moved round by the crank as before mentioned. I thought it so much superior to anything I had seen

in America, that I was induced to pen a short account of it. Left Aberdeen on Tuesday 23rd for Montrose, Mr. Duff also accompanied us. They had been previously notified by Mr. J. Duff that they might expect us on that day, and accordingly preparation was made for dinner in the low-yeast-room, where we all assembled at 2 o'clock. All the Brethren and sisters were present except one, and never did I see such a striking resemblance to the account which is given us in these words, "They did eat their meat with gladness and singleness of heart," and again "A mercy heart is a continual feast." This church is much made up of the poorer sort, having constant need of assistance from the more able churches. Edinburgh contributes a good deal for them and so does Dundee. I have reason to know that Dundee is careful to enquire out and supply the wants of other churches, and not only this but they are able also to admonish others when they slack their diligence in this respect. Aberdeen also needs considerable assistance, though just now they are more able for their own wants.

a By consultation with their respective Seacons and with the
 & advice of David Philip, I left £5 sterling of the American
 a bounty at Aberdeen, and £6 at Montrose. The Seacons de-
 a sired me to give the brethren love and thanks in return.
 o The remaining £7 I am instructed to give to the poor
 & brethren in Perth, who are rather more dependent than
 s any other place. The apostle's words appear verified in a
 s measure, wherever I go, by the expression of thankful
 s commendation which is bestowed upon them, and it is
 w considered as a proof of the love of their American brethren
 h to the truth, "for the administration of this service not only
 g supplieth the wants of the saints, but is abundant also,
 o by many thanksgivings unto God - while by the experi-
 d ment of this ministrations they glorify God for your pro-
 c fessed subjection unto the Gospel of Christ, and for your
 g liberal distribution unto them &c." - I may fear as to my
 w own part in this praise, but it was comforting to me to hear
 h it of my brethren in America, now so far distant.
 e In the evening we had meeting, and after meeting a

number of us went out about a mile to supper to the house of the old Elder James Findlay, a remarkable, warm-hearted old man, who was called to the office in Dundee, and came from that place to serve the brethren at Montrose, nearly forty years ago. When they lost their late Elder Mr. Luckey who was taken away in the prime of life, they were then deprived of a Presbytery, and poor Mr. Findlay was much cast down, but now they have another sent them, David Maxwell, also from Dundee, and he (Mr. F.) appears very cheerful indeed, and so do they all, and none more so than David, as they familiarly call him, although he must have suffered considerable self-denial in leaving all his old acquaintance and such a large congregation. Concerning the number of the brethren in Montrose, Mr. Barnard, the Elder in London relates with great glee the answer he got from Mr. Findlay when he enquired how many there were in Montrose, "Why," says he, "there's jest sax men and a fell puckle of women" — and now reader if you can tell how many there were, you shall be set down

for a good north country Scotsman. Next morning
I breakfasted with a sister, Mrs. Collum, a long walk from
the town, and on our return left for Dundee, being highly
gratified with the appearance of the brethren, and greatly
refreshed in spirit from our whole visit.

Montrose has nothing attractive to the eye of a stranger ex-
cept it be the bridge near the town, and this is a very great
curiosity. It is a chain suspension bridge. The chains
which sustain it are composed of bars of iron, four in num-
ber, placed side by side and bolted together. There are four
of these chains, two on each side of the bridge, which being
first made fast at each end, are carried over the top of two
towers or piers at each end of the bridge, and hang down
in the center. The length of these chains must, I think,
be not less than 650 feet, and between the piers 400 feet.
From the chains are suspended rods which hold up the
bridge, and suspend it in the air. As it has no supporting
piers placed under it, of course the whole strength depends
upon the iron chains and suspending rods, they are how-

The Aberdeen
44.
over about to add two more very strong chains, being apprehensive that the present ones are not sufficient.

The roads over which we have travelled since we left Glasgow, are excellent, being all well Adamised, and never having an ascent above a certain degree. The stage-coaches are constructed to carry four inside, and twelve outside. The price for outside passengers is about two-thirds the amount of the inside. One would think from the pile of trunks and luggage on the top, and the high seats of the outside passengers, that the vehicle would be ^{so} top-heavy, that they would often upset, but the great smoothness of the roads prevents their having but very little motion and they go apparently very safe. Some of their routes are travelled very quickly. We went from Dundee to Aberdeen, a distance of 68 miles in 7 hours, and stopped at one place 20 minutes to dine. They change horses usually once in about 8 miles, and each set of horses has separate sets of harness, so that there is nothing to do but to unhitch one set and put to the other. Arrived safe at Bellfield at the house of our hospitable

lost on Wednesday 24th in good health and spirits, and found them and all friends in usual health.

I should have said that the church of Montrose has-

- Elders -

- Deacons -

James Findlay

William Rodgar

David Maxwell

- Deaconess -

6 men and 19 women - 25 in all - Jane Low

They have a very pretty meeting-house at Montrose, two stories high. The upper part for worship, and the lower for the love-feast and for cooking it and for the stranger's bed.

The meeting-house was built at a cost of about \$1400 - part by legacy of one of their brethren and their own exertions, and the London friends sent them sixty guineas, to enable them to complete it. Like all the rest which I have seen it has a clock, by which they regulate the time allotted to each part of the worship, and I notice that they all make a collection at the door upon a plate which stands near the door for the poor of the world.

In Aberdeen one of the brethren gave Mr. Duff notice of a poor, distressed family in his neighborhood, and Mr. Duff gave notice even before the close of the worship in this way, "Please to remember a poor, distressed family as you pass out of the door."

The Deacon said the collection amounted to 7/6 sterling and that it would be a great help to them. Not long since they were blamed by the Synode Elders for mixing the money collected of the world at the door, with the fellowship, and defiling the Lord's treasury. It surprised me, that they should ever have got into this practice, and from what I have already related of Aberdeen, the reader may perhaps see that a man may be a very great speaker from the Scriptures, and yet not have greater skill in leading his flock into the knowledge of all the counsel of God, than many whose attainments appear much smaller.

Collections that are made for worldly objects are made indiscriminately with the brethren, but not so with the fellowship, that is a sacred thing which belongs alone to the one body of Christ's disciples. — Sabbath 28th — Attended meeting.

Mr. Baxter spoke in the fore-noon from Rev. 16th chap. 15th verse.

When he came to speak of the three unclean spirits, verse 13. He
 said it was thought that the spirit which came out of the
 mouth of the dragon, was the spirit of infidelity, out of the
 mouth of the beast, the spirit of catholic charity, and out of
 the false prophet, the spirit of a worldly kingdom to Christ.
 I considered the view as very striking and therefore note it
 at this time. These three things seem to me to comprise in a
 remarkable manner the great things which are going for-
 ward in the world fulfilling the prophecies, and rapidly
 preparing the way for the second coming of the Lord.
 At the love-feast Mr. Gavine informed the brethren that the
 Elders had great pleasure in communicating the fact, that by
 a letter from the London Presbytery they had received the
 joyful news that the church of London was most heartily
 agreed with the churches of Scotland in the great matters
 which had lately been before them, namely the oneness
 of the church, the body of Christ in all its members, having
 the same care one for another, and this as exemplified by
 sending Elders from churches where they could be spared,

to other churches where they needed one. Mr. Gavine remarked that as it was in London where this leaven of lukewarmness and indifference first begun, about 9 years ago, from which place it spread privately to the churches of Edinburgh and Glasgow, it was matter of the greatest thankfulness to the gracious Head of the church, that in the distressing and alarming controversy which followed, they were not scattered and given up to make shipwreck of Faith, and that we might well say "It was of the Lord's mercies that they were not consumed." The particular points of controversy were two - 1st - The church of Montrose had earnestly desired the church of Dundee to send them an Elder, as they had but one. This the church of Dundee was willing to do, and David Maxwell had made up his mind to go. In this stage of the business they received a letter from the Presbytery of one of the before mentioned churches denying the power to send an Elder who had been ordained over one church to serve in another. In the second place, that it was not lawful for any church to

have more than three Elders at any one time ordained over them. Mr. Suff afterwards addressed the brethren congratulating them on the happy termination of this distressing controversy, and among other very striking remarks I was particularly pleased with this - "That now the members of Christ's body in all the churches and scattered brethren, would have the same care one for another in their spiritual things, as they had in carnal things," which to me appears very Scriptural, as well as very comprehensive, and extensive in its consequences - After this we sung the song "When the King of Kings comes" (in the tune "Scots who ha with Wallace bled") and to this I will only add, a most refreshing time it was. In the afternoon we had two exhortations, one from Mr. Warden and the other from Mr. Suff. And at the close of each, a Psalm was sung to correspond. Mr. Suff's discourse was designed to open up the Scripture view of a Christian church, and particularly when they sit in judgment in the discipline! Among other things he explained that great promise made to Abraham "and u

they seed shall possess the gate of his enemies. The gate, he
 said, was in Israel the place of judgment, and in the church-
 of the true Israel the people sit in judgment and with
 their Presbytery fulfill what is said in 18th Matthew, "Verily,
 I say unto you whatsoever ye shall bind on earth, shall be
 bound in Heaven, and whatsoever ye shall loose on earth
 shall be loosed in Heaven" - and that this was a wonderful
type or figure of the great day of judgment, when the
 before mentioned promise to Abraham would be fully
 fulfilled, and the saints would "judge the world" -

This day Mr. Warden administered the ordinance of the
 Supper. It becomes me to fear that I am eating unworthily,
 not examining myself as I ought, but if I am not de-
 ceived, there is great comfort and refreshment in it, in
 bringing to view the broken body and shed blood of our be-
 loved Lord, "which", says He to His people, "was broken for you,"
 and "this is my blood which is shed for the remission of the
 sins of many", and how great must be the privilege of those
 who are favored with the continual enjoyment of this, and of

all the ordinances of His House.

The church of Dundee has 163 in all, and this includes
7 in Cupar, five - and 3 in Arbroath -

- Elders -

William Gavine - say 49

George Baxter " 46

John Duff " 70

- 58 men and 105 women -

- Deacons -

Dr. John Crichton

John Thomson

David Philip

James Kid

Mostly of the poorer sort, though there are some rich among them.
This church is not only able for its own wants, but the Deacons
frequently send relief to other churches. It may still be said
of them that the "word of the Lord sounds out from them."
In the late controversy which I have before mentioned,
this Presbytery has been honored by the Head of the church
to bring back the churches from a state of luke-warmness
to have the same care one for another and to provoke one
another to be fellow helpers to the Truth.

In the year 1794 there were 230 members and this, I believe,
is the highest number ever on the church roll. There are

many anecdotes related of different persons, among the rest of one of John Glass and John Handesydde. At a certain time they were travelling together, and having occasion to be shaved, went into a Barber-shop. Mr. Glass sat down first, he soon perceived by sad and scraping experience that the Barber's razor was like one of Peter Pindar's, made more to sell, than to shave, and in the hope of having some fun with poor Handesydde (who was not always able to control his temper) Mr. Glass endured it with great apparent patience the painful operation. And now it became Handesydde's turn. The Barber began to force the dull razor over his face, Mr. Glass looking on and watching to see what would be the effect. Poor Mr. Handesydde soon began to wince under the Barber's operation, drawing first one side of his face, and then the other, until his patience being quite exhausted, he sprang from his seat and roared out, "You call yourself a shaver! you are much more like a skinner than a shaver!" — Thomas Glass, bookseller in Dundee, son of John Glass, died in 1758. He was set apart to the Elders Office Jan. 19th

1756 and for nearly two years walked every other Sabbath to
 at Arbroath 16 miles. He died at 34 years of age. This is, I
 believe, the same man of whom Mr. Sandeman speaks
 in his correspondence with Sam^l. Pike, as holding the first
 rank in the churches for speaking the Truth in Love. He is
 the author of the song "When to my sight, Thou God appears".
 They told me an anecdote of Elisabeth Edward, the mother
 of Robert Brick the young lad before mentioned. Her father
 was a milkman, residing some distance out of Dundee,
 and his daughter went round with her father serving
 their customers. It seems her conscience had been much
 struck with the evidence of the truth of the Gospel, and she had
 made up her mind to speak to the church, and she had no
 alternative but to take a favorable opportunity and leave
 her father, and going to the weekly meeting, barefooted and
 bareheaded (as the laboring Scotch women usually are) where
 she presented herself to the Elders. They were at first surprised
 at her age, being but 15, and the suddenness of her ap-
 pearance, but they could see no reason to refuse to hear her,

and she was joyfully received. The event has proved that she was one whom Jesus had called, for she has ever proved herself a faithful disciple, and she has been so highly honored as to have three children profess the Faith, who are now members of the church in Dundee. She suffered some persecution from her father and some other friends on account of her profession, but she has her trials, a poor, drunken husband, whom she is frequently obliged to assist home. Her husband's name is Buick, but I believe all the churches in Scotland call the maiden names of the sisters, and not by the names of their husbands, probably the reason is, that it prevents the necessity of altering the church roll should they marry one or more times.

I should have added that she left her milk-pails outside of the meeting-house when she went in to make the good confession Sabbath — Oct. 5th — This day a Deaconess or ministering widow, was set apart to the service of the Lord in ministering to the wants of the poor brethren. After the love-feast Mr. Gavine said, that the brethren would remember that two Sabbaths ago, the church

a was called to take into consideration and look about them and
 see if they could fix their minds upon any sister who appeared
 7 to answer to the Scripture character of a Deaconess, and also
 they were to consider if anyone appeared qualified for a
 Deacon, but before they proceeded any farther, it was their
 duty to put up the prayer of the church to the great Head
 that He would be pleased to direct them and go before them
 in this important matter. Prayer was then made by Mr.
 Duff, after which Mr. Gavine said, that in revolving
 the matter in his own mind, he thought there was one among
 their widows, who appeared to him to answer the character,
 8 namely, Elisabeth Spence otherwise known as the Widow
 9 Moir. I should have said, that before he said this, he
 10 read from the Scriptures that part which describes the call-
 11 ing of the first Deacons, Acts 6. to 6th verse., 1st Ep. Timothy 3. 8.
 12 14. and 5. 9. 10. which Scriptures include the character of the
 13 Deacon and Deaconess. Mr. Gavine said that as to calling
 14 another Deacon out of their number, he had not been able
 15 himself to fix his mind upon anyone, but if any of the

brethren had thought of any person for either office, he would have opportunity when his name was called to mention them. The other Elders and all the brethren gave a unanimous call to Elisabeth Spence. She signified her acceptance and replied that she was every way unworthy of the high honor, and insufficient of herself, but the grace of the Lord Jesus was sufficient for her, which sober reply gave great joy and satisfaction to the church. Mr. Gavine then congratulated them on the goodness and undeserved mercy of the Head of the church, who was thus bestowing upon them his gifts, leading them to hope that He was still among them, and had not forsaken them. While on the other hand, when they considered the number of men there was and not one among them at this time who appeared to the consciences of the church, as answering to the character, it surely was cause of self-examination and fear. It was then mentioned that she would be set apart by prayer, and the laying on of the hands of the Presbytery, immediately before the Supper, and we then sung the 133rd Psalm "Behold how good a thing it is &c."

When the time came Mr. Gavine said that as there were now some members present who were not at the love-feast room, it would be proper to call over the names again, and especially as it behooved the matter to be public. Were then all called upon and were all of one mind. The prayer was then made by Mr. Gavine and when they came to that part when the Divine blessing was invoked upon her making her useful in her office, he laid his hand upon her head, and the other Elders put their hands upon his hand, which continued while the prayer was being made which particularly concerned her. The whole prayer was very striking, verifying the Apostle's words - "I will pray with the spirit, I will pray with the understanding also" - and as far as I am able to form an opinion he is a great blessing to them, being remarkably gifted with stability to go before as the ruling Elder in this great church. It seems that what lead the attention of the brethren to Elisabeth Spence was the fact that she has recently had a son join the church, which completed her character. I will take this opportunity to

Names mentioned

Glasgow - Mr. Warden + d. Mary h. 12
(view) - p. 20

Broth for the ^{work} feast James Lang (Loring) p. 17 p. 20

Paisley p. 18

Dundee Meeting House p. 23

Perth p. 21 Mr Gavine + Duff of Dundee

Dunkeld 22 Aberdeen. Mother's h. 32

Mrs Miller Mr Walker h. 22

Robert Lyon h. 23 Alex Duff of Aberdeen

John Buchanan of Edinburgh ^{Mr Finlayson separated} for having p. 35

George - h. 24 p. 62 support from a. Benevolent Fund

Simon from Galashells h. 24 Nathaniel had a son. Nathaniel p. 29

Robert Black ^{wik} p. 29 + 53

George Baxter p. 32 Featring James from Dundee

David Philip h. 32 h. 32

Large families John Glas p. 33

who married Catherine Black had 15 children - Thomas p. 52

Spatke p. 39 James Finlay Mr Luckey h. 42 p. 42

David Maxwell. Barnard in London h. 42

Mrs Cullum Dr. John Crichton p. 51

John Sandanas ydi p. 52, 76

Mr Sandanas correspondence Sam Pike

Elizabeth Spence widow of Moir h. 53

p. 55

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Names mentioned

Glasgow - Mr. Warden + d. Mary h. 12
(Elder)
Broth for the ^{long} term - p. 20

59

a Faith, bringing him forward and making him apt to teach, and to my mind this last reason has great force. Hence it follows that there are no Deacons among the American brethren at present, though the Elders did not blame the Danbury brethren in choosing two to ^{look} after the welfare and the wants of the scattered friends, and to serve them all in their power, but so long as they had no faithful children, it must be considered as a bar to their being considered either as Deacons or Elders, and Mr. Gavine advised to be patient and wait for the great Head of the church to do his pleasure either in sending gifts, or in diminishing them as it seemed good in His sight. When Elders or Deacons are called to office before any of their children have grown to the knowledge of good and evil, or to have consciences of their own, they do not call them to resign their office, when their children grow up and do not make the profession, but they expect that their children will not be riotous and unruly. Mr. Gavine himself is an instance of a blessing following this practice, as not long ago in the midst of family trials, he

was honored to have his second daughter make the good pro-
 fession, and thus as far as man can see, the Lord has, as it
 were, confirmed His good pleasure not only in his calling,
 but in his continuance in office. In this great congregation
 there are many and various events constantly turning up,
 suited to keep the brethren's minds awake. We had last week
 a death of an infirm widow, the mother of James Kid, who
 had been 45 years in the church having joined at the age of
 15 - and to day another death, an aged man James How,
 killed very suddenly - truly "we know not what a day may
 bring forth." In Scotland they keep the bodies of the dead
 usually 3 days, and in the higher circles five or six -
 But the time draws near when we must leave our hospitable
 host and his kind family, and the brethren who have done
 all in their power to make us happy. The thought of parting
 filled the mind with regret. A great privilege is it indeed to
 behold their order and the steadfastness of their faith in
 Christ. Dundee, as I have said has a population of
 about 45 thousand and is a very busy place. The spinning

Glasgow - Mr. Warden + d. Mary + 12
Broth for the long (elder) - p. 20

61.

and weaving of flax and hemp furnishes employment for a great many of the inhabitants, and is the staple business of the place. As like other maritime ports in this respect it has a tide-harbor. They have been compelled to construct docks like those in Liverpool, to contain the shipping when loading and unloading, as when the tide falls it leaves the ground bare, only inside the docks there is plenty of water, and the ships float therein as objects would in a basin.

The new dock which they are building is a great work, and particularly the ponderous and immense gates which form the entrance, which are opened to let vessels enter into the dock at high water, and then shut again to prevent the water running out again as the tide falls. These gates are very large and heavy, and their construction exhibits a high degree of scientific and mechanical skill, and when completed the labor of one man at each gate will be sufficient to open and shut them. Wednesday 8th - Crossed the mouth of the river Tay (which is the Harbor of Dundee) on our way to Cupar fife, intending to be at their weekly meeting in the

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evening, and in this way have an opportunity to see the faces of all our Cupar friends and to enjoy the comforts of the assembling together, which with them is on Wednesday evenings.

We lodged at the house of Mr. Smith, his wife we had previously seen at Dundee. They have a son apparently fast wasting away with consumption, a fine, intelligent lad of 14. He spoke with difficulty, but took a great interest in American affairs and asked many questions, and was quite loath to part. We stayed in Cupar twenty-four hours and saw the faces of all the brethren and at 12 o'clock on Thursday departed for Edinburgh, conducted by the Elder, Mr. George Baxter.

We arrived safe at Edinburgh at the house of George Buchanan, civil engineer, where we are to make our home during our stay. His wife who is in the church is daughter of Mr. Barnard, the Elder in London. We spent much of our time on Friday and Saturday in viewing this magnificent city. We ascended to Edinburgh Castle which is a high, commanding situation in the old Town, and in passing up we came to the house in which Allan Ramsay, the poet resided. I am promised a copy of his

Names mentioned

Glasgow - Mr. Warden & d. Mary h. 12
(read)
Broth for the long - p. 20

63.

a "Gentle Shepherd," which will not only be amusing for my family's read, but also to Mr. Stewart, who I know would be much pleased to peruse it. We had a fine view from the Castle of the new and the old Towns, and of the surrounding scenery. Say at two miles distance is the Firth of Forth, which we crossed when coming from Dundee, and on the shore, the town of Leith, the sea-port of Edinburgh, containing about 30,000 inhabitants. It was, during the period of the war with France, in a very prosperous state. It had a large proportion of the Baltic Trade, which is now transferred to Dundee, Aberdeen, and other ports. but I am told the place is now declining, but efforts are being made to deepen the water in the harbor, and if they succeed, no doubt it will benefit their commerce, and consequently improve their prosperity. The reader may fancy himself ascending the rising ground, which leads from the Shores of the Forth, and beginning to enter the new Town. He will find his attention exceedingly interested by the grand appearance of the houses, all built of one quality of stone of a darkish cream color, and in many places built from plan-

and designs previously agreed on, which forms a beautiful appearance. The town is in general laid out in squares with wide streets, but in many places they are in the form of crescents, ovals, and octagons with enclosures of shrubbery and trees in the center, surrounded by handsome iron railings. In the center of the new town is an immense square, laid out in the above manner, and all these enclosures are the common property of the inhabitants residing in the opposite houses. These parks have a pleasant appearance being thus situated in the heart of a city, and of the houses which surround them, yea of the whole, it may be justly said, it is a city of palaces. And what appears in occasional streets and squares in Glasgow, as striking and magnificent, may be here said of the whole new town. When you have ascended to the summit of the rising ground, you come in view of a steep hill running parallel with the new town, on the side of which the buildings of the old town commence, and the space between is a deep valley, which was once a loch or lake, but is now drained and handsomely cultivated with plants and shrubbery, presenting a unique and agreeable appearance, es-

Names mentioned

Glasgow - Mr. Warden + d. Mary h. 12
(Edw)
Booth for the ^{long} - p. 20

especially when seen from the Castle. Here may be seen on the steep side hill, the high houses, so often spoken of. I counted a group of them which were eleven stories, formerly there were some of thirteen, but they are not now in existence. The ancient appearance of the buildings, and their decayed state in some places, renders the old Town a great contrast to the new. From the Castle you get a view of the old Town. Looking down into an opening in one of the streets, you may see the grass market, the place in which Porteus was hung by the mob. Near by stood the ancient toll booth or prison in which Effie Deans was confined, but it is now taken down, and in the place of it there stands a splendid church called St. Giles. You may see also the bow, or only entrance into the old Town in ancient time, which is very narrow, not being more, I should think, than 12 or 15 feet. Passing along we come to the famous Cannon Gate or high street, in which formerly all the nobility and principal citizens resided. This street presents a fine appearance, the houses being very high and occupied by men of business. I am told that in the time of a general illumination, this street, and indeed the whole of the old Town, presents a brilliant sight, as

each flat or floor is occupied by separate families, and from the great number of windows, when they are all lighted, the appearance must be bright indeed. Almost all the houses in Scotland which are more than one story in height, are built and furnished with conveniences, so that as has been said, each floor or as they call them, flats, forms a dwelling house for a family, and are actually in many instances, owned by the individuals occupying them, as it were a house within a house. We visited the Old Town, where many of our friends reside, and while calling on them, visited the Hospital founded by George Herriot in King James VI. time. Walter Scott in his "Fortunes of Nigel" (I think) has given him the name of "Gingling Geordie". The Hospital is a splendid building, designed by Enigo Jones, the celebrated architect of that day. Saw the interior of the house, the chapel, chambers with iron bedsteads with rollers in the feet, for the convenience of moving them. The Library, the wash-room with conveniences for bathing, the dining room and the boys at dinner. It was a fine sight to see 180 healthy boys together, all clothed alike, with brown jackets, and velvet trousers, and when out of doors, with close leather

Names mentioned
Glasgow - Mr. Warden + d. Maryk. 12
(elder) - p. 20
Brother for the long

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caps. This establishment is richly endowed, having an income of £10,000 sterling per year. The boys are sons of burghesses, and are admitted at the age of 7, and continue until 14, when the greater part are put to apprenticeships and are allowed £10 a year during the term. Some of them, the most promising, are placed at the University for an education. There are several other establishments in some respects similar, but had not time to visit them. Returning from the old Town we passed through the Cow gate into St. Mary's Wynd (or narrow street), coming out at the Cannon Gate, near the place where the great-reformer John Knox first thundered forth his anathemas against popery. Opposite this is Leith Wynd, remarkable for being the only place in former times, of entry from Leith to Edinburgh. Passing down the Cannon Gate to the lower extremity of the city, we come to the Holyrood Palace, the ancient residence of the Scottish Kings. The ground around it for a certain distance, as well as the Palace also, is a sanctuary, which if a debtor can reach, he is safe from his pursuer, and while he continues within the limits he cannot be arrested for his debts.

and on Sabbath days, is privileged to go where he pleases. Saw the Gallery of Portraits of the Kings of Scotland, some of them very ancient, the council chamber where the Scottish Peers are elected, the apartments in which the Ex-King of France, Charles IX. resided. Those also occupied by Mary, Queen of Scots, where we were shown the state bed of King James, the private bed-room of Mary, the bed covers in a state of great decay, the little dressing table of Mary's, the tapestry wrought by her own hands, her portrait, which was exhibited, represented her as very beautiful. Our attendant related to us the incident of the murder of the Italian, Rizzio, who while he was playing on the guitar for the amusement of Mary and one of her attendants, the assassins entered by a private stair-case, (which was shown us) and stabbed him in her presence, they then dragged him out into the passage and there completed the murder. The stains of blood were apparently still visible. It was done (as supposed) by direction of Darnley, Mary's husband, in a fit of jealousy. Leaving the Palace we came to the Regent's Terrace, a fine promenade on the side of Carlton Hill, where a range of houses has been built, intended for

Names mentioned

Glasgow - Mr. Warden + d. March 12
(elder)
Brother from 1. 1. 1.

69.

a retired residence. The buildings are not all completed according to the original plan, but when they are, they will present a noble appearance. On the summit of Carlton Hill stands the different monuments which have been erected to the memory of eminent men. Among which that in honor of Lord Nelson is the most conspicuous. These monuments appear well when viewed at a distance, but I must close the attempt to describe this far famed city, and begin to speak of matters of more importance, at least if they should be so to us, who profess to be but pilgrims and strangers in this world, and to be looking for a city which hath foundations whose builder and maker is God.

Sabbath 12th - Attended meeting. The meeting house, as we before knew, is very unpleasantly situated in a dark alley. It is also so small to hold conveniently the church members and audience who are numerous, but a new house is being built in a light and airy place, and will when completed be very convenient. I was informed that it would cost, when fully completed \$10,000. Nothing occurred during the fore-noon worship which needs particular notice, but after the love-feast, William Buchanan, the

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uling Elder, stated that there was a man desirous of being heard
professing repentance. He called to the remembrance of the church
the time of the National Fast on account of the cholera, when the
churches were all of one mind that it was not a proper time for the
people of God to fast, but the brethren concluded to hold a social
meeting at the love-feast room on that day. At this meeting, the
man before mentioned, drank too much and was observed by some
of the brethren to be in liquor. The Elder remarked that it was a
case about which there could have been no difficulty in hearing
him, as he could only be considered overtaken in a fault, but in-
stead of applying to the church to be heard, he wrote a letter to the
Elders, intimating that after what had passed, he could not
think of any longer retaining a standing in the House of God,
but in the letter he assigned no other reason, only what was
already known to the Church. Matters continued in this way un-
til two days before this last Sabbath, when he sought a meeting with
the Elders, and laid open to them a most dreadful scene of iniquity,
which he had been in the practice of for many years, and not-
withstanding he had seen all the distressing scenes which the

Names mentioned
Glasgow - Mr. Warden + d. W.
Broth. (Elders)

171.

a church had passed through with their late highly esteemed Elder,
to and also other cases of a similar nature which followed upon the
bringing his to light, he hardened his heart, and concealed
his adulterous character from the eyes of his fellow mortals, through
the influence of the fear of man which bringeth a snare, and
as he confessed, being ashamed to have the enormity of his guilt
appear, and be known to his neighbors, with whom he sus-
tained a fair character, but as we hope the hand of God was in
his own time made manifest in forcing him to speak out, that
he could conceal it no longer. He appeared in much distress, but
the church were not satisfied that he had taken a full view of
his guilt and desired him to think farther of it, and he could
not have another opportunity in the afternoon, immediately be-
fore the Supper. At that time he spoke again, but the whole church
were of one mind that it would be safer to pause, and give him longer time
to think of the matter, as in their judgment he did not appear to be
fully set at liberty. He had expressed a wish to make his confession
in secret, but although this was done, and would have been done
in such a case without his asking, the Elders remarked that in this

atrocious case if his conscience had been suitably struck with the thought
 how he appeared in the eye of his Maker, and entertaining a just
 fear of being punished eternally, the thought of how his charac-
 ter would appear in the eyes of his neighbors, would have had no
 weight upon his mind for a moment. There were also other rea-
 sons operating upon their minds, causing them to think it
 safer for him to wait a while and in the mean time he was en-
 couraged to bear in mind that the church was ever an open sanctua-
 ry for sinners to take refuge, even in Him whom the Psalmist says is
 "known in Zion's palaces for a refuge". He resides about 9 miles from
 meeting, and was not in the following Sabbath. It was a case which
 excited my sympathy exceedingly, for he appeared in much distress,
 and I cannot but hope that as he laid open his own case, the
 same Almighty Hand, that has, as far as we can see, led him thus
 far, will, if it is His sovereign pleasure, complete His gracious work,
 and lead him to that "repentance which is unto life, not to be re-
 pentid of". I need not add, that in all such cases, the Head of the
 church is entreated by prayer to be with the church as the spirit of
 judgment, leading and guiding them by His word. After this a

Names mentioned
Glasgow. Mr. W. ...
Br...

71. 73.

a ch. Psalm was sung suited to the occasion, and the church proceeded
to eat the Supper. I noticed nothing different in the order of
worship from the church at Dundee. The weekly meetings are
held on Tuesdays and Fridays at 7 o'clock. They are conducted
exactly the same as ours. On Tuesday evening the brethren
was up the time in exhorting one another. On Tuesday Mr. Baxter
returned to Dundee, and on Wednesday Mr. Duff came on, ac-
cording to previous arrangement. He is to conduct us to Gala-
shield and Newcastle at which place he has written to Mr. Garman
of London to meet us himself or one of his colleagues and accom-
pany us to London. Friday evening attended meeting, after
the singing, Mr. Buchanan laid before the church another
awful scene of dreadful hypocrisy and atrocious guilt, which
had just come to their knowledge by the confession of their
youngest Deacon, a man whom they had had great hopes
of having appeared very fair and promising to fill the office of
Elder, both before and since he had been called to the Deacon's
office, frequently exhorting the brethren. During nearly all
this time he had been given over to work all uncleanness with

greediness, and in addition had, like Judas, purloined from the bag, that which should have been imparted to feed and clothe the poor among Christ's disciples. This man had resisted all the trying and distressing scenes of a similar nature to his own, ^{which} had been before the church, and hardened himself in his iniquity until the time when the person I have before mentioned, was speaking to the church, his distress, the remarks made at the time by the Elders and brethren, and the whole scene operated so powerfully upon his mind, that he could resist it no longer, and confessed to his wife, one of the Elders, and one of the Deacons, ^{what} his conduct had been. The Elders and the whole church considered their way quite clear, and that nothing now remained but to put him away by prayer, as one given over to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord Jesus, which was accordingly done. Such instances confirm and establish the truth of the divine word, which declares that the heart of man is deceitful and desperately wicked, who can know it? The effect of all that I had seen and heard was suited to humble me from that pride of heart which inclined

Names mentioned
Glasgow - Mr. Wood
B...

7/15.

Let me to glory over these poor men, and over the church where such
sad scenes had been committed, and I needed to be made to hear
of that word which says "except ye be converted and become as
little children, ye shall in no case enter into the kingdom
of heaven". The Elder remarked that although so many
similar instances turning up in this church was humbling,
yet on the other hand it showed the kind hand of the Head
of the church walking in his own house, and bringing in
the guilty to light, and was encouraging, leading them to hope
that He was still among them, notwithstanding their back-
slidings and many departures from His fear. As to myself
I trust it will be of sovereign mercy, if I be led to hear and fear, and
be kept back from presumptuous sins, that they may not have
dominion over me. It is proper to add, that the church in
all the cases which have been mentioned, were not partakers with
them by any previous knowledge of their conduct, but on the
contrary as soon as the knowledge came to their ears, they
immediately attended to the apostolic command to, "purge out
the old leaven", and they were promptly put away from among an

them as wicked persons. Nothing more occurred necessary to be mentioned. During my stay in Edinburgh, William Buchanan copied the church roll for me and noted against many of the names, that which was interesting. I shall probably have the names of all the members in Scotland except Aberdeen, Montrose, Perth and Dunkeld, and in England, of Newcastle and London and perhaps of others. Reference may be made to the particular rolls of each church for more information concerning individuals. I have also ^{copies of} several songs, one by John Duff, two by Susan Guild, a poor woman who cannot write, one by William Buchanan and several others. The family of Buchanans is remarkable from having had so ^{many} in the faith. There were two brothers, I think, John and James, who were in America many years ago and were at Danbury. They returned to Scotland, joined the church and have been dead some years, and there are now living William and David, the Elders, and George, and two sisters, making seven in one family honored to confess the faith. Their father was some time an Elder at Montrose. They are grand-children of John Handasyde

ch the author of the dissertation on the Lord's Prayer. This church
 an has a greater proportion who are prosperous in worldly affairs,
 br and comparatively but few poor members, which puts it in the
 li power to communicate frequently to the supply of the wants of
 the the poor in other churches and we heard of their liberality at
 as Perth, Aberdeen, and Montrose. Their number has kept up
 a more even than any other church, having varied but little
 ta from 80 for many years. At present the number is 25 men
 lu and 52 women - seventy-seven in all.

Elders

Deacons

- William Buchanan
- Campbell Baxter
- David Buchanan

- George Sandeman
- John Pratt
- John Croal

for Tuesday, Oct. 21st - Left Edinburgh in company with
 of Mr. Duff and also with Alex^r. Cowan, Elder from Glasgow,
 who was persuaded to go with us as far as Galashiels.
 Miss Mary Warden also accompanied us, intending to take a
 in this opportunity to pay a short visit at Galashiels. We arrived
 at Mr. Simes, the Elder, where we were to lodge. He and his

wife, who is also in the church, treated us kindly and afforded us all the attention we needed. We stopped here until Friday morning, and on Thursday evening attended their weekly meeting, and during our stay saw the faces of all the brethren. Mr. Sime gave me a list of their names, ages and occupations and also some general account of the rise of the Profession, and of other matters, part of which is here copied, and the reader may see the particulars by referring to his memorandum.

- Elder -

James Sime (39)

- Deacons -

John Sanderson

James Miller

In all 7 men and 14 women

As the Deacon, James Miller, is apt to teach, they have hopes of his being called soon to the Elder's office. "It is rather more than sixty years since the church was established at Galashiels, since that time it has been supplied with a Presbytery of at least two Elders, and for a short time with three in the years 1828-9. Since 1830 James Sime has been alone in that office. The brethren are looking forward, as I have before said, to one of the Deacons,

Names mentioned
Glasgow - Mr. Ward.
B...

71. 79.

James Miller to fill up what is wanting in their order, should
The Head of the church see meet to allow them again the unde-
served privilege of observing all things he hath commanded.
At present the Brethren after the prayers and reading in the
fore-noon, exhort one another and the doctrine is held forth in
the afternoon and the fellowship. Division of the reading, fore-
noon, Genesis, Joshua, Job, and Matthew. Afternoon, Isaiah
to Romans. Weekly meeting, Thursday evening, 7 o'clock, read-
ing only New Testament. Meet on Sabbath, 10 o'clock, morning,
the two in the afternoon.

Galashiels is situated on the Gala Water, near its junction
with the Tweed, population say, 2,500. Thirty-two miles south
from Edinburgh, twenty from the border of England, principally
employed in the manufacture of ~~crude~~ woollen cloths.
A parish church, 3 dissenting meeting houses, and it is two
to three miles distant from Abbotsford the residence of the late Sir
Walter Scott, and is also four miles distant from Melrose,
famous for its Abbey, now in ruins. Visited Abbotsford,
place which exhibits a curious specimen of the antiquarian

taste of its late proprietor. Has planted the grounds with trees and
 shrubbery, and built his house in ancient style of architecture, but
 more particularly the exceedingly rare collection of ancient armor,
 coats of arms of all the different Scottish Clans and eminent
 families, pictures, the Library, ancient furniture, paintings,
 and specimens of very ancient sculpture, and many other
 things which cannot here be enumerated, rendered the visit
 highly interesting and amusing. Left Galashiels on Friday
 for Newcastle, passing through Jedburg, where there is also the
 remains of a Abbey. We soon come now to the Cheviot Hills,
 or mountains, the border between Scotland and England, which
 present a barren and desolate appearance, but they are never-
 theless occupied as sheep pasture. The day was uncommonly
 cold, and the wind high, and when we reached the highest
 summit we were to pass over, the severity of the wind and cold
 made even Mr. Duff wince under it, and that is saying a
 great deal, but as we descended the weather became more bearable,
 though on the whole it might be said to have been an uncomforta-
 ble day. As we drew near Newcastle, it being now dark, we could

Names mentioned
Glasgow - Mr. Ward
Brake

71. 81.

ch see a great number of lights like bonfires scattered over the face
an of the country, which exhibited an extraordinary appearance,
br on enquiry I found they were the burning of the fine and waste
his coals, which were set on fire to consume them out of the way.
The much of the region of country around Newcastle contains
as bituminous coal of excellent quality, some of the pits are sunk
a very deep. Mr. Reed mentioned one, in which they had penetrated
ta 230 fathoms, and they expected to sink it 40 fathoms deeper.
li They have found from experience, that the deeper they get, the
he richer the quality. A fathom is 8 feet. London is principally
the supplied with coal from Newcastle, and it also gives the place
his great advantages for the carrying on of various manufactures,
ha so that Newcastle is increasing in wealth and population.
for Mr. David Reed, one of the Deacons, was waiting at the coach
of office to receive us, and conduct us to his house, where we were
to hospitably entertained. The church of Newcastle consists of

Elder -
Thomas Proctor

- Deacons -
Andrew Proctor
David Reed

In all 9 men and 23 women -

For further particulars see the statement furnished by David Reed. Here we spent the Sabbath, and they enjoyed a privilege which they had not for several months, the partaking of the Supper, and we also were permitted once more to enjoy it. It was remarkable that everyone of the 32 were able to be out on the Sabbath. Three of the females had walked in 9 miles that morning. One good fruit of the late discipline in the churches has been to call their attention to the desolate state of those brethren who were deprived of Presbyteries, and lately the Presbytery of London addressed the Elders in Scotland respecting Nottingham^{and} Newcastle. The latter place, as the brethren know, had some years ago their number increased 13 or 14 by a revival, principally among the brethren's children, while on the other hand Nottingham (notwithstanding all that has been done from time to time to revive their desolation by sending them Elders) has constantly declined and their number diminished by deaths and separations, so that at this present time there are but two men, of one them, Lewis Rigby, the Elder, and four women, two of them the wife and daughter of Mr. Rigby, and one of the other women in poor health and in general unable to

Names mentioned
Glasgow - Mr. Warden + ...
Broth ...

71 83.

... come out to meeting. No audience attending public worship on
... the Sabbath. Under these circumstances the Presbytery of London
... asked advice as to the propriety of removing Mr. Rigby and family
... to Newcastle, and such of the others as circumstances would per-
... mit to other places, and as a just judgment of God upon that
... city, the withdrawing altogether the remaining remnant of the
... light of the kingdom of Heaven from them. The Scotch
... Elders fully agreed in this view, and by agreement Mr. Barnard
... and Mr. Duff were to meet at Nottingham, to consider of these
... things, and to attend to the putting away by prayer, three or
... the four members who had recently been withdrawn from.
... During the Sabbath we spent at Newcastle it became the duty
... of Mr. Duff to admonish the Elder and brethren of their ^{duty}
... for want of warmth and indifference to the concerns of the Kingdom
... of Heaven, which had provoked the Head of the church to
... remove the candlestick from them, and to humble them-
... selves, and repent of their evil ways and to examine themselves
... in as to this world and its lusts. He added that if it should
... please the Head of the church to bring them to be all of one ^{mind}

in these things, he was happy to inform them that there was a prospect of having their Presbytery restored once more, provided they thought proper to give a hearty call to Mr. Rigby to come and serve them as an Elder. After suitable time for reflection their minds were taken and they appeared sober and of one mind in the matter, and with their approbation Mr. Proctor was to write in their name giving a call to Mr. Rigby. As we were to leave Newcastle for Nottingham on Tuesday, our friends made up a meeting at the love-feast-room on Monday evening, where all the brethren that could attended. We had an entertaining, convivial repast, and enjoyed ourselves in singing and in conversation, and here we took leave of them, with thanks on our part for hospitality and kindness to us, and with many hearty wishes from them for our safe passage across the Atlantic and happy return to our home.

Left Newcastle (upon Tyne) and passed through Durham, which is a Bishop's See. The church or cathedral is a large and splendid building. I was informed that the Bishop's income was £16,000 sterling or about \$70,000. A great contrast this

Names mentioned
Glasgow - Mr. Warden & d. M.
Brott

785

c. to the account given us of one of the Apostolic Bishops 1 Cor.
a. 11. 24. 27. one of the verses I will copy "In weariness and
b. painfulness, in watchings often, in hunger and thirst, in
c. fastings often, in cold and nakedness." From Durham
d. through Sedgfield, Stockton, Yarm, Tontine Inn, Thirk
e. brough Bridge to Leeds, 92 miles, where we slept. As the
f. day on which we left Newcastle was to be a great annual fair
g. for the show of cattle as well as other things, we met a number
h. of droves principally young cattle, which gave me an opportunity
i. of seeing the kind and quality of the English breeds in
j. this quarter. Their color was mostly white with light red; the
k. white generally predominating, the horns standing very
l. straight out from the head like our bulls, and slender, their
m. bodies round and handsome, not so raw-bony as ours.
n. Some of their limbs very small boned but many of them very
o. large knee bones, much larger than I have seen in America.
p. And here I will remark that I saw a great number at the
q. Smithfield Market in London, as well as on the road be-
r. tween Newcastle and London, and the description of color

and appearance given above will very well apply to a great part of them. I saw no oxen larger or heavier than ours, but I was informed that the English farmers had turned their attention in crossing and improving the breeds, to lessen the size of the bones in the body and increase the flesh and the round and firm appearance, and they certainly appear very superior in this respect. The beef in the markets appears very fat, and both the Scotch and English beef which I have tasted is very good. Leaving Leeds on Wednesday we passed through Wakefield, Barnsby, Sheffield, Chesterfield, Heath, Mansfield to Nottingham, 72 miles, where we arrived at the house of a kind and agreeable sister, a widow, Mrs. Holmes.

On Thursday evening a meeting was held and those who had been withdrawn from were notified to attend if they thought proper, which one of them did. Statements were then made by Mr. Rigby of the causes of their separation, which was agreed to by all the brethren. They were then put away by prayer, except one, a superannuated, old man, whose mind was so far gone, that they could not consider him a fit sub-

Names mentioned
Glasgow - Mr. Warden + d. M.
Brother (elder)

787.

ject for discipline and nothing was done in his case, only he
a was considered as withdrawn from. When this business was
b completed, the letter from Mr. Proctor and the Newcastle brethren
c was handed to Mr. Rigby and he was desired to consider it un-
d til Sabbath. It was thought best for us as our stay in London
e would be so short, to leave Nottingham on the following morn-
f ing, which we did, and passed through the County of Leicester-
g shire to Northampton where we dined, and reached London,
h a distance of 125 miles, in the evening a good deal fatigued.
i We stopped at the house of Mr. Barnard, who had invited us
j even before we left America. The next day we kept ^{in the} house to re-
k cruit and rest from the weariness of our journey.

l Sabbath morning went to meeting. The meeting house has been
m recently repaired at a considerable expense and appears to be
n very convenient, in some respects beyond any I have seen.

o Mr. George Leighton, the senior Elder, is aged and quite ^{infirm}
p and his son Stephen, the young Elder, had sickness in his fam-
q ily and had been quite unwell himself, and fears were enter-
r tained that we would not have a Presbytery. However they were

both out, and we all had the comfort of the ordinances. The brethren
 appeared exceedingly glad to see us, and Mr. Chater in particular,
 as may well be imagined for very obvious reasons. He exerted
 himself during our stay to serve us all in his power, and was at
 considerable expense to show us many of the curiosities of London,
 for all which it becomes me to be thankful as in duty bound.
 Monday, Nov. 3rd — Mr. Chater conducted us to visit St. Catharine's
 Dock, situated not far from London Bridge. Handsome build.
 Here the American ships usually lie. Were
 taken into the subterranean vaults built for the storage of wine^{and}
 foreign spirits, where the government takes care of it until the du-
 ties are paid. The vaults cover an area of about 25 acres, and have
 usually deposited in them about 30,000 casks. There are three other
 docks and this one is the smallest of the three, but I did not
 visit the others. Saw the engine of 160 horse power, which was
 used to supply the dock with water in the time of neap tides. It
 pumps 100 tons a minute as the overseer informed me.
 Tuesday — Visited Michael Faraday, one of the Deacons, who
 married a daughter of Mr. Barnard. They live in the famous

Names mentioned
Glasgow - Mr. Wood
B...

889.

West End of London. Passed through Portland Place, Regent
a St., saw Covent Garden, a beautiful collection for sale of fruits,
flowers, and vegetables. A short distance in sight stand
u Covent Garden and Drury Lane Theaters. Went from thence
to Westminster Bridge, Westminster Hall, saw the court of
a Kings bench in session, plenty of gray wigs on the heads of
is the four Judges and a great number of counsellors.
From thence to Westminster Abbey. The building in its ex-
ternal and internal appearance, and also the contents of it,
makes this the greatest curiosity I saw in London, that is of
earthly things, but a particular description will be found in
the "Guide to London", a book one of our friends was so obliging
as to present to Mrs. Bishop. From thence we passed through
St. James Park and Pall Mall, and came out in front of St.
James Palace, passing up again through Regent St., saw
in one of the store windows a square of glass which would
measure about 8 feet by 5.

Wednesday - Visited Mrs. Ray, who lives the other side of
of the Thames, about 5 miles from Mr. Barnard's, and this

will give a pretty good idea of the distances between many of our friends in this great city. She is the mother of Frederick Ray who was in Danbury. She had letters from him while he was in Virginia teaching the French language, after he left Danbury, but she never heard from him afterwards, and fully believes he is dead. She is confined to her bed by a disease in her limbs, but retains her memory and mind well, and answers well to the apostle James' words, Chap. 2. 5, "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised them that love him." Went from Mrs. Ray's to visit Mrs. Anderson, a daughter of the Elder, Robert Bawell, who was struck with death while preaching in the pulpit of the London church. He took for his text the words of Peter, "all flesh is grass, and all the glory of man as the flower of the field &c." Mrs. Barnard related to me that she was sitting opposite him, he had nearly finished his sermon, when he suddenly turned very red and then pale, and immediately fell back speechless. He was taken to a lower room,

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where he died in a few minutes. Two of his daughters were at the meeting, but he was dead when they got to him.

What an awful commentary is this of the truth of the Scriptures which he had been repeating, but the apostle says, "The word of the Lord endures forever, even that word by which the gospel is preached," so also in Hebrews, "It is appointed unto man once to die and after death the judgment," so also Christ was once offered to bear the sins of many, a comforting doctrine for a dying man. We spent an agreeable afternoon at Mrs. Anderson's and returned in time to attend the weekly meeting, which is held once a week at 7 o'clock. They had two formerly, but the distance apart is so great, and they were as so thinly attended, they discontinued one. Quite a number of the brethren have the gift of exhortation. I should have mentioned that Mr. Barnard and Mr. Duff returned from Nottingham on Tuesday evening. It was settled that Mr. Rigby and family should go to Newcastle, Mrs. Holmes was to remove to London, as would also Mr. Raith. Mr. Duff, by coming to London, has given additional evidence

of his love to us, and of his zeal in the service of the Kingdom of Heaven, and of his condescension in accompanying us to the end of our journey among the brethren. He has greatly endeared himself to me, and I have much cause to be thankful to him (and should it please the Head of the church to make the journey to see the churches and to learn their ways) to make it a comfort and a profit to the solitary disciples in America. They also may highly esteem Mr. Duff as being, so far as I know, the original planner of it and who has borne largely of the share of defraying our traveling expenses, and not ours only, but of those who have conducted us from place to place, but we need not think of him or any man above what is written, but give the glory to God who puts these things into his heart to make him a faithful shepherd among his people.

Thursday — Mr. Chater conducted us to see the tunnel or passage under the river Thames, which was begun several years ago, and carried through about halfway, say 600 feet, when the water from above broke through and two or three men were drowned. The work was then discontinued and it has since been shown as a curiosity.

times mentioned
to go - Mr. Warden + ...

The Government has recently loaned the company £250,000 and the work is to recommence in six weeks. Next we visited Greenwich Hospital, a place for the maintenance of old, disabled seamen. It was originally a palace built by Charles II 1690 A. D., but it has since been greatly enlarged and appears like two fine palaces with an extensive court-yard in the center. The establishment contains 2710 seamen, besides out-pensioners, all very comfortably clothed, and in every respect well taken care of. Saw 956 of them in one room, eating dinner, there were as many more at dinner in another room. Saw the picture room which contains the portraits of their naval heroes, views of battles &c., &c. Saw the chapel, over the altar a large painting by the American artist, West, representing the shipwreck of Paul. The interior of the church is very handsome, the organ has 1700 pipes. This extensive and magnificent institution, the Greenwich Hospital, does great honor to the nation as exhibiting their humanity to the destitute and repaying to the poor sailors the debt of gratitude they owe them for fighting their battles and protecting their

interests. Opposite this establishment is to be seen the Navy Asylum for 800 boys and 200 girls, the children of seamen, and near this the Royal Observatory, where the astronomical calculations are made. We dined at Greenwich and then walked in Greenwich Park, then returned to London to visit Mrs. Grover, widow of Mr. Chater's old partner. I should have said that on the Tuesday previous we dined at the Deaconess' Mrs. Hornblower and her daughters.

Friday — Visited the Bank of England in Cornhill, next the Goldsmith's Hall where we saw curious specimens of imitation marble pillars, different kinds of marble, particularly the verd antique, it was highly polished and appeared very natural. I know not if it has ever yet been done in the United States, but I thought it quite an improvement in this branch of the mechanic arts and well worth the attention of Americans. Visited Regent's Park, the Coliseum or panoramic painting of the city of London, as it appears to the view of a person standing in the iron gallery of St. Paul's steeple. A painting of great merit and it is, I think, one of the greatest curiosities which London

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affords. You may see the houses of the city, the different streets, public buildings, the river Thames with the five bridges over it, the borough of Southwark on the opposite side &c.

Next we visited the Zoological Gardens, where the wild beasts and birds are kept in situations curiously prepared for them. Purchased a book which contains an account of them. The greatest curiosity which I saw among them was the ostrich, there were several of them, the largest might be five feet high and perhaps six.

Dined to-day at Kilburn, 5 miles from London, at Mrs. Chater's, sister-in-law to my correspondent. A fashionable dinner in high style. Hour 7 P.M.

Mrs. C. — is a church member and treated us most sumptuously. This night slept at Michael Faraday's who married one of Mr. Barnard's daughters, she is also in the church.

Mr. F. is ^{one} of the Deacons in the London church. He is Professor of Chemistry and Natural Philosophy in the Royal Institution, and resides in the building which is in Albemarle St. at the West End of the city. His name stands high in the

scientific world, the Philosophical Societies of France, America, and a number of other nations have elected him an honorary member. A man of the quickest apprehension I think I ever saw. Quite unassuming and affable in his manners.

Saturday — Mr. Faraday took us to view the Gallery of Practical Science where we saw the new oxy-hydrogenic microscope, which enlarges or magnifies an object from 1600 to a million and a half times greater than it really is. A piece of the hair of a child appeared to be as large as a person's arm below the elbow or $3\frac{1}{2}$ inches in diameter. Among many other things we saw a bed-bug, which appeared to be 16 feet long.

Visited the Pantheon where there is a collection of pictures set up for sale, and a great variety of fancy articles also for sale, so arranged as to appear very beautiful. Next went shopping in Regent Street. Dined this day with Mr. Faraday.

Sabbath 9th — Attended meeting. Mr. Leighton Sr. preached in continuation of his discourse begun the previous Sabbath from Micah, "He hath shown thee, O man, what is good &c." He did not finish his discourse on the passage. This practice

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of preaching two or three Sabbaths from one text, I did not see in any other church, but I am inclined to think it is frequently the case here, for the young Elder did the same the Sabbath before. It appeared from what he said that he had preached one Sabbath before on the text and he did not finish the day I heard him. Mr. Duff spoke in the afternoon. As this was the last Sabbath I expected to spend in any of the churches, I thought it ought to lead me to prize this last opportunity I might ever have of partaking of the full ordinances of His house, exceedingly, especially the Supper. How highly privileged we have been to see the beauty of the Lord in his sanctuary, as it appears in the great mystery or reality of the cloudy pillar of old by day, and the shining of a flaming fire by night, as it is set forth by the word of God, Isaiah 4. 5. 6. To see the comely order of the churches of Christ, and the steadfastness of their faith, to learn their ways, as they are in Christ, we, who are of ourselves, unworthy of the least of all His mercies, have been highly favored indeed, and have

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will it be for us if we be profited by the privileges we have enjoyed. As the time seems now just at hand, when we must set out to return to our home in a far country, if it please God to teach us to know the name of Jesus, as the eunuch did, He who was led as a lamb to the slaughter, "the true Lamb of God, who has taken away the sins of the world", then we shall like him, "go on our way rejoicing" in the hope that we with our children may one day be found among that innumerable company which John saw gathered out of every kingdom, tribe and tongue, to sing the praises of the Lamb that was slain forever and ever. See also Isaiah 56. 3. 8.

This evening visited at Thomas Boosy's who with his wife are church members. He is brother to Henry Boosy in New York, nephew of Mrs. Barnard. At this time in conversation with Daniel Deacon, I got the following information concerning David King's family which will be interesting to our two sisters at the South. David King has left one son and two daughters. The son's name is John, he resides at Brunswick Square, Brighton. Mrs. Skipper and Mrs. Hawkins live at Chelmsford

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and they are all exceedingly well off, but do not come near
the London meeting. Mr. Chater copied the church roll
for me and Mr. Barnard supplied some omissions in it.
It will be seen by reading it that there are in all 80 mem-
bers, 29 men and 51 women -

Elders

George Leighton
Edward Barnard
Stephen Leighton

Deacons

John Leighton
William Paradin
William Clarke
Robert Faraday
Michael Faraday

I did not discover any difference in the order of worship
from the Scotch churches. They all observe the Scripture
injunction to pray for Kings and all in authority, and the
Elder who prays for the reading does this also, both forenoon
and afternoon, and here is something also different from
our practice. I might have mentioned before that there are
three brethren residing at Chesterfield, between Newcastle

Nottingham. I have also the roll of the brethren in Old Buckingham, County of Norfolk.

Seacons

- Thomas Loveday
- John Loveday Jr.

Seaconess

- Ann Cook
- In all 10 men and 13 women.

I believe that all Christ's visible disciples dwelling in Britain are now inserted on this journal, and the number including 36 in America is not far from 559 of which I have been honored to see the faces of all but 40, namely —

1	not seen in	Halifax	whole number	36
1	"	Glasgow and Paisley	"	53
		Perth	"	14
6	"	Dunkeld	"	9
		Aberdeen	"	17
		Montrose	"	25
3	"	{ Dundee Cupar and Arbroath }	"	163
1	"	Edinburg	"	77

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not seen in

Galashiels	whole number	21
Newcastle	" "	32
Chesterfield	" "	3
Nottingham	" "	6
New Buckingham	" "	23
London	" "	50
		<hr/>
		159

40

Monday - Visited Mrs. Phurlow and lodged at her house.

Tuesday - Visited the Mint where they coin the gold and silver and copper coin. Saw the operation of rolling the metal, piercing and stamping the money. Eight machines moved by steam employed on shilling pieces and one one 1/2 pence pieces. Stamp both sides and the edge at the same time at the rate of 70 a minute. A very pretty and curious operation, seeing them shoveling about such quantities of money made my fingers itch to be handling some of it. In such a place it would be rather a dangerous operation, especially as all visitors are strictly

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forbidden to touch anything within the establishment.

Next visited the Tower, the great depository for arms and other weapons of war, most curiously arranged so as to produce a surprising effect upon the eye. Here are 350,000 guns ready for use, besides pistols, swords &c., &c. for a particular description see the book of description. Next went over London Bridge to Barclay, Perkins & Co. brewery. The following was obtained from one of the superintendents who attended us to show the establishment. Buildings cover about 14 acres. whole expense of establishment and capital employed in it 3 million pounds sterling - 170 horses - 450 men - sell annually 380,000 barrels of porter (36 gallons each) besides ale. Three mashing tuns (1200 bushels each) three squares for cooling the wort (1500 barrels each) three copper boilers (500 barrels each) thirty-four malt granaries (8000 bushels each) 120 large tubs or vats for holding the porter before it is drawn into casks - will hold from one to 7,000 barrels each.

The above is given as a curiosity and not from any desire to see such an immense, overgrown establishment imitated

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in America. Dined at the house of Mr. Joseph Chater, brother to Cleazer. Visited St. Dunstan's church near by, arched stone steeple planned by the daughter of Sir Christopher Wren. Interior of this church is heated by hot water. I understand this practice begins to prevail and is considered preferable to heated air.

Wednesday - Visited the family of Stephen Leighton and several aged and infirm widows, ^{and} all whom we had not previously seen, with the exception of the Seacross, old Mrs. Leighton, she was so infirm she could not be seen.

Thursday - Was very busily employed packing our trunks as we were to leave for Liverpool this evening at 7 o'clock. I should have said that on Wednesday before the evening meeting about 50 of the brethren assembled at the low. feast room where we had tea together, and after meeting, had another social meeting until 10 o'clock.

Singing songs ^{and} making merry. When the meeting broke up, we took our final leave of the brethren present who expressed many fervent wishes for our safe passage across the Atlantic and

return to our home. Thursday evening took leave of Mr. Duff, he said he never expected to see my face again in this world, but if we were honored to meet in the world to come, it would come alone of the mercy of God in Jesus Christ whose blood was sufficient to cleanse us from our sins. I told him I had nothing to add, but to say amen to it.

Took leave of Mr. Barnard and family who are most agreeable, Mr. Faraday and Mrs. Furlow, and departed to travel all night and next day, accordingly in 24 hours reached Liverpool. Before proceeding further, some of my readers may be amused by reading an account of a number of leading articles consumed annually in the City of London. The list was handed me by Mr. Chater. He said it might be depended on as substantially correct.

Oxen	—	150,000	446 per day.
Calves	—	50,000	
Sheep	—	700,000	
Lambs	—	250,000	
Hogs and Pigs	—	200,000	

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Value of butcher's meat per annum	£ 8,500,000
Cargoes of fish (of 40 tons each)	8,500
besides by land carriage	20,000 tons
Bushels of wheat	8,000,000
Butter	21,000,000 pounds
Cheese	25,000,000 "
Value of poultry	£ 80,000
Vegetables	£ 1,000,000 sterling
Barrels of Ale (36 gal.)	2,000,000
Gallons of spirits and compounds	11,000,000
Pipes of wine	65,000
Gallons of milk (the produce of 9,600 cows)	7,900,000
Tons of coal	20,000

Year ending September 1834

Saturday — Walked a little about Liverpool to view the place. Was the most struck with the appearance of the Market of anything we saw, it is very large and full of a great variety of flesh, fish, and fowl, vegetables, provisions and many other things, occupying a whole square.

visited the cemetery or burying-ground. Saw a very handsome display of goods in the stores of some of the leading streets.

Visited The Exchange, Nelson's monument &c. Sabbath day at 11 o'clock went on board of our ship, the Europe, Capt. Marshall, were towed out for 16 miles by two steamers as the wind was ahead. That night and until towards night of the next day, we had head winds and a rough time which made us both very sick, but after we passed Holyhead, our course was such that the wind was fair and we steered straight out to sea.

At the close of the 7th day we had sailed 1700 miles, or half our distance.

This raised the most flattering hopes for a short and mild passage, but on the eight day the wind shifted and came out ahead and now we had to gain our westerly course, as it were inch by inch. Now ^{we} began to experience westerly gales of wind and it seemed to be the purpose of the Almighty who had shown us many wonderful things on the land, that we should now see more of his wonders on the deep.

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However averse we might be to receive His instruction and to bear with patience His chastening hand upon us. See and read Psalm 107 - 23. 31. and happy will it be for the writer of this journal, yea and the reader also, if we be instructed and made wise to know the great mystery of this passage, even the lovingkindness of the Lord, even Him who is the hiding place and covert from the storm and tempest, who alone can shield His people from the divine anger in the great day.

On the 25th day we lost a seaman overboard, it was blowing pretty fresh and the vessel pitched considerably, somehow he lost his balance and fell from a great height, from the main top gallant yard. I saw him in the water, but he did not appear to have sense to make any exertion. The Captain attempted to stop the ship, which was sailing very fast, but it was found that the attempt to reach the man by means of a small boat would endanger the loss of more men, and he gave it up, of course it excited melancholy reflections.

About this time we broke our fore yard, a spar which is about 15 inches through in the center, The wind was blowing at times very heavily and squally, and the the Captain carried more sail than the strength of the spar would bear. It snapped in two in the middle, of course we could carry no sail upon the foremast, until a new spar was put up, which was done next day before night, and glad was I to see it.

The last blow we had was the one they had on shore on Sabbath bringing very cold weather with it.

That night we tore our fore top sail, as the Captain expressed it, all into ribbons, and split our fore topmast staysail.

We were blown off to the south and west, not far from the capes of Delaware. Next day until the middle of the afternoon becalmed, but the wind sprung up fair and we had a fine run all night and at breakfast-time next morning made ^{out} the land about 15 miles south of Sandy Hook. It was joyful to find ourselves so near our desired haven, but it was checked by the fear of being blown out to sea again. However before night a steam-boat was sent down to tow us inside

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to the Hook as the wind had died away.

The ship was towed up within about 12 miles of New York where she came to anchor, the passengers jumped on board of the steam-boat and about 9 o'clock we reached Mrs. Barnum's in Dey Street after a passage of thirty days. The gladness and quiet we enjoyed in sleeping on the shore free from the perils of the sea, may be imagined but will not probably be fully realized only by those who are called to experience similar scenes.

Here we had our anxiety relieved by hearing from our friends and children that they were all alive and well.

Thursday Dec. 18th - Arrived home to our own fire-side and had a joyful meeting with our children and afterwards with our friends.

We have been absent nearly 4 months and a half, and have travelled by land and water, in going and returning, about 8,000 miles. May we not say that

as far as man can see, the blessing of God has followed the journey from beginning to end, and if it is His sovereign

good pleasure He can still continue his blessing upon it
to make it profitable to ourselves and our friends.

Danbury, Dec. 22, 1834-

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Broth. ... (read)

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Copy of a letter,

Danbury Feb 2^d 1848.

Dear Sisters,

I am now to acknowledge the receipt of yours & Susan's letters & according to the request of you both, to attempt giving an answer to them respecting Baptism and in particular to the question which Susan has stated as having given much trouble to her mind namely "How are we buried with him in Baptism". I must address a few words to Betsey first and say that I regretted your letter was so short, and that it was not more explicit as to how far your own mind was leavened regarding your Brethrens mode of Baptizing in the Churches in Britain & among the Brethren in America, which they trust they have been taught & have learned of God from the Holy Scriptures. You speak of having been engaged with your sister "to try to learn the ancient mode of Baptism, as Susan's mind was forcibly

struck with the expression buried with him in
 Baptism". Without intending to discourage in you
 the searching of the Scriptures from proper motives
 I was ready to think, that if your own mind was
 quite satisfied with the mode in which you & your
 children were baptized, why should you wish to try to
 learn the ancient mode, for why should you doubt but
 that you & your children were baptised in the same
 manner that the first Christians were. But I will
 hope that my impressions are a mistake, and that
 your mind has not been leavened with Susan's
 error, and that when you have received this and duly
 considered it your mind will be relieved, and be in the
 state which the Apostle speaks of Galatians 6-1
 "Be therefore which are spiritual, restore such an one
 in the spirit of meekness considering thyself" &c
 and that you will labor in concert with your brethren
 to fulfill towards her what is written 2nd Timothy 2nd Chap
 25th & 26th verses. In meekness instructing them that oppose
 themselves, if God will peradventure give them repentance,

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to the acknowledging of the Truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

That Satan has been tempting her and in some measure taking her captive, I am sorry to say, that if I understand her letter aright is too true.

Whether this temptation has come upon her from some Baptist poisoning her mind with their subt

corruptions and perversions of the Scripture, does

not appear, but her mind seems to be evidently drawn

away from the simplicity of the Truth of the Gospel.

And this leads me to address myself more particularly

to her, and I wish to say in the first place, that while

I cannot but feel my mind in pain and concern at

the state of mind in which she appears yet I feel

sorry for her and cannot but entertain the hope that

she will be relieved and that she will be led to repentance

for the error into which she appears to be falling, which

is a very dangerous one and will see where she has turned

away from the truth, and will be led to see eye to eye with

her brethren, and be of one heart and of one soul with them.

You say in your letter "that your mind has been much ¹¹⁴
occupied of late on the subject of Baptism, and that you
have been much struck when you have been reading the
3^d chapter of Matthew's Gospel" alluding I suppose to John's bap-
tizing in Jordan, and in particular, to his baptizing Jesus,
and to his coming up straightway, or as the expression is
"And Jesus when he was baptized went up straightway out
of the water" Other passages (you say) also occurred to my
mind, in Acts and elsewhere, and the question arose in my
mind, how are we 'Buried with him in Baptism', and I
cannot answer the question myself satisfactorily. I am
perplexed, and happy will it be for me if I am not left
to despair." And here the thought arose in my mind what
is there in any mode of baptizing, with water, that if not
fully understood by you, should have a tendency to leave
your mind in despair. If your mind was really supported
and kept from despair, by the belief of the Truth, that
Jesus is the Son of God, and that his blood which was
shed upon the cross, was sufficient of itself alone, to
cleanse you from all sin, why need you be troubled
with any of the foolish and unscriptural imaginations

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which have entered into the hearts of men, that some
hidden spiritual power should operate on the baptizing
when he was immersed or dipped wholly under the water
and when he rose up, or come up from under the water
as the Baptists think the Scripture teaches & it is saying
in reality, much as the Judaizing teachers at Antioch said,
to so much troubled the minds of Paul & Barnabas & the faithful
to ben at Antioch. "Except ye be circumcised and keep the law of the
a ye cannot be saved"; So the true scope & language of the support
la of the mode of baptizing by immersion is this. "Except ye be immersed
to go down into the water & rise up out of the water ye cannot be saved."
adding this to the work finished by Christ as necessary to salvation &
a But I shall have more to say on this subject when taking notice of the
of Baptism. I will now proceed in copying from your letter. "I have great
reason to fear & acknowledge my want of understanding, when I attempt
to express an opinion on a subject of so much importance as that of the
Holy Scriptures. But what can I do? but speak my mind, and look
to my Creator for instruction & support in every hour of affliction, & widely
as I may err from the truth, yet I cannot avoid the conviction, that the
baptism of which we read in many places of the New Testament, was
practised with the use of much water" I should infer from what

has now been quoted that your mind was getting pretty strong in
the conviction that the mode of baptizing, as practised by the first
Christians & taught in the new testament, was by immersion or dipp-
ing, or by whatever name it may be called, that the baptized was put
wholly, or buried under the water & that for this reason, where
baptism takes place, there must be much water, & yet when you are
about to say this, you seem to be impressed with the thought,
that you was about to err from the truth, which I think was in reality
the case. The thing you request should be answered is "How are we
buried with him in Baptism" Before an attempt is made to answer
this question, from the Scriptures, allow me to ask another question.
& to attempt to answer it from the Divine Word. "What is Baptism"
To which it is answered that Baptism is the washing away of the sins
of guilty sinners, with the blood of Christ, Acts 22-16. "And now why
tarriest thou, arise and be baptised, washing away thy sins calling on
the the name of the Lord" 1st Corinthians 6-9, 10, 11 verses.
"And such were some of you, but ye are washed" &c Revelations
1-5 "Unto him that loved us, and washed us from our sins in
his own blood." This is baptism, and the outward sign or represent-
ation which God has instituted as a figure to bring to the under-
standings of his people, the great truth that they are washed

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in Christ's blood is, the washing them with water in baptism by pouring water on them from the hand of the baptizer. Thus the blood of Christ is the grand thing signified in baptism, and the washing with water is nothing more than the outward sign and representation of it, and there is nothing in the nature of the baptizing with water, that has any efficacy to cleanse or save from sin. The cleansing and salvation is wholly in the thing signified, which is the blood of Christ, and whether the baptized be sprinkled, or have water poured on him, or be immersed under water, it is nothing more in either way than washing - for baptism simply means washing, and the two words are used to convey the same meaning. This plainly appears from the passages already quoted - "rise and be baptised washing away thy sins" and "such were some of you but ye are washed" and also from Hebrews 10.22 "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" Eph 5-25, 26. "As Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Acts 10, 46, 47, 48. "Then Peter said can any man forbid water, that these should not be baptised who have received the Holy Ghost as well as we" &c. Thus we see that washing and baptizing are used in the same

sense, but the true meaning of the word Baptism will still further
appear when we shall come to consider how Christ himself was
baptized after he was dead. It has been said above that the true
scriptural mode of baptizing was by pouring water on the baptized
from the hand of the baptizer, and this reason is given for it, be-
cause the pouring of the Holy Ghost on Christ's disciples is called in
the scriptures, baptizing them with the Holy Ghost and with fire.
Matt 3-11 "I indeed baptise you with water" &c "He shall baptise
you with the Holy Ghost and with fire"; and our Lord says the same
thing Acts 1-4, 5, "For John truly baptized with water, but ye shall
be baptized with the Holy Ghost not many days hence". And according
ly when the day of Pentecost was fully come, this great promise was
fulfilled, Acts 2-2 3, "Therefore being by the right hand of God ex-
alted, and having received of the Father the promise of the Holy
Ghost, he hath shed forth (or poured forth) this which ye now
see and hear"; and Acts 2-16, 17, 18, "But this is that which was
spoken by the prophet Joel, and it shall come to pass in the last
days (with God) I will pour out of my spirit upon all flesh" &c "and
on my servants and on my handmaidens I will pour out in those
days of my spirit." And besides this evidence, there is another
example of pouring out in baptism, which is entirely conclusive

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and that is that the Lord himself was baptised, when his own blood was poured out of his pierced side, upon his body, and washed him from the guilt of all his people's sins with which he stood charged. This great operation the Lord calls his being baptised with a baptism. But the further consideration of the subject of the Lord's baptism in death will lead us to the answer of the question, "How are we buried with him in baptism?" The Lord's baptism is referred to by him in Luke 12, 50. "But I have a baptism to be baptised with, and how am I straitened until it be accomplished." The Lord speaks again of this baptism by which he would be sanctified, and all his people with him, John 17-19. "And for their sakes I sanctify myself, that they also may be sanctified through the Truth," and we have the particulars of the sanctification given us by the evangelist John under the infallible direction of the Holy Ghost, John 19. 35 to 38, "But when they came to Jesus, and saw he was dead already" &c. "But one of the soldiers pierced his side, and forthwith came there out blood and water, and he that saw it bore record, and his record is true, and he knoweth what he saith is true that ye might believe." Here we have the Apostle attesting under the infallible knowledge and teaching of the Holy Ghost, that great truth of the

Gospel, that the blood of Jesus Christ cleanseth or washeth, from
all sin, for he was made sin for his people, he who knew no sin
2 Cor 5:21 "For he hath made him to be sin for us, who knew no
sin, that we might be made the righteousness of God in him".
Isaiah 53. 4. 5. 6. "Surely he hath borne our griefs, and carried
our sorrows, yet we did esteem him, stricken, smitten of God
and afflicted, but he was wounded for our transgressions, he
was bruised for our iniquities, the chastisement of our peace
was laid upon him, and with his stripes are we healed"
All we like sheep have gone astray, and we have turned everyone
to his own way, and the Lord hath laid on him the iniquity of
us all. Then was the time that he died upon the cross, being
made a curse for his people, when all the just wrath, and curse
of God's holy law, which was due to the sins of his people
according to that word of God, "Cursed is every one that continueth
not in all things written in the book of the law to do them"
was poured out from his Father upon him, and he died
under it, as he intimated he must when he said Mark 14.
33. 34. "And he began to be sore amazed and very heavy and
saith unto them, "My soul is exceeding sorrowful unto death"
but his own blood with which he was washed and sanctified

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B...

or made holy, and all his people with him, which was poured
from his side upon his body, was the very thing which he call-
ed his baptism, and is the very thing that is intended, by the
sign of washing with water in baptism, which is poured upon the
baptised, and this blood of the everlasting covenant Hebrews 13:20
wherewith he was washed, brought him again alive from the dead
and thus Romans 4:25; "He was delivered for our offenses and
was raised again for our justification" and this death, in which
he was washed or baptised is much spoken of in the Scriptures,
both as it respects himself and his people with him, who are said
to be planted together in the likeness of his death, to be buried with
him in baptism, to be baptised into his death, to be dead with
him, that we may also die with him, to be crucified with him, and
they are of all the same import, and signify the inseparable connexion
his people had with him in his bloody death, and all the benefits
of it as it is said, that when the love of Christ moved him to die for all
his people, then it was the same as if all had been dead, the suffering
of the curse of the law, which he suffered from his Father, in the place
and in behalf of his people, was the same as if each one suffered the
wrath and punishment, which was due to their sins eternally as it is
said 2 Corinthians 5:14, 15 "For the love of Christ constraineth us &c

Because we thus judge that if one died for all, then were all dead,
and that he died for all, that they who live, should not live henceforth
unto themselves, but unto him who died for them and rose again, so
perfectly was he joined to them in his death, and they to him, that they were
one flesh with him, and were members of his body, of his flesh and of
his bones", See Eph 5 from 22 verse to the end of the chapter, and there
it was that what was written Hebrews 2.14.15. was fulfilled, "Forasmuch
then as the children are partakers of flesh and blood, he also himself
likewise, took part of the same, that through death, he might destroy
him that had the power of death that is the devil and deliver them
who through fear of death, were all their lifetime subject to bondage"
and their sins which he took upon him, he speaks of in the Psalms
as being his own, and he suffered for them as being his own, we
may now notice some other passages, which with what has been already
brought from the Scriptures will explain, and answer your question
"How are we buried with him in baptism"? The whole of the 6th Chap
ter of Romans, explains and illustrates how we are buried with him
in baptism, and how his resurrection, and the power of it raises up
his people from death in trespass and sin to live before him in
newness of life, in obedience to his commandments, denying themselves
& Romans 6-1 to 14 verse "Know ye not that so many of us as were

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Baptised into Jesus Christ, were baptised unto his death therefore we
are buried with him into death, that like as Christ was raised
up from the dead by the glory of the Father even so we also should walk
in newness of life" & it has been already explained above, that the
being baptised into his death, signifies that his people's sins were
washed away, by the blood which washed the Son of God, when he was
dead on the cross, and his people have all the same benefits
from his death, that he has, and thus they are baptised into his
death, and buried with him by baptism into death, and the effect
of this baptism, with his blood is that like as Christ was raised
up, they are raised up (not from under the water) but to newness of
life in Christ Jesus, not any longer to live to themselves, after the
ification of their own dusts but "to live unto God as those that are
raised from the dead" and when he appears the second time, the same
Almighty power that raised him from the dead, will raise them up to
live with him eternally. 2 Corinthians - 4. 14. "Knowing that he who raised
up the Lord Jesus, shall raise us up by Jesus and shall present us with
you" Colossians 2. 11. 12. 13. "In whom ye also are circumcised, with the
circumcision made without hands, in putting off the sins of the flesh
by the circumcision of Christ, buried with him in baptism, wherein also
are ye risen with him, through the faith of the operation of God,

therefore we who hath raised him from the dead, and you being dead in your sins
and the uncircumcision of your flesh, hath he quickened together with
him, leaving forgiving you all trespasses. This passage is just like the one
which has been quoted Romans 6. 3 to 14 verse, with this addition, that
it shows us that baptism is to the new covenanted people what circum-
cision was to the old covenant, or earthly church of Israel. It may now
be observed, upon this passage, that when it speaks of putting off the
sins of the flesh, by the circumcision of Christ, the apostle, points
us to the time when the Son of God made atonement for sin with
his own blood upon the cross, he who was the true circumcision
made without hands, and God manifested his acceptance of that
atonement by raising him from the dead 1. Peter 3. 2). "Wherein bap-
tism doth now save us not the putting off the sins of the flesh,
but the answer of a good conscience, by the resurrection of Jesus Christ
from the dead" "Buried with him in baptism wherein also, ye are risen
with him through the faith of the operation of God who hath raised
him from the dead". As has been observed before, there is not the
least ground to infer from these words, that the baptised must
be immersed, or buried under the water, for this kind of burying
has no likeness to the baptism with which Christ was baptised
he was never buried under the water, neither was he buried

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Broth. ... (read)

or immersed in his own blood, but simply washed with
it when it poured out of his side, and as to your idea
that baptism was practiced with much water, I know of
no passages which give the least colouring or favor to
this idea except where Jesus was baptised in Jordan
and the Eunuch, and it is impossible to make it
appear from them that either Jesus or the Eunuch
were immersed. The expression used by Matthew would
lead one to think, that as soon as Jesus was baptised
by John pouring water on him from his hand, he
walked up out of the water, and as to the Eunuch
if he went under the water so did Philip, and
if he rose up from under the water so did Philip
for the expression is exactly the same as to them
both, the simple truth as we think has always been
understood by God's people is - that they both walked
down from the chariot into the water, and stood in
it, until Philip dipped the water in his hand, and
poured it on him, and baptised him in the name
of the Father, the Son, and the Holy Ghost, and then
they both walked up out of the water. I must not

close this letter, without exhorting you I hope in a
tender but earnest manner to remember, that the ne-
cessary consequence of adopting the Baptists view of
baptising leads to the denial of Infant baptism which
you can do, without being disaffected to the true Gospel
of the grace of God, which declares, that infants of a
believing parent are holy, and are saved on the same
footing as the adult, and equally entitled to baptism
as they, and it is said by the Lord Mark 10-15,
"Verily I say unto you, whosoever shall not receive
the kingdom of God as a little child, he shall
not enter therein." This letter has been lengthened
out beyond what I intended, but I do not see, where
it can be profitably curtailed. I shall show it to
Mr. Ely and your and our brothers for their judgment
and approval, whether what is written is true Scrip-
ture doctrine, and we hope to have the comfort of
hearing from you in reply, that you are of one mind with
us, and that you still continue to hear Christ's voice
in the Scriptures. In hope of this and having nothing
to glory over you, I subscribe myself to you Both, Your
affectionate brother I hope for the Truth's sake, Nathaniel. Bishop

Names mentioned
Glasgow - Mr. Warden & ...

