

in rites & ceremonies & we have no very heavy yoke of bondage in this matter. There was not much positive error in Mr. Pike's worship: not many fringes or ruffles to be rescinded & so far they had Apostolic purity. One would have imagined Mr. Sandeman might have embraced such a Church with the Gekinah, the manifestation of glory in it & wish there were a thousand such Churches for one. If it may be imagined the mode of worship was not so material, but that Mr. Pike was more lax, admitting those to communion who did not hold with him in Sandemanian points. This only refers to one particular branch of their Church policy, as they hold it indispensable, whether as an engine to effectuate an uniformity not only ⁱⁿ that, but in all other points & (it) becomes the basis of spiritual tyranny & oppressive domination over the Churches instead of charity, of freedom & benevolence. On the whole, it is not a matter of much consequence what are his motives, views & designs, as what is the truth, whether that which is the fundamental principle of his scheme be Scripture verity. And perhaps a revelation from God could not be more replete than the Scriptures with direction, advice & exhortation to unregenerate sinners, not only to endeavour a uniformity to the inevitable laws of virtue, but to importunate supplication to Heaven, earnest seeking of God, antecedent & in order to the obtaining repentance towards God & faith in our Lord Jesus Christ.

Note. I have endeavoured to copy correctly; but the transcript from which I copied is in some places almost illegible & otherwise defective in many ways. I doubt if justice can be done to the Reverend commentator from my labour. In truth it has been not unlike hard digging.)

Initials "F.B." -
Letter from Rev. Ezra Stiles to Rev. Chauncey Whittlesey, Pastor of the Church, New Haven.

Newport 5th Decr., 1764.

Rev. dear Sir, Last Thursday Mr. Landerman came to this town & preached twice last Saturday at the Sabbatarian Meeting to small auditories of perhaps 150 persons. Yesterday afternoon he preached at the Court House, to about 300 people, among whom were the gay & polite & gentlemen of first figure in town. I heard him the three sermons. He took for the basis of his discourse the whole 10th Chap. of Romans finally keeping his eye very much on the 10th verse. He said as all Christians say, men are depraved: need a righteousness: is by Christ. He represented the insufficiency of natural religion in all ages & under the best trials & most advantageous experiments, either to make men really virtuous or give peace of mind in the assurance of divine favour. He added that it was impossible for us to do anything that could give this peace, but Christ had done all & completed a righteousness on the Cross, which he said is finished & that we only need be convinced of & believe this, or see this stand right or stand true

in our minds, as he phrases it. Christ had done all, not a part, but all or we shall be saved. He took occasion to dismiss the Devil & his angels - his own words - all preparatory work of conviction, humiliation & finally that vulgar notion of faith being, or implying any act at all & in case any distressed mind should ask what he should do to be saved, the answer was, nothing at all, only believe, thou in the Lord Jesus Christ, that he has done all & finished a perfect righteousness on the Cross by which thou mayest be saved, justified. If thou feelest this, if this stand true in thy mind, well, if not, thou must perish. This was the drift of his first sermon. In the afternoon he took Acts 13th, 32, 42. He very handsomely explained the nature of imputation or transferring of guilt, to substitutes under the Law, when the person laid his hand, with his sins on the substitute sacrifice which was slain & the Priest offered the blood of the sacrifice vicarious & instead of the life of the transgressor. He having shewn the rationale of this, applied it to Jesus Christ, on whom was the iniquities & here took occasion to show more at large the perfection of Christ's righteousness; (a word he seemed rather to prefer to atonement) & that all was done for us to ^{our} hand & we need do nothing but believe. He said we might try to do & if we could do, very well, we should be saved by doing. The gospel no where, interdicted this - but then what did all that the most doing man ever did amount

to a trifle, a nothing. We must therefore believe that
 Christ has done all. He took occasion to say that the
 popular preachers of all established national Churches
 unitedly referred sinners to doing instead of believing
 & defined even faith to be an act: & referred men for
 comfort to their experience, or finding some act, some
 grace, some something, within themselves, which
 distinguished them from others as partakers of
 the grace of the Gospel. But this he anathematized.
 He cursorily touched on election, which he explained
 in the most absolute, unconditional & arbitrary
 aspect. For his last sermon he took Luke 17. 20, 25
 & the "Parallel" of the lightning in Matthe. on which
 he explained the Kingdom of Heaven as the King-
 dom of Truth, opposed to the whole Christian Church
 at present, which consisted of so many earthly
 kingdoms - inveighed against the Clergy & in general
 unfolded his notion of the polity of this Kingdom,
 shewing that it must be small, consisting of
 a few doers here & there, who found themselves seized
 by the truth. In which it evidently appeared his
 design was to form little lodgements, as so many
 pieces of leaven which he said in time would
 leaven the whole lump, asserted that any dozen,
 more or less, might coalesce & form a Church and
 constitute Bishops & Deacons & all officers without
 applying to ^{any} others. He enlarged on the simile
 of the lightning, that the light of the true
 Kingdom flashed suddenly on this & the other places

under the whole heaven, a gleam might issue to one part & another: alluding, I imagine, to the light flashing from Scotland into America.

And the use of the simile was to illustrate the manner in which faith was wrought, as lightning was irresistible, when it comes; dissolves rocks & boils all before it; so truth enlightens the mind of faith: lightning where it would, for all we could do: it was under no human direction: we could not say shine here, or there; in this Kingdom or that; on this man or that: so neither could man direct evangelical light to shine, in one Kingdom or another.

He had many other incidental remarks, but I think this is the burden of the prophecy. Dr. Channing informs me he has three converts in Boston. Mr. Stevens of Kittery informs me he preached at Kittery at September Meeting. (This must be a slip of the pen, Mr. S. only arrived in Boston, 18th Oct) and point out some mistake, when Mr. Sandeman gave him only a contemptuous sneer & went off. Upon this a contest & uproar succeeded in the Assembly little less than that of Ephesus. He says the gay & polite pretend to like him & had taken particular notice of him & this is also the case at Newport. I am today invited to dine with him at the Secretary's with Governor Ward &c. Our jovial debauchees think it is the short cut to heaven & they think with

The Athenaeum of 4th Decr, 1897,
p. 779 reviews "The Literary History
of the American Revolution, By
 Moses Coit Tyler, Vol. II. Putnam's Sons
and quotes a sermon by the
Rev. Ezra Stiles in 1783.

This is the clergyman who
watched & criticized Robert
Landeman's manner and
discourses, as reported in the
adjoining Extracts from an
unpublished M. S., from 1764
to Mr. S's decease, in 1771. He
shewed a malevolent spirit.

"The Rev. Ezra Stiles (writes
the reviewer) is designated "one
of the wisest, acutest & noblest
men of that period"; yet he
certainly displayed a lack of
sense & good taste when he said
in a sermon delivered in 1783,
"It is next to an impossibility
to tarre a monarch, & few have
ruled without ferocity", and
apostrophized Washington in
these words:-

"Such has been thy military wisdom
in the struggles of this arduous con-
flict, such the noble rectitude, ami-
ableness, & mansuetude of thy charac-
ter, something is there so singularly
glorious & venerable thrown by Heaven
about thee, that not only does thy
country love thee, but our very
enemies stop the madness of their

any task, if it be not entire free grace

fire in full volley, stop the
illiberality of their standard
at thy name, as if rebuked
from Heaven with a Touch
not mine & visited, and
do not Hero no harm!

Thy name is of sweeter per-
fume than Arabian spices
in the gardens of Persia. A
Baron de Steuben shall waft
its fragrance to the monarch
of Prussia; a Marquis de
Lafayette shall waft it to a
far greater monarch, & diffuse
thy renown throughout Europe.

Listening angels shall catch
the odor, waft it to heaven,
and perfume the universe."

Memo. No wonder such a man
should fail to understand
& should dispute Robert
Sandeman!

W.H. 1/24/97

Mr. Sandeman the Gospel is no good news if enjoying any task, if it be not entire free grace. His letter which converted Mr. Pike is printing in Providence. Mr. Stevens says he has behaved politely to them who treat him with complacence, but is impatient of contradiction & quick in resentment. He is bound by water to Norwalk, & thence to see the Rev. Mr. White of New, from whom he says he has letters. May God preserve our Churches amidst all attacks.

Yours &c Ezra Stiles. ^{mem.} Oct. 1765.

Mr. Whittlesey returned me this letter. He had sent it to Mr. Woodruff, who copied it without Mr. Whittlesey's knowledge & sent it to Mr. Sandeman."

Letter from Chauncey Whittlesey of New Haven to Rev. Ezra Stiles, Newport. New Haven, 24 Jan. 7, 1765.

Rev. & Dear Sir,

I was much obliged by yours of 5th & 12th ult. & also by a perusal of your memoirs. I have had no opportunity to write by private hand before this, but should have wrote you per post, if I had anything special to communicate touching Mr. Sandeman. The snow has been so deep, that we have had little intelligence from Danbury since Mr. Sandeman arrived there. Mr. White, I am credibly informed & his adherents admire him. Such of the other party as have heard him, dislike him as much: so that the effect of his coming among them will probably be a greater alienation & distance, instead of a

coalition, whether Mr. White & Churches will model
 their worship on the Glasite plan (is not known). It
 was not expected Sabbath before last. Missalet
 Beecher happened to be there, & attended worship
 at Mr. Whites meeting, & heard Mr. Sandeman,
 but was unable to give me any particular account
 of his preaching, excepting that he thought him
 a good speaker, tho' a sensible man & much versed
 in the Scriptures. He had then preached for Mr.
 Ingersoll, Ridgefield & in two other neighbouring
 parishes besides Mr. Whites. My parishioner xxx
 tells me heard at Danbury that Mr. Sandeman
 intended to set out for Philadelphia in about
 a fortnight from the time he was there.

It is uncertain whether we shall have a visit from
 him, but more probable to me that we shall after his
 return from Philadelphia, about a fortnight from
 the time he was there. I don't yet learn that he ^{had} had
 an interview with Mr. Bellamy, who perhaps is as
 self-sufficient & positive as Mr. Sandeman.

Mr. Sandeman in his preaching & conversation,
 as you represent them, appears to me much the
 same as he does in his letters on "Pheron & Aspasio"
 & I apprehend that your remarks upon him at
 the close of the memoirs, are very just. His admirers
 this way were at first disposed to understand him
 differently from what appeared to me, plainly
 his meaning. But on his arrival & the intelli-
 gence we have had from the eastward concerning

his preaching or some are silent, others openly agree
 with him & maintain that this is true gospel. The
 President is very slow in speaking his opinion of
 him - thinks it is best to wait. His professor and
 one tutor, Mr. Lyman being on one side & two
 teachers, Mr. Woodhull & White on the other. What
 the consequence of his coming into this part
 of the world will be, I know not. At present I fear
 it will be hurtful to the Churches. But I know
 that he who sits at the helm, is able to dissipate the
 most threatening cloud & eventually ^(or eventually) make evil
 issue in good. Should Mr. Sandeman continue
 any considerable time in this country & be likely
 to promote his sentiments & scheme, some part
 of your memoirs might be publicly serviceable
 & I should be very glad that Dr. Chauncey might see
 them before his sermons come abroad. Some of
 his peculiarities of sentiment as well as worship,
 appear in a stronger light in your memoirs
 & from some part of the conversation you had,
 than from any of his writings that I have
 seen. Many things might be published as
 notes to a sermon, or otherwise, for the public
 good. Should anything come to my knowledge
 about him worthy of notice, I will not fail
 to give you early intelligence. Sincere regards
 to Mrs. Stiles from your brother & friend
 Chauncey Whittlesey.

Extract from the New London Gazette, Friday, 24 Dec. 1764.
 Groton, 12 Dec. Mr. Robert Sandeman on his passage
 from Newport to Danbury, being detained by contrary
 winds at this place, preached last Saturday
 evening from 17th Luke 20 to 26. On Lord's Day even-
 ing from 13th Hebrews, 7, 8, 9 & on Monday P.M. from
 John 3. 20. At the two last meetings he had many
 hearers. We are told he is to tarry at Danbury until
 April next.

Continuation of Mr. Stiles's Memoirs. 16 March, 1765.
 6 Dec. 1764. Messrs. Sandeman Gargill & Oliphant
 sailed from Newport in a vessel bound for
 New York, designing to be set ashore at Norwalk
 in Connecticut, but by contrary winds put into
 Stormington & went to Groton, where the Rev. Mr. Barber
 visited them & Mr. Sandeman, on the 8, 9 & 10th preached
 as above stated. A man now living at New London
 had formerly been of Mr. Sandeman's Church in Edin-
 burgh or Perth & had been excommunicated thence.
 I suppose he was of the number of those who
 withdrew from the Edinburgh Church when Mr.
 Glas had the charge of it; not for immorality, but
 because they could not join in all the modes of
 worship & strictness of discipline, of whom Mr. Sande-
 man had told me. This man came to Groton
 to visit Mr. Sandeman, who with his companions
 was then at Mr. Palmer's, a wealthy farmer. Both
 retired into a room by themselves & were observed to

talk with vehemence & warmth. After they came out of the room, Mr. Sandeman asked Mr. Palmer, if he & his friends could not dine by themselves, intimating that he could not associate with an excommunicated Brother, according to the Apostle: "with such an one, no, not to eat". The man perceiving the difficulty went away, so the separate dining became unnecessary. He consented at Groton to sing the New England version of Psalms.

The Rev. Mr. Barber in 1763 came across Mr. Sandeman's Letters on Theon & Aspasio, was instantly captivated & inflamed by them, as he was with Mr. Whitfield in 1740, when he itinerated with him to Georgia. After several years he had cooled down, became quite steady ^{calm} & was settled lately with good unanimity at Groton. But he now again took fire & in his zeal, set up preaching in his parish at private houses, almost every day in the week & with distorted violence & vociferation, soon extended his zeal into the parishes around & itinerated to Springfield &c & constantly preaching in the spirit of Mr. S's Letters. But his old friend Mr. Whitfield visiting New England the winter following & zealously opposing Mr. Sandeman, staggered Mr. Barber. Add to this there, lately settled at Preston, in the neighbourhood of Groton, Mr. Hart, a young Minister, who sucked his theological milk from Mr. Bellamy, who had written against Mr. Sandeman.

Mr. Hart marrying Mr. Bellamy's daughter, brought Mr. Bellamy into these parts & into communication with Mr. Barber & both Mr. Bellamy & Mr. Barber having ever since 1740 been both in the Newlight scheme, the different sentiments of Mr. Bellamy, a man of obstinacy, had an effect further to stagger Mr. Barber as to Mr. Sandeman. However he retained an affection for the peculiarities of Sandeman & so received him with considerable pleasure. Mr. Sandeman preached to considerable auditories & to good acceptance in Groton, whence he embarked & arrived at Norwalk 26th Dec^r. He preached there in a private house 31 Dec^r, when many of Mr. White's people attended. I have not heard that he preached more than once at Norwalk, nor what acceptance he met with there. Mr. Clapp suspects his judgment of him; Mr. Bird as it preaches him; Mr. Williston appears to be in his scheme, as far as the times will permit. Mr. Woodhull resents what you wrote of him to brother Chauncy Wittlesey. I hear that Messrs. Dickson & Hobart say, "it is best to let him preach." (Letter from Rev^d. Mr. Dana, 26 Jan 1765, Mr. White of Danbury lives about 12 or 15 miles from Norwalk).

About Christmas Mr. Sandeman arrived at Danbury & met a kind reception ^{with} Mr. White & his friends. Hereabouts he tarried about two months. In this time he often preached for Mr. White & for the Rev^d. Mr. Ingersoll of Ridgefield, a neighbouring

town in two other Parishes. The Rev. Mr. Judson of
 preached in his pulpit, but finding his people adverse
 to be disinclined to it he sent & desired Mr. Sanderman
 not to come. The Rev. Messrs. Ingersoll & Judson are
 men of good sense, judgment & steadiness, each
 about 45 to 48 years old. There are several gentlemen
 of Academical learning & others of good reading in
 Danbury, both of Mr. White's & the other party. They
 were all agreed to be informed of Mr. Sanderman's
 principles & their reasons. Accordingly while he
 stayed there, they were wont to assemble by way
 of conference & interrogate & dispute him upon
 his peculiarities. He yielded to it for a while; became
 tired of casting pearls before swine, not finding
 implicit faith enough among them. After a
 while it began to be rumoured that Messrs. White
 Ingersoll & Judson, did not find Mr. Sanderman
 the man they expected & that they took the liberty to differ
 with him on some points, tho' they agreed in many.
 I suppose as he opened his scheme of worship &
 discipline, their coolness began, nor probably could
 they give up Watts & Doddridge, nor join in
 anathematizing the whole Christian world except
 the Sandermanian Churches. He at length found
 as I had told him before, he probably would find
 that however pleased Messrs. White, Judson &c. were
 with his speculative & sentimental principles, yet
 that they could not be prevailed upon to adopt his

worship & discipline, & finally tho' there, seemed some prospect of a harvest at first, yet at last his visit proved of little success, being attended with the effect of fixing all his Danbury friends into an indifference, or disaffection towards him.

In a letter from Connecticut 28th Feb^y my friend says humorously enough, "I was last week at New Haven & Verby; hear Mr. S. had gone westward & that he talks of bringing an action versus Br. White, for damages in coming over. I told Mr. Whittsey I thought there was greatly wanted a second edition of the defence of the doctrine of the New England Churches & that Mr. Sandeman's principles might be spliced on to the new scheme of religion. I was not anxious whether at the beginning or end, but judge it would suit best to squeeze it in, next to that part of the creed which holds forth the salvation of devils, for I conjecture by this time they are near about ripe according to his plan".

Before the middle of Jan^y when he had been at Danbury 2 or 3 weeks, he gave out that he designed for Philadelphia soon, as by Mr. Dancos letter of 13th Jan^y. From this I collect that he soon found his disappointment. The winter was so severe & the snow so deep, being the severest in New England since 1740, that he did not leave Danbury until about the middle of Feb^y. (His public farewell was 20th Jan^y, just 30 days after his arrival) when he proceeded to New York & arrived there about 19th or 20th Feb^y. 1765.

His reception there was published the Monday following
 in the New York Mercury 25 Feb 1765 - viz. "Since our
 last Mr. Sandeman came to town from Boston on
 Wednesday evening, 20th, preached at the new Playhouse,
 he advanced something to a larger auditory than the
 place was before crowded with. from 18th Luke, 20-25th.
 He had not held forth since in public, nor have we
 yet heard when he intends it. The usage thro' itinerant
 met with in so refined a place, for the idle and
 wandering having given him little encouragement
 to attempt the humbugging any sensible auditory
 by a too free construction of any part of the Divine
 Oracles." I have not heard that he preached any
 more at New York nor that he proceeded to Phila-
 delphia. 13th & 14th March he preached at New London
 in Connecticut in the Court House, the Meeting house,
 Bell ringing for him. He said Mr. Graves & Mr.
 Piles were Ministers not of the Kingdom of Christ
 but of a Kingdom of this world. 16th March, 1765.
 Mr. Chauncey favoured me with the first sight
 of the printed correspondence between Mr. Pike,
 Pastor of a Congregational Church in London &
 Mr. Robert Sandeman, contained in eight letters.
 These I received yesterday.
 17th March, 1765. (Here follow extracts from the
 well known printed Letters & a List of their dates).
 In the winter of 1755 were printed Mr. Hervey's
 Dialogues between Theodosius & Aspasio, in 3 Vols. large 12mo.
 1st Edition. April 1755, Mr. Sandeman first read them

& began to write an answer. In 1756 I think he removed from Perth to Edinburgh; finished his six letters in May, 1757, which were published the same year. The Rev. Alexander Cuming, afterwards Co. Pastor with Mr. Sewall of Boston, read them in 1759 or 1758 at Brunswick in New Jersey, where he then lived. In the Winter or Spring of 1760, Mr. Cuming in his way to Boston, was at my house & conversed in the spirit of these Letters, which he strongly recommended (to me). I suppose him to have been the first who saw them in America. Perhaps he received them from Mr. Pike, as I know Mr. Cuming had correspondence with Mr. Pike. While preaching on probation at Boston, Mr. Cuming passed through Newport several times & till his instalment with Mr. Sewall 25 Feb^y, 1761 & we always had much conversation on Mr. Sandeman's Letters, of which he frankly expressed the strongest approbation. He was truly the means of introducing them into New England, for on his recommendation the booksellers imported several sets into Boston in the Spring 1761. Hitherto all I know of this scheme was from conversation with Mr. Cuming, who though he did not mention the most alarming passages, yet advanced from them summary positions, which were controverted with too much warmth. -- I conceived from Mr. Cuming that Mr. Sandeman's scheme was an excessive orthodoxy & an unexampled uncharitableness & full of gloomy thoughts & malicious disgust.

remarks to which effect I often made to Mr. Cushing with
 whom I was very intimate to his death, August, 1763,
 aged 37. My first acquaintance with him was at
 Yale College, 1752 & at New York, 1754. At Providence
 for the first time I saw the two Vols. of Letters, which
 I then borrowed & read immediately & must needs
 say I considered the Author an original, both as to good
 & evil; many fine, excellent sentiments, many un-
 charitable strictures, out of the same mouth issue
 blessing & cursing. In the same mind I never saw
 nor could without astonishment conceive, to reside,
 so much pollution & so much purity, such contrary
 of wonderful excellence, & a temper beyond conception,
 ill-natured & malicious. Celestial love & great enmity
 appear in his writings & it is questionable with superior
 strength. The latter was so strong & flagrant & so
 preponderant in some parts, that I wondered if it
 was possible, for grace, to subsist in the same soul
 & vice versa. As to what he esteemed his capital
 point *vis. faith*, though I do not believe it by him,
 conceived justly, yet I cannot think the difference
 very material, that is, was I to adopt it, I could
 not apprehend myself much altered from
 orthodoxy. And in discussing & depending this
metaphysical distinction & excellent notion he appears
 to be the bird in the air, flying, playing & fighting
 with a feather, pursuing vanities & contending for trifles.
 The temper of mind he shows towards those who
do not see as he does or pretends to do is such as

dishonors Christianity & is unworthy the disciples
of the amiable & all-forgiving Redeemer & demands
rebuke & detestation. It is little less than blaspheming
It is at least a sacrilegious abuse to justify the
exercise of such malicious rage or cool, deliberate
& fell censure under pretext of imitating the example
& personating the spotless character of the Lamb of God.
The general torrent of his satirical & sarcastical
abuse is so indefinite as possibly to fall equally
on a body of pure & impure Churches, those
of the Apostolic, Pontifical, the Reformation & even
the Sardinian Churches also.

18th April, 1765. Mr. Sandeman tarried about New
London a fortnight or 3 weeks & came to Providence
the first week in April. While at New London, he
preached there & on Groton side. Some persons at
Norwich Sandering offered him a horse & to pay his
expenses to Providence, if he would come & preach
which he did accordingly in Mr. Whittaker's meeting
-house, though it was said it was not agreeable
to Mr. Whittaker. Mr. Hart the Minister of Preston
invited him to preach & he preached in his
Meeting-house, which was the more strange, as Mr. Hart
had married Mr. Bellamy's daughter.

Mess^{rs} Cargill & Cliphant immediately upon landing
at New London, proceeded to Providence, where
Mr. Cargill preached in the Baptist Meeting-house
The last week in this month - April. Mr. Sandeman
& his companions left Providence & arrived at Boston, ^{May 2nd} 1765

A letter from Rev. Mr. Whittelsey of New Haven, dated 9th March last, came to me 15th March & says: "Sandeman has been much the subject of conversation in these parts, the winter past, tho' he has not yet paid us a visit & it is uncertain whether he will. He treated Mr. White much as he did Mr. Pike of London. He could not persuade Mr. White & his adherents to adopt his peculiar plan of worship & discipline, at which (the report is) he was not a little displeas'd & soon left them & went to New York. He preached for Messrs. White, Ingersoll & Tyler. Ministers in Fairfield County Connecticut & for no other publicly. The first Society in Stratford appointed a Committee to invite him, but before they made application to him, he was gone to the Westward. Mr. White's party at Danbury is not strengthened, but rather weakened by his coming. Mr. Warner, the week before last was ordained over the Society there." —

Extract of a letter from Danbury, in Connecticut.

"Mr. Sandeman left this place about a fortnight ago, without finding one disciple in town, or being able to make one. I hope his coming into these parts will open the eyes of his admirers to see his true character, & do much good." "N.B. Danbury is the town for which Mr. Sandeman left his native place to come in order to propagate his scheme."

Extract of a letter I received from a gentleman in Boston dated 3rd Decr. 1764. "Mr. Cushing was once so strongly fix'd in Sandeman's scheme, that he publicly

preached it, but some months before his death. He told one of the Ministers in this town, from whose mouth I had it, that he was very sorry he had so far fallen in with Sandeman, that his notion of faith had no moral goodness in it & it was dangerous to the souls of men to tell them there was no need of the use of means. He was considerably altered for the better & I am ready to think, would have got quite right had he lived some time longer."

The winter before Mr. Sandeman's arrival in America, the Rev. Charles Chauncy of Boston preached about a dozen sermons, occasioned by having read the Letters on Theophrastus & Aspasio. A copy was then required for the Press. But the smallness of spreading, put a stop to printing them. On Mr. Sandeman's actually coming over, it was thought proper to commit them to the press & accordingly Nov. 17th, 1764, subscription papers were furnished to this end.

Note.

Mr. Stiles was a settled Minister at Newport, Rhode Island & afterwards President of the College at New Haven. He may be considered the principal instigator of the Clergy in their opposition to the Doctrine which Mr. Sandeman came to America to declare, namely: that the bare work of Christ, without a deed or thought on the part of man is sufficient to present the chief of Sinners spotless before God. Through Mr. Stiles's spiteful detail, artfully managed, may be gleaned many particulars of the persecuted man's history, but otherwise known in America.

Again 3rd April, 1765, proposals were made for printing an impartial examination of Mr. Sandeman's Letters on Theon & Aspasio by Samuel Langdon, D. D. Pastor of the first Church, Portsmouth. Price at 3/6.

The following was published in the New Hampshire Gazette, 10 May, 1765.

These are to inform all persons who have any regard for the welfare of Zion, that we who are part of the mystical body of Christ, have heard Mr. Robert Sandeman four times in his public improvement in our Meeting House, & we have conversed with him in private & have heard now that he has built his Church in Portsmouth, & that we look on him as one of those we read of in 2nd Corinthians, 11th Ch. 13 & 14th v. v. "For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel for Satan himself is transformed into an Angel of Light." 2nd Timothy 3rd Ch. 8, 9. v. v. "Now as Jannes & Jambres withstood Moses, so do they also resist the truth; men of corrupt minds, reprobate concerning the truth; But they shall proceed no further, for their folly shall be made manifest to all men, as theirs also was." And 18th & 19th v. v. of Jude. "Mockers in the last days, walking after their own lusts, sensual, not having the Spirit."

And 3rd May, Mr. Sandeman preached again without the Church's consent, except one male member."

In behalf of the new gathered Congregational Church in Portsmouth. signed Joseph Cotton

Portsmouth, May, 1765.

Mr. Sandeman arrived at Portsmouth, 20 April, 1765. When he was at Norwich in Connecticut, Rev. Mr. Whittaker had an interview with him for some hours. He preached in his Pulpit, tho' it is said, not at Mr. Whittaker's request. He afterwards preached at the separate meeting at Norwich & thence went to Preston & preached for Hart at Plainfield in Conn. He preached in the Meeting-House at Rev. Dr. Finney's request. — — — Mr. Sandeman returned from Piscataqua (Portsmouth) & was at Boston, at the Election, where the day after the Election viz. the 30th May, he preached at the Green Dragon Tavern & a few Ministers went to hear him, as I am told by the Rev. Mr. Burt, who was at Boston at the same time. The same day, being Anniversary Convention of Congregational Ministers, was published the Volume of Sermons by Dr. Chauncey, written in the particular view to Mr. Sandeman's opinions.

Boston Print 3 June, 1765.

" Last Thursday, 30th May, a number of serious persons assembled at Mason's Hall (an Apartment at Green Dragon Tavern) to whom Mr. Sandeman delivered a very ingenious discourse, from Acts 13, v. 28.

Connecticut Courant, published at Hartford

Monday 3rd June, 1765.

" As Mr. Sandeman's late tour thro' our country to Danbury, seems to have excited much curiosity & not a little altercation, as to the success & effect of

his visit there, the reader may by the short valedictory annexed, in Sandeman's own words, perhaps, not only gratify his curiosity, but learn not precipitately to profess to be his disciple, seeing the favorite first fruit of his ministry, being now at length disowned by him, finding themselves without a head & even without a name — must needs remain in an unhappy state, till (which God grant) they emerge to the serene regions of common sense & the clear light of the Gospel."

Conclusion of Robert Sandeman's discourse on 2^d Cor. 6th Chapter at the end & beginning of 7th Chapter.

(Note. Here follows the Farewell address printed in the "Letters in Correspondence" &c. publ^d. in 1 Vol. 1851. at Dundee by Daniel Macintosh, page 97.)

(Note 2. In a diary kept by Mr. Bishop of Danbury of his visit to Britain in 1834, there is a copy of the above address with a foot-note, stating that "the Danbury people sent after Mr. S. & brought him & his companions back to Danbury, to form a Church.")

In this M.S. from Miss Crow, Halifax, the following note is appended to the Farewell Address:

"The foregoing is a true copy of the original under said Sandeman's own hand & exhibited before the General Assembly now sitting at Hartford, 20 June 1765. Copied from the Connecticut Paper by (signed) Ezra Stiles.

Here follow the extracts of a letter from Mr. Stiles to
 Rev. Dr. Chauncy of Boston 1st July, 1765, explaining
 the way in which extracts from Dr. Chauncy's
 Mr. Stevens, Clergyman of Kittery, contained in
 Mr. Stiles's letter to Mr. Whittelsey of New Haven
 & Decr. 1764 (p. 102) had fallen into the hands of Mr. Sandeman
 & apologising to Dr. Chauncy, that epistolary corre-
 spondence should thus have been made public
 without the consent of the writers, asking for-
 giveness for his want of caution. —

New Hampshire Gazette, 2^d Aug. 1765.

Portsmouth 25th July.

"Mr. Robert Sandeman for the first time
 performed Divine service in the new edifice
 lately erected in Divinity Street (so called) by a
 number of well-wishers to the Gospel.

Lectures on Tuesday & Thursday will be constantly
 attended."

"In Sept^r, 1765, the Rev. Mr. Murray of Philadelphia,
 successor to the late Mr. Gilbert Tennant, told me
 that Mr. Sandeman was in Philadelphia one day
 & two nights & no more, that he kept himself very
 much secreted & left the town soon upon its being
 noticed abroad that he was there. He did not preach
 at all & Mr. Murray supposes he came only to visit the city.
 He preached in the Pulpit at Connecticut Farms
 (so called) near Newark; no minister there. — He could

invited by Lieutenant Governor Colden of New York to dine.
The Governor had assembled sundry Deistical gentlemen. They observed to Mr. Sandeman that they & he were of a mind in despising all Clergy & supposed that he was really a brother Deist or to this effect. But Mr. Sandeman replied, they knew nothing of him or of the spirit of his writings."

2^d April, 1771, Mr. Robert Sandeman died at Danbury in Connecticut."

The following is a letter from Mr. Pike to Mr. Sandeman after he had joined the Church in London, Dec: 22, 1765.

"Very dear Brother,

Glad am I that now at length this affectionate appellation can be cordially used by me & I trust allowed by you. I have been walking in a perverse way, striving against the stream & kicking against the pricks, until forced as it were out of that enslaved situation I chose to be in. I have been brought through fire & water, but now I trust am brought forth into a place of spiritual enlargement. Neither of us can forget that in our printed epistolary correspondence, we parted about the doctrine of unanimity & non-forbearance, but now I see such abundant reason to fall in with it, that what I used to account & call by the disagreeable names of infallibility, hypocrisis, imposition, uncharitableness, censoriousness & the like, I now call & see to be nothing other than

such christian faithfulnes^s as is necessary to maintain that mutual love which is the only wisdom of Christianity. Having been lately convinced that blood-eating is a sin & the kiss of charity an incumbent duty, I mentioned this to my late people notwithstanding several condescending, (alas! too condescending) proposals made by me to them, they signified to me, that my continuing among them with such principles would be destructive to the peace & hazardous to the existence of the Church. This constrained me to remove, which has proved a great relief to my conscience, of which you have an account in what follows, being so much as I could recollect of what I delivered to the Church & with which they were satisfied to receive me. I heartily pray for you & the faithful with you, that the Lord may strengthen your hands, encourage your hearts, direct your way, prosper your labours & protect your persons from those who believe not in America & subscribe myself, Dear Brother,

Yours affectionately in the Truth & obedience of the Gospel
(signed) Sam^l Pike

Boston Square, Jan^y 4th, 1766. My dear spouse was received at the same time who had been in several respects more forward than I & had not been so great an enemy as myself."

(With the above Ie sent the Profession of his faith, printed at the close of the compleat Editⁿ of the S. P. M. S. episcopatory correspondence.)

Christian Marriages. Lord Lyndhurst, in a debate on a Bill introduced by Govt. in 1827 ^(Chancellor) to enable Protestant Dissenters to have their marriages celebrated by their own Ministers in their own places of worship, which was strenuously opposed by Lord Eldon, pointed out that until the times of the Council of Trent, no religious ceremony was connected with Christian marriages". *Life of Lord Lyndhurst by Sir Geo. Martin, 1833, p. 222.*

Extract from a letter of Robert Ferrier to Mr. Foster in America, Dated Edinburgh, May 12, 1790.

"Strange revolutions have happened at Perth - Messrs. Thompsons, Father & Son have both left the Church & joined a people in Glasgow, to whom I was Elder, before I joined the Churches & at whose head now is a Mr. Dale, a very violent man & a great merchant & they have got a Church in Perth in opposition to ours, to which both the Thompsons are now elders. - Those that I call Dale's people exactly resemble a people that once appeared in Boston, N. E. ¹⁷³⁴, headed by Townsend; what principally disgusted me at Dale's people was their presumptuously maintaining, which all the Anabaptists here do, an assurance of their being believers & if once ^{one} ~~they~~ believed, as he thought, the Gospel, there was no occasion to fear, yea, it was impious so to do; the direct opposite of this devilish doctrine, I now often hear & see old Mr. Thompson with great propriety & warmth maintain. The two Thompsons themselves are now monitors by

their conduct of the necessity of our fearing ^{always} that nothing but the almighty preventing grace of the Lord Jesus can keep us a single moment in the faith." —

"A very singular & awful occurrence has lately happened at York; we have a few brethren there among whom Mr. Wass, an Elder from London presided — a Mr. Allan once an Elder in our Churches ~~but~~ now an inveterate foe, has also a few people there, amongst whom is a Mr. Baldock, a rich man. A young man of their connection was taken very ill & in the view of death, wished rather to see our friends than Baldock, sent for our Elder, I think, or some other of our friends, to whom he confessed the faith in a very clear manner & he died very happy. Baldock was enraged at this, however, he came to his funeral, as did our friends, he was interred in a piece of ground adjoining our Meeting-house. When they came to the ground, Baldock sat down on a stone at the foot of the grave & instantly expired in the presence of our friends & was carried home dead, this was very striking"

John Wass to Walter Barret, U.S.A., Extracts from Letters.
York, Nov: 21, 1795.

"You know, no doubt, what has been going forward, respecting the Profession in my native place, Chesterfield. I can perhaps give you a little more connected view of things there than you have yet heard.

There were a few Brethren about Chesterfield connected with the Church at Nottingham, which about 25 years ago were reduced to two, Mr. Barnes & Mr. Stack, part of the time since Mr. Stack was the only one.

Mr. B. was restored at the time I left London, 1788 & they met alternately at each others houses, nobody coming near them, beyond their own families or servants & when any Elders have been on a friendly visit I never saw even the circumstance of strangers excite any curiosity or bring any to hear us till I was there on account of Mrs. Wass's health, May 1794, when two families began to attend & have continued, one of whom was Mr. Watson, formerly an Elder & who died in the utmost rage & pride against the Brethren a few weeks before I went over this time; the other was a businessman of Mr. Harris's, who had received some affront at the meeting he attended i.e. the Independant or Calvanistic Dissenters of the same order as those among whom I had been a Minister & I was at that time very intimate with their Preacher & well acquainted with many of their leading people. I mention this so particularly because all the persons who have been added

to Mess^{rs} Barnes & Stack are from this meeting.
 In the summer of last year 1794 the Lord
 was pleased to send an incurable spirit of discord
 among ^{this people} which was much promoted by one Ed^d. Wright
 put away at Nottingham 25 years ago & who had
 become a leading man among these Dissenters.
 This man, it should seem, to reconcile his stay there
 was endeavouring to conform them in some points
 to the practices of the Churches, this promoted discord
 & at the same time caused the Sardemarians to
 be talked of & as so critical a situation served to detect
 the hypocrisy & time-serving temper of their Priest
 they began to go after our two Brethren till they
 increased to about 50 or 60 hearers in ab^t. 6 most times.
 Things were in this state in the beginning of last
 August when Mr. Prentice coming to York stopped
 a night at Mr. Barnes's. George Gregory, a young
 man who had begun to preach among those dis-
 senters above-mentioned, took the opportunity
 to confess the faith to Mr. Prentice & the Brethren
 to their satisfaction & soon after he was joined at
Nottingham. On the 29th Sept^r I went over agreeably
 to a promise I had made some time before to be a
 little assistance to Mr. Barnes & Mr. Stack oppressed
 with such a crowd of hearers & Mr. P. came over
 with me with the same design, when to our great
 surprise & pleasure four persons stood forth, viz.
George Holland & his Wife, the wife of Geo. Gregory and
Robert Heath, servant to the before ment^d. Ed^d. Wright.

spoke with such clearness & simplicity, as bore down all
 opposition; this was Oct^r 4th. Finding ourselves now
 with M^{rs} Wass & a Brother from Sheffield 9 persons
 besides two Elders all happy & mutually satisfied
 with one another we thought it our duty without any
 nice reasoning on the subject to separate the
 Brethren, to consider them as a Church, to hold
 the Love Feast & to partake of the Lord's Supper & we
 are happy to find our judgement approved by those
 who have heard of it. On the 25th W^m Sandeman & Lady
 who had providentially directed their steps this way,
 were with us when Godfrey Smith, servant to George
Holland was added on the same striking profession.
 Last Lord's Day Nov 15 Mr. Prentice came over again,
 when a young farmer W^m Stoppard was received,
 after which both he & I took our leave of them, leaving
 them with the B^r at Sheffield, who will henceforth
 be considered as one of them - ten persons, viz. David
Barnes, W^m Slack, Thos. Saunders of Sheffield, George
Gregory & wife, George Holland & Wife, Robert Heath,
Godfrey Smith, W^m Stoppard. A very convenient
 central place has been taken for their meeting
 a mile from town. Thus I have been favored
 to see the candlestick set up in my native
 place & we have an additional motive to pray
 the Lord of the harvest to send forth labourers
 into his Harvest. There is great attention & reason-
 ing among the auditory which leads us to
 hope for more fruit. - In another letter to

Mr. Barret dated York 25 Feb. 1796 Mr. Wass writes:
 As you seem gratified with the account I
 sent you of the new Church at Chesterfield, I
 will proceed to inform you what I have heard
 occurred there since I wrote you last. Jan. 24,
Messrs. Prentice & Juniper were there from Not-
tingham, when three men were received, whose
 names are J. Poplis, Saml. Sanford & Edward
Wright; the second being in a very prosperous
 way of business as a Potter - was labouring very
 hard to support himself in keeping at a
 distance from the Bo. by a multitude of reason-
 ings which were all forced to give way & he was
 compelled to see that all his attempts to get
 relief aside from the perfect character of the Son
 of God, were fruitless & vain. Edward Wright is the
 man whom I mentioned to you before as having
 joined a body of independant Dissenters after having
 been put away from the Church at Nottingham
 & by his endeavours to bring them into some resent-
 lance to the Churches, caused those disturbances,
 which evidently disposed the minds of many of
 them to hear Mr. Barnes & Mr. Slack, where being
 received among the Bo., only served to increase his
 enmity & unhappiness which were very apparent
 when I came away. Speaking of him at the time ment-
Mr. B. says, Poor Wright hung by every twig he could lay hold of,
 till all failed him & at last he came forward boldly to confess the
 awful course he had been taking & in the most open

manner brought forward the rooted malice & disaffection manifested not only against the truth & its obligations, but also the various ways in which he had sought to turn others away. ---

E. Whater, London July 5th 1827 to Mr. Bishop <sup>(Barbury
Conn. U.S.A.)</sup>

"I rec^d. your letter of 24th April, which with the enclosures I have laid before the Elders, they are pained by the conduct of Mrs. S. & regret the result of your dealing with her & the mistaken forbearance that you yet exercise towards her, seeing that she appears to be preferring the love of the world to the watchful care & comfort of the society of the Bm. The Elders observed that this is one of the very many instances of the certain effects of deviating in the discipline from the plain instructions laid down in the N. Test. & whenever that straight path is left, the farther we proceed, the wider we get from the right line. There could be no impropriety in your wishing to know the minds of our Elders on the subject, but it should have been with her knowledge.... When a B^r or S^r appears sober minded, nothing can be more tender than the conduct of the Elders in interfering, when that is the case, but when a person had been once put away for self-will, making light of the advice of the Bm. & casting off the fear of the Lord, they would be very fearful such an one was again drawing back, if they preferred to get their livelihood among those who seemed more dear to them.

than their Brethren & that without the appearance of regret at the loss of the watchful eye of the Brethren."

She does not esteem what the Psalmist describes Ps. 141. 5. "Let the righteous smite me." It is evident her choice is not that which Moses made or that of Mary.

We are frequently reminded by our Elders of the perilous times of the present day, when in the profession there was to be found very many lovers of their own selves with the form only, destitute of the power of godliness. Jude says plainly that there would be mockers in the last time, who should walk after their own ungodly lusts, these be they who separate themselves, sensual, not having the Spirit, but, the Apostle adds: "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." - One of our Elders last night, this Chapter having been read - exhorted us from this passage & expressed the last sentences by calling it cooperating with God & looking diligently lest any fail of the grace of God, lest any root of bitterness springing up trouble you & thereby many be defiled. by saying in their hearts - "am I my brother's keeper?" Relaxation in the discipline caused the first Churches to fall away; so the address to the first Church or the first address after acknowledging their real patience he says: "yet nevertheless thou hast left thy first love", they were not looking for the mercy of God

that only - like the Publican - but for other ground
 to hope for eternal life, like the Pharisee. "And of
 whether in the case of those, who are overtaken
 as described Gal. 6. v. 1. or either of these cases referred
 to in the 18. Matt. called our Lord's Law of Love. -
 "Save with fear pulling them out of the fire":
 this our Elder says in the exhortation - may be
 considered referring to that fire which will
 consume the workers of iniquity, the smoke of
 whose torment ascendeth forever & ever - & all
 who are indeed looking for the mercy of God
 as the only ground of hope of escaping it, will
 certainly find the expression of the Lord, of
 Joshua, "Is not this a brand plucked out of the
 fire"? as escaped from a house on fire. I will
 not apologise for the foregoing extracts from
 our Elders' observations, because I could not
 resist it, having been made at the time I was
 on the eve of writing to you.

Jude 17. 22.

Jude 17. 23.

(Zeck) 3. 2

On the 1st Oct. we had the addition of a
 daughter (in middle life) of an elderly widow who
 had been many years in the Church, in Dec:
 the addition of Mr. Robert Sims, who had attended
 our service for several months; he had attended
 most of the Sects, but was dissatisfied with all,
 he could not find one whose practice & doctrine
 seemed governed by the New Testament; he & his
 wife had previously to the hearing of our Sect

"every where spoken against", staid at home and
 read the S. S. until a friend of his advised him to
 attend our Meeting; but he was not a little displeas'd
 at no encouragement or advance being made
 towards him as an attendant & could only get
 explanations to his questions of difficulty from one
 of the Elders whom he called on. He however became
 very much interested in all that ^{was} heard from the
 public Doctrine, & in the Prayers & Unity together
 with their whole conduct, so different to anything
 he could observe, in the Religious World, that he
 was presented by the Elders after a full confession
 to them of his views of Sin, Righteousness & Judge-
 merit, that he was joyfully received from the con-
 fession of his mouth before the Church & has from
 that time been a pleasing Church Member in
 whom seems to dwell the first love in an obvious
 degree. In January we received accounts from
 Newcastle, so gratifying, that I requested young
 Mr. Sparrard to copy the letters which I now forward
 to you. In Derby a sister of Mr. Faraday was received,
 ... thus one of a City, two of a family are brought
 into Zion, not from any teaching, not from
 willing or running - but as the wind that blow-
 eth where it listeth, we hear the sound thereof but
 cannot tell whence it cometh or whither it goeth.
 I often think that the promise of our Lord to all
 who forsake their families & worldly connections
 for the Kingdom of heaven's sake have indeed

an hundredfold in this world, for as we get into years,
 our worldly friends & acquaintances become very
 circumscribed, but the love & affection of the Brethren
 is renewed & never ceases, the bond or the tie is the same
 yesterday, to day & forever; so the Apostle calls the exer-
 cise of the love of the truth, not only Charity, but thanks
 God for it, by the appellation of the unspeakable gift
 & such it most certainly is, - its society never dies,
 how void then of comparison for many obvious
 reasons, with the society which did. I shall
 be happy to hear from you & I hope nothing will
 prevent your putting any questions to the Elders,
 they will have great pleasure if they can render
 you any comfort. I wonder if you correspond with
 Mr. McIntosh, he has not made us a visit for
 some length of time. Please to give my love to
 Mr. Stevens & any of the Brn. who know me by name.
 I am obliged by your sympathy respecting my
 worldly concerns. I am attending close to our
 concerns & I hope to live to see every one ~~live to~~ have
 their own, which is now my chief earthly care.
 Mr. Grovesnor at the age of 82 is as well as his years
 will let him. Our Elders desire their love to you
 & the Brn. in which I heartily unite. I remain
 v. d. Br. Yours affectionately, J. Chater.

P.S. Since writing the above, we have had an addition
 of a daughter of a widow who has been long in
 the profession of the name of Saviour.

(Extract from a Memo. book of Mr. James Scott Elder
at Dundee, which Mrs. J. M. Baxter lent me in April, 1885.)
Dates of Events Connected with Mr. Glas & his Family
and Writings - and the Christian Profession.

1695. Sept. 21. Mr. John Glas born at Auchtermuchty where
his Father was Min. but in 1697 removed to Kinclaven.
1716. He was licensed to preach by the Presbytery at Perth.
1719. May 6. Ordained Min. at Sealing & M.S.N. of Dundee.
1721. Mar. Kath. Black D^r to Mr. Tho. Black one of the
Min. of Perth. She bore him 15 children & died
at Dundee 19 Sept. 1749
1725. July 13 The First Separate Communion at Sealing
Dec. Mr. Fra. Archibald's Letter to Mr. Glas & his
answer both Printed in the Narrative.
- 1726 June 12 Mr. Glas's Mother died in the Manse at Sealing
Aug. 6 Mr. Glas & Mr. John Willison Preach quite
opposite Doctrines at Strathmartine which
began the Controversy. See acc. of both in the Narrative.
- Sept. 7 Mr. Willison accuses Mr. Glas before the
Presbytery for New Doctrines.
1727. April 18 Mr. Glas before the Synod at Arbroath.
Oct. 7 The Cause before the Synod at Montrose.
18 Mr. Glas called before the Committee at Montrose
same Night his Sister Mrs. Fleming died at Dundee.
- 26 Mr. Bellamy who had separated at first with
Mr. Glas, & had been chosen One of their Deacons
Parted from them. He married a Daughter
of Sealing's & was long One of the Ministers in Dundee.
1728. Apr. 16 Queries put to Mr. Glas by the Synod at Brechin.
See Glas's Works, Vol. 1

1728. Apr. 18. Mr. Glas & Mr. Archibald suspended by the Synod.
 May 11 The Suspension confirmed.

July 21 Mr. Glas & Mr. Archibald agreed That a Presbytry
 should be in every Church.

Jan. 27 Mr. Glas finished the 1st part of the Narrative
 & printed it. In 1727 he had begun to write The
 Testimony of the King of Martyrs and it and
 the Narrative had engaged his vacant hours
 a good deal. It was only in 1727 that the Lord's
 Supper began to be taken Monthly & it did not
 continue long, when they saw that every
 Sabbath was the Rule in the N. F.

1729 May The Genl. Assembly remit Mr. Glas's cause
 to their Commission. This year he published the Testim^{ny}.

1730 Mar 12 His Speech before the Commission. When he
 was deposed from the Ministry at Sealing.

May. Writ. Mr. Glas & Family removed to Dundee
 & soon after James Cargill a Glover-Lad in Dundee
 & Wm. Scott a poor Blind man from Sealing
 were chosen Elders. Wm. Scott went to Guthrie
 as a Colleague to Mr. Archibald & James Cargill
 staid in Dundee with Mr. Glas. When the
 Church at Guthrie (say Driffin or the Eight
 Mile House) was removed to Arbroath, Mr.
 Archibald went to Montrose as an Elder
 there & Wm. Scott to Dunkeld, where he
 continued an Elder till his Death.

This year Mr. Glas wrote the Dissert.ⁿ on Incest. see 1st ed. of Works.
 Sept. 9 Mr. Glas wrote Observ.ⁿ on Mr. Bytornes Origⁿ Constit. of Christⁿ Ch.

1731. Sep. 10 His Remarks on Mr. Aytone's Ans.^r & On the Unity
& Distinctions of the Elders Office, both in Vol. 1.
- 1732 - James Grant & Jas. Don both called to the Elders
Office. Mr. Glas published his Supplement to
a Sermon of Mr. Crookine.
- 1733 He Published The Rights of the Christ.ⁿ People.
Dec. 16 Alex.^r Morrice sum.^r to the Kirk Session of
Perth to appear the 21.st for hearing Grant & Don
The Church at Perth erected. Mr. Glas & Mr.
James Grant their first Elders.
Mr. Glas wrote The View of the Revelation.
1734. Aug. 13. He wrote on National Fasts by the Clergy.
Also his Letter to Mr. Willison on Illiterate Prachers.
" 16 His thoughts on the Sealed Book & on the
Two Witnesses in 1737.
1735. His Observations on the Romans.
1736. The Three Divine Vests & the Usefulness of Catech. ^{concluded}
1737. The Usefulness of Catechisms Further considered
And this year he published a Petition to the
Associate Presbytery & a Dialogue on the Petition
by John Glas, James Grant, Geo. Miller, Rob.
Sandeman, Wm. Grant & Da. Sandeman.
1738. Mr. Glas wrote The Grave Dialogues & the Plea
& Objections to it. Oct. 6.th (Note. Scott's Mag. for 1739, Vol. 1, 133 states
that the G. Assembly on 10 May, took off the
Sentence of Depos. of 1730 & restored him to the
character & exercise of a Min. of the Gospel, but not of Eld. Ch. of Scot.)
1739. June 18. He wrote Predestination defended.
1740. June 9. The First Fast Sermon & June 24th On Forbearance.
1741. Feb. 4 The 2^d w.^r on Forbearance defended.
1742. Apr 8 Note on Unwritten Tradition & on Catholic Charity
1743. The Lord's Supper. The New Communion Office, The

- Sabbatism & Our Blood Eating
1745. He wrote On the Heresy of Arians.
1746. The Essay on Baptism.
1747. The 1st No. of Notes on Scripture Texts.
1748. The 2nd & 3rd Nos. of W^o.
1749. The 4th No. of D^o & Apr. 11. On Frequent Communicating.
1750. The 5th No. of D^o.
1751. On the Distinction between the Law & the Promise.
1752. On the Succession of Bishops.
1753. He wrote the Notes on Gelsus & on Justification.
1756. The 6th No. of Notes on Scripture Texts.
1758. Aug. 5. Mr. Glas, Bookseller in Dundee, Son to Mr. Glas, died in a High Fever. He was set apart to the Elders Office 19 Jan. 1756 & for near 2 yrs. walked every other Sabbath to Arbroath. He was born 10th Aug. 1724 & so was 34 years old. He wrote several Songs, some of his are printed.
1759. March 9. Mr. Glas published his remarks on Hutcheson.
1760. The 7th No. of Notes on Scripture Texts.
1761. Remarks on Dr. Benson.
1765. Nov. 30. Capt. Geo. Glas, his only surviving son was murdered with his Wife & Daughter (on his return from Africa) on the Coast of Ireland. His other Sons died young except Alex^r. the Author of several Songs &c, who died in a Consumption a Bachelor".

Extracts from Old Letters bound in a Vol. with the Label
 "Geo. Hewitt, Dundee, 15th August, 1860." in possession of
 Mr. J. M. Baxter, Eden Lodge, Dundee, April, 1885.

Alex. Forrest, Aberdeen, to Mr. Glas. Aug. (Ms. torn) 1735.

"Yesterday I offered my respects to Baillie John Strachan & was with him about two hours. He enquired not where I might be in the town but told me there was a Gentlewoman with his Ladie. And as on the ^{former} ~~other~~ occasion he performed the part of Chaplain, which he had then told me with an apology, he did, till he should hear more about me.

I told him that was his privilege & so there needed no Apology. But it seems his information determined him not in my favour. . . . I had from him the use of the pamphlet you wrote on the Romans.

I find he has lately been with Mr. Archibald. And he tells me, there are more of late joined him & y^e himself designs to correspond with them nearer than Perth. However his ^{prejudice} otherwise may be founded against me, I now see it very clearly, y^e he is dissatisfied with my application to you, and my shifting intimate conversation with Mr. Archibald, which no doubt he has told him. Your doctrine of love to a Law cannot digest with the Baillie. And for this reason I reckon it was y^e when I told him my design of writing Baillie Lyon to send me a dozen copies of three of your books for the use of some people that are calling for them, viz. G. (Divine) Right & Prop. He told me the last or two last at most

might serve if I sent for any of them. Yet he thought well of your explication in the Test. of the sense
 in Kings are to the Church Nursing Fathers.

The letter then complains that Janet Jameson, bearer of an introduction, to the Baillie & his Ladies had been treated with reserve, & instead of spiritual conversation had been entertained by the Ladies with questions about his character, "which rankled her not a little". She was keeper of his Meeting house at Jarroch of Deer. The Baillie gave him as a reason for their reserve, that they thought she had not such scruples against communion with Presbyterians as they could have wished. He proceeds: "But that way of doing, in my opinion, is far wrong as if our conversation was to be restricted to such as are already formed to our hand And were you acquaint with her, I am much mistaken, if you did not find her deserving of Christian regard, at least as cordially as Baillie Strachan & his Ladie." - Entreats an answer soon - "you may use all the freedom you please as to what you care hear of my character or concerning me in any way".

Dear Sir, Yours affectionately, A. F.

The same to the same. Jarroch of Deer, Aug. 4, 1735.

He writes of seeing Wm. Carneggie & Wm. Cant at Montrose calling on Mr. Archibald; not being able to wait till his school-hours were over, he could only have half an hours conversation with him.

He regrets this "especially after reading the character you give him." "I see there are some things ⁱⁿ which he seems pinched & wish such measures could ^(wherein) be concerted as might make him easier, if there may not be any farther breach so soon amongst you. Whatever his principle may be anent Christian Generosity, wh^{ch} yet appears not to be fully stated, his practice would seem prettily obliging."

He then mentions Mr. Frebold's offer of assistance for his journey & which he declined. "I think he looks upon the description you give of faith to have for its object that great truth, y^e. Jesus of Nazareth is the promised Messiah & that of the Christian hope & Charity or love to answer to y^e. we call a receiving ^{resting} on Christ for Salvation. But would ney^r have this nor the former stated as terms of communion?"

At Aberdeen Baillie John Strachan & his Ladie invited him & offered him money which he accepted but expressed misgivings about its being right. He writes: "His Ladie seems of no despicable sense, but ney^r of them are near pleased with your doctrine of covetousness. All our Lord's words are not to be understood in a literal sense, Labour not for the meat that perisheth &c. off thy right hand &c. Which last being understood literally has by some, even in this Country, been practised accordingly. These & the like are not to be understood literally & no more is that of laying up treasure, &c."

We are commanded to provide for our families by the Law of God. And by the civil Law with us, the eldest son of the family usually enjoys the estates & shall the rest of the children be beggars? Besides this² scheme of thinking is inconsistent, for the command is, sell all. And in respect of the poor of the Churches Commission^(it²?) of goods would be preferable. These being openly owned, I may use this freedom with you & not transgress the rules of conversation with others.

There is one spacious room in their new building from the one end to the other, which some suppose intended for a Church house, in which case I doubt little, but Mr. Archibald may be their Man.

On the Sabbath, about 10 AM I had an invitation to preach in a private house in the old town. People could not be got advertised, till PM, on about half five there were several rooms, very full of persons of different ranks. The Landlord goes to Church but was to take his hazard of a rebuke from Pr.^r Chalmers, if he should offer it, on his return from the assembly. He is Deacon of the Taylors, Perth & on the town-council, had signaliz'd himself in opposing the Pr.^r's Settlement at Old Machern. And has a Wife, in such kind of zeal no way inferior.

(See then after writing about his work of preaching, enmity of the Clergy & plan for a Meeting. Thro' he gives a curious portrait of an "Independent", who (like Forrest himself) may have been a type of Troublers of Mr. Glas.) ... "I had an

interview wth one Mr. McQueen, a Mer^t. g^r. travels
 frequently in this country & had y^e name of an
 Independent. You will possibly remember to have
 heard of him, at least he professed to hear of you
 & the South country Churches, y^e. you would be
 verie curious to see him. But for g^r. end I can
 not tell unless it be as a catechumen to instruct
 him in the principles of the Christian Religion
 wth yet he is positive not to learn from you....
 "Among other things we came to disagree anent
 the doctrine of Infant Baptism. At last I read
 some passages of an Author on the subject, I
 think Dr. Stanhope. But by getting the contradiction
 & the Arg^t. of a Divine of the English Church, he pre-
 sently took fire, ran off in a hurry & exclaimed
 against me dreadfully. From which time to this
 I have not been ~~less~~ honoured with Mr. g^r's con-
 versation till about 14 days since, g^r. I met him in
 a private house with two or three more. I told him
 of Paillie Strachan's Ladie her speaking of him,
 wth g^r he seems to have some ear.... He asked
 if I had seen Mr. ^(bys^{ts}) Areskine? I told him I had seen
 Mr. Glass in the Church at Perth & some Members of other
 of the Churches in that country & asked his opinion
 of them. He was shy as to that, but told me he
 had seen some of your writings. I signified
 to him that possibly Mr. Glass might preach in
 this country. Upon which he immediately told
 his temper before the company. And in an

hurricane of the most passionate expressions
 cry'd out, he shall not come here, y^t he should give
 him a meeting, ~~he should give him a meeting,~~
 he should protest ag^t you & q^t not. I was afraid
 of his taking the club-law ag^t me, had he thought
 himself a match for it. But I endeavoured all I
 could to bring him into temper, to consider the
 nature of his information & merit of the cause.

At length he hearkened a little, but withall told me
 Mr. Glass was accusable of familiarism. But the nature
 of familiarism, or q^{rin} he impeached you w^t it, he
 could not be brought to explain. But if all were
 true that he said, you was a dangerous man &
 compared you to Job. Again next morning I
 took him aside & even gave him to understand the
 design of some correspondence twixt you & me. But
 he would not allow of that either, because in no one
 way or ano^{yr}, would he have me to sett up upon Con-
 gregational principles, but only Presbyt^{ry} or something
 like that as he worded it. . . . He would give me
 "cito cere:" for the Congregational way, if I would go to
 England, But would not allow even you, besides Bailie
 Strachan & family to countenance me in Scotland;
 and he could assure me, the enlightened would not
 hear me, as he called them. Or if it could not be
 o^{yr}wise mended, he would at least have me to take
 the Puling Elder, unless the congregation was very
 small. His manner obliged me at least to tell him,
 y^t in q^{ever} sense Mr. Glass or I were dependant on

independent, we had no dependence upon him, in recommending to others, as well as choosing for ourselves, 9th way of worshipping & serving God, we thought most agreeable unto his will. And y^e for my own part, whether he did bear or forbear, I should be extreme easy till he changed his manner. And as for the Church of Perth, tho' he were as covetous of communion wth y^e m, as he supposed you to be of his, by any thing I could see, he could not be a Member there. I'm inform'd of his having a considerable stock of money & yet he lies upon private families, poor or rich, if ever he can have accommodation & access, wthout ever acknowledging them in a small price; or servants do what service to him they please. Of his giving a halfpennie to the poor in arie shape, I never heard; yea himself in the matter of rayment is no better than the worst dress'd beggar almost, that travels from door to door. I wish he were deprived of his Idol. But enough of this. I desir'd him to make it his business to converse with you & hear you preach or he came to say, y^e perhaps he might & possibly all might not be true that is said; the which, if he does, you will take the best measure to rectify his temper & mistakes."

(Here follow several pages of questions & controversy respecting the Writings of Mr. Glas, such as "Explic. Prop.", "Narrative", "Testimony".) The letter continues, "I want much to peruse your Letter on the Revell^{ts} & could wish to see that also on Ezekiel, Mr. Grant told me of on our way to Dundee. I shall be

readie to correspond with you from time to time if you encourage it; till, if ever, we may have the happiness of seeing you in this country. And tho' we should never formally write, yet according to my present light & intention, I should be far from acting the part complain'd of in Mr. Atkinson.

I preached lately on those words Is. 6. 8. "Also I heard the voice of the Lord saying, whom shall I send & who will go for me?" And ere it be very long I'm hopeful you'll find yourself oblig'd in the case to answer, as in the latter part of the text, here am I send me. But I see this is a work that will require some leisure & patience. A seemingly well-meaning person in this place, who was very well esteemed amongst the best of our Clergy, that has now read of your books more than one & to q^m I have been endeavouring to explain some thing according to my measure & manner, had this saying to me of late, y^e. that folk at Perth & in the South Country, should pray for us here, y^e. the Lord would bring us out of Babylon. You may make your own use of this. I offer my hearty respects to Mrs. Glas & your young folks, to your Colleague & neighbour Mr. Cant & his Wife, your Sister in law Mrs. Puchan & your Church Members I have conversed with or seen. May the spiritual city be flourishing like the grass & by a dew from the Master of Assemblies that waiteth not for a man, nor carrieth for the sons of men & I long for the News of his sending labourers into his harvest. (Signed) A. Forrest.

M. Forrest to The Venie Reverend Mr. John Glass, Mini:
of the Gospel at Perth. Perth Dec: 29/17/36.

Sir, Since I was favoured with yours, I have been so long writing you, that I take the blush to write you now, tho' several things have contributed to encourage my laziness in corresponding even with such I wish every way well to. Yet in the mean time I sent you my respects over & over again by Dr. Auld in Perth, who I understand now & then exchanges missives with a friend of yours in Perth.

When I wrote you I took notice of some several passages in the Books you published. And my design in so doing was to have the more distinct discerning of the truth of Divine Revelation & not to enter into any litigious dispute on the subject.

Nor am I conscious of any bad design in what I suggested of Mr. Archibald or Baillie Strachan or his wife. And therefore if you was offended with me on that account as by your letter I apprehended you injure me. However I shall forbear as to that tho' I intended to have carried on my thoughts upon those subjects I mentioned & some others & refer them to commencing as there may be opportunities. (The letter goes on referring to poor Perren, to the attendance of abt. 60 persons on his preaching & Dyets of ex-amination, to baptizing, to opposition of the Clergy to his preaching in some of the Burghs.) "There are some few in this Country that have declared themselves of Congregational principles & others thinking of the subject."

And generally, I think they in some sort approve that
 shew no inclination to join; yea, when speaking of
 you, I have heard some of our Clergy say, there was no
 harm in holding communion with you, seeing you
 was sound in the faith. But I labour under so many
 disadvantages of different kinds, that for my own part
 I know not what to say of this matter. I have had
 some thoughts of changing my solitary state of
 living since I saw you according to your advice, but
 have not urged anything in that matter, having
 been so divided in my thoughts of continuing in
 this countrey or retiring for sometime at least.
 I have sometimes thought of taking a step to
 England, as I signified formerly in our communing
 & seeing the Brethren there. But ere I put in
 execution any thing of that sort I intend to see you at
 Perth which I am thinking to do, were the winter season
 over. And even on that supposition will expect your
 assistance & best advice. And if this should take place,
 if you should not incline to come yourself, I should
 be glad if you thought fitt: that one were sent from the
 Churches, to preach awhile in this countrey, till we see
 yet a little further into things. For me to return upon
 the Church at Perth as you was signifying, would
 I fear be but burdensome. And matters of that kind
 are against my inclination if they can be avoided
 consistently with dutie. And tho' I am not known to
 complain, yet must indeed say, this place would require
 one in the present state of the affair, that had some other

employment, or way of doing than preaching; for tho' the meetings on the Lord's Day are prettie full, which is one encouragement, yet in respect of most the support is naught, & but small in anie view. For my own part, what I have spent of mine own my heart condemns me not for grudging it; tho' yet when I began to preach in this shape I can scarce say I had an half-pennie I could call my own, for anie thing I have spent that way came to my hand in Providence since that time. But what I am grudged with is that I am necessitate daylie to contract debt, which may oblige me at last to leave the place. Nor do I know how it consists with the duties of owing no man anie thing especially when the bulk of the people at least I preach to promise so little in the spiritual view. It is likely to take some time & perhaps a fitter instrument in the Lord's hand, to bring this people under the character of a Church of Christ who may choose their Pastors & support them as the New Testament directs. However I have possibly paved the way a little for this, by my preaching these three or four years past; particularly since I saw you. In short I am straitened to see, where I might be most useful in preaching the Gospel of Christ's Kingdom.

Here follow strong professions of readiness for this work, according to the manner & measure of the Gift received, quoting also (presumptuously I think!) the Apostle Paul, 2 Cor. 2, 15, 16.

(signed) A. Forrest.

The preceding Letter to John Glas was enclosed by Mr. Forrest in one of same date, Dec: 29, 1736, to "Master George Millar, Town Clerk of Perth. In this he speaks of B. M. having given him the opinion that he might communicate to Mr. Glas any Thoughts that occurred to him on reading his Works. A. F. is apprehensive Mr. Glas may have taken it amiss. He then writes: "I perceive by this time that the forming a Church is no easie matter & of a good time have been straitned in my thoughts of proceeding or making a delay in that matter. I am entertaining some thoughts of taking a turn to England at least for some little time. Or viewing the world yet a little farther, while I am in any measure capable till I see a little clearer into duties, and where the Lord may have work for me or I may be most useful. And in the mean time someone or others of your Elders might preach awhile in this country." —

Copy of Mr. John Glas's Reply (in Original) to A. Forrest
Perth, March 16. 1737.

Sir, I received yours of the 29th Dec: Last & am sorry to find by it that you are not able to subsist in that country where you are. Our Churches are not capable by reason of their Poverty or the paucity of their Elders to afford any kind of assistance there. As you tell me you have some Thoughts of going into England, I had a Letter this Winter from Mr.

John Cranston Minister of the Congregational Church in Newcastle, informing that there is a People in Sunderland not far from Newcastle upon Tyne wanting a Minister & wanting to know if I or Mr. Archibald could be prevailed on to go there. I suppose Mr. Archibald inclined not to go & as for our Churches they cannot spare an Elder anywhere. If you intend to go into England I reckon you will easily get passage from Aberdeen to Newcastle, where you may call for Mr. Cranston & let him know the correspondence you have had with me & tell him your whole story; And if you find any encouragement or Prospect of Living in that country where they much want Preachers you need go no further. But if not you will have an easy way of going by Sea from thence to London. As for our Churches so far as I can understand their condition & the difficulty they Labour under as to necessities that happen daily among themselves, I do not see that you can expect any support from them nor even such help as you have where you are; so that as you say of any of us coming North without an employment, I may say of your coming to us where I do not see that you could be without contracting Debts or obliging others to do it for you. You are in the right to avoid the contracting of Debt or if you cannot avoid it but by going into England you should go straight there. For I could not think of any way for your Subsistence in Scotland without Labour with your Hands. And if you propose to be a Member of any of our Churches it would perhaps take Time to satisfy

them so as to receive you & after that much more time before they could according to their Principles be satisfied with you as an Elder & how you would be supported) disposed of in the mean time I cannot think; as I cannot (here original M.S. is mutilated) ^{PR.}

could live without an employment upon the Poor Churches.

Whatever keenness might appear in my answers to your Questions on Mr. Archibald's affair I did not take ill the freedom you used.

I am, Sir,

Your friend & servant

(signed) John Glas.

copy.

R. Forrest to the Very Reverend Mr. John Glas, Mem^r. of the Congregational Church at Pertie. Edin^r April 26, 1737.

Sir, Not finding an Occasion from Abd. to New Castle I came from Abd. to this place by Sea on Thursday last, when I was sorry to hear from the Congregational Church here whom I attended that night at their meeting, that I had missed you so narrowly. They had proposed my joining them here as a Church Member & Elder & reckoned that if I should be clear about the principles, with respect to which I told them some things, a few sentences in that case might unite us, after which I might ^{either} return to my own country with you or James Don if I pleased, or go forward to New Castle if I was positive. But rather inclined I might stay here & along with preaching

sett up a School in the Canongate where one is much
 wanted. Upon several considerations I have thought
 it my duty to continue the design of going into
 England for some little time at least. And there
 is one thing encourages me under the disadvantages
 of travelling, viz^t the family of Pitligoe q^r are my
 special benefactors are to be there during the sum-
 mer & have promised all the service they can.
 In the meantime ^{Mrs} Don & Hewing upon the
 Friday signified, viz^t I might stay here till the
 Sabbath & if I pleased them to preach in the Meeting.
 And at length they all seemed inclinable I
 might do so, which accordingly I complied w^t & did
 in the afternoon. And finding some inclinable to hear
 me that were not then present & others that were present
 to hear me again, I have therefore stayed till now,
 when I design to preach to them again at the weekly
 meeting this afternoon. Tho' I had not personal
 acquaintance, yet found they had heard of me from you
 & others & I have been much indebted to their civilities.
 I may come to write you from England how soon
 I can inform how to direct for me. And now desire
 to be remembered to Mrs Glass & family, to the Clerk
 & his, to Mrs Jean Smyling, & all friends at Perth,
 I have seen your Sons here; they are well & Sandie
 & I have been bed-fellows since I came to the place.
 I design for New-Castle to-morrow by land & thank
 you for the information, tho' probably I may travel
 on for London, ere I take any long staying, tho'

I should have access to it, especially if I miss not the family of Pitblago at New-Castle, where it is concerted to meet, if the distinction I apprehended you had made betwixt Newcastle & Newcastle upon Tyne do not hinder it. But how in the event in Providence I may be disposed of in England, or Scotland, or elsewhere, is to me a mystery, & what I commit to the sovereign & all-wise Disposer of all things. I am sincerely, Sir,
Your affectionate humble Ser^t.

(sig^t) M. Forrest.

Apr. 27. Yesterday when the Church was met & the hearing me again was moved, James Don suggested y^t there were some in the Church scrupled to hear me unless I would formally join the Church & after some discoursing it was agreed, y^t the Church should be dismissed & the rather y^t it was about the ordinary time of parting, after which some could not however stay w^t conveniencie, And afterward let everyone do as they had a mind. This being done, Mrs Peggie & Beattie Glass & Margaret Don & one or two more w^t them removed, tho' indeed with a good measure of a seeming reluctance and concern; professing the greatest dissatisfaction, y^t I should spend time in visiting the flourishing Churches in England & pass by the poor afflicted Churches in Scotland, tho' yet I told them at first & all along that I was determined to travel & am confident could satisfy you I design y^r by nothing but good. But was not

capable to satisfy them. When after many other things
 I told them y^e were I ever so clear in that matter
 & tho' there was not such a singularity in my situation
 as there is, yet having fail'd some correspondence at
 Perth, I did not so well see how I could make such a
 forward step w^out first acquainting Mr. Glass and
 conversing wth him on some several things of different
 kinds. And these indeed were such I had not full
 freedom to impart or write, tho' I bear a verie great
 regard to the Church & Officers here & rejoice to see
 them qualified as they are & have spoken to them
 of visiting the countrey I came from which yet
 they incline not unless I should go wth them.

But y^e I said of you on this did rather provoke
 them pacific. James Don declared his cleareness
 to stay, had not the circumstances of his family
 oblig'd him to go home. His colleague Sanders
 Taylor & rest of the Church then present continued
 and at their desire I did constitute the Meeting
 anew by prayer & y^e after having preached, did
 dismiss in the usual form". (!!!)

The following appears to be the draft of
 a Letter, dated London July 12 1737, with no
 address, unsigned, but in the handwriting of
 the foregoing Alex. Forrest.

Alex^r. Forrest to
 W. D. Sir,

London, July 12, 1737.

I was sorry your business permitted not my seeing you at Old Abdn. the time appointed & that matters were so situated with me that I could not see you again at Deer where I took journey. But I suppose Mr. Hai (?) may have given you my last respects. As I signified to you my design I came first to Newcastle to Mr. Granston, according to Mr. Glass's advice & having at his desire preached in the Congregational Meeting there & next at Mr. Atkinson's at Horsley I came to Sunderland at the recommendation of these clergymen (?) & at the desire of the people. In that place where the Vacancy was, or there were some others in that corner I might have had acceptance. But I found the people at Sunderland so miserably divided among themselves & by one reason or another could not think of staying any long time with them. & accordingly after preaching there 5 Sabbaths & two elsewhere (at ? Hexham) I came last week to this place, where I waited of Dr. Wats & some others & told him the whole of my story w^t the Bie of Deer & Synode of Abdn. But he desired me to make no further mention of it to any in this place. I shewed him the letters of recommendation I had from Minis^{try} of the Church of Scotland in the year 31 & 2 when I first designed for London after that affair had taken place. I got (?) from Professor Anderson who was then living. And as an account of myself since that time

a Letter from Mr. Cranston founded on Mr. Glass's
 recommendation to him. The Dr. appointed my
 meeting him this day with some several others of the
 Brethren. I shewed them first the Professor's letter to
 his Brother Dr. Anderson who had redelivered the same
 to me for that end, together with Mr. Cranston's. If
 I should stay any time here, the Brethren's recom-
 mendation to the people in this place or country could
 be of use. But ere they do that, they require to hear
 more immediately from Mr. Glass and (here some
 lines are sewed into the binding) an attestation of my moral
 character since I separated from the Church of Scotland.
 In a variety of respects there is none I could think of
 applying to, for this, so much as yourself. And I flatter
 myself you will not be wanting to do all the good you
 can in this matter consistent with truth or I desire
 no more. I am not a little indebted to Mr. Alex^r.
 Cruden your acquaintance at Aberdeen & well-wisher
 who continues much the same in his regards for
 the Church of Scotland, tho' he has joined in communion
 with the Independents, as being reputed the better sort
 here, and generally at least here, they place little or no
 distinction 'twixt Presbyterians or Independents but
 resolve ^{the} distinction into Arminian, Calvinist or Bas-
 terian. And if you incline to say anything in
 my favour, you may direct to him, Bookseller to the
 Queen, at the Royal Exchange, London. And if you
 should have occasion of seeing Mr. Burnet, possibly
 he might join you in it. But this I leave to

yourself as you see meet to apply him or any other or
 to do it by yourself. But in any event I'm hopeful you
 will not fail to write Mr. Crudern, or Mr. Cruickshank
 as he thinks, by his care, so as your Letters may reach
 this place, if possible, against this day fourth night,
 when these Brethren have deferred my meeting anew
 with them at the Amsterdam Coffeehouse. They
 pretend to be the more particular with me, that
 there was one they say imposed on them that
 came from Scotland professing a regard to Mr.
 Glas's Principles, of whom they afterward heard
 that he had two wives."

(Note: Alex^r Crudern 1701-1770, settled in London in 1732 & opened a book-stall under
 the N^o. 6. Exchange. Here he prepared & pub^d. his Concordance 1737, which received high praise & caused him
 to be regarded as a great scholar. After residing abt. a year in Aberdeen, he ret^d. to London & died in Camden Passage,
 Islington, aged 67.)

Letters my Landmarks of London

The above Letter seems to have been shewn to Mr. Glas
 & (unless he received one of similar contents & same
 date) the following appears to be a reply from Mr. Glas.

Copy from the Original, John Glas, To Mr. Alex^r. Forrest
 to the Care of Doctor Isaac Watts at the Lady Abney's
at Newington near London.

Perth, July 23rd. 1737.

Sir, I have received yours of the 12th of July from London
 but have not seen your Letter from Sunderland. And
 this my answer had reached you sooner, if I had not
 been from Home at Edinburgh when your Letter
 came to this Place.

If you laid your Case & Papers before Dr. Watts
 & his Brethren at London, they have all the
 Acquaintance with you that I can pretend to & so

can attest your moral Character as well as I.

As to the Distinction of Arminian, Calvinist or Baxterian Doctrine, which you insinuat is the main Thing that takes up their Heads in London, I also own to you, it is the first Thing I would look after many Man that pretends to teach or preach the Gospel, yea or even be a Church Member, if he has been enlighten'd in the Knowledge of God's Grace & of the Justification of a sinner by the Faith of Christ the Lord our Righteousness, as it is reveal'd in the Gospel. And as I'm persuaded Calvin's Scheme is more agreeable to the Truth of the Gospel than either of the other two, I would be content to be satisfied concerning one in your Situation that he has enter'd into the Spirit of that which I take to be the Calvinist Scheme in opposition to the Arminian & even the Baxterian on the one Hand & likewise to that which is call'd the antinomian & with us the Marrow on the other Hand.

Not that I want one to be skill'd & dextrous in these subtle metaphysical Disputes, as I'm sure a Man may be without the least Illumination in the Knowledge of the Grace & Righteousness of the Son of God; But I cannot think of one for a Christian Teacher who is Unskillfull in the Word of Righteousness of which the most unskillfull Babe in Christ knows somewhat by divine Teaching.

The London Ministers must be more capable than I to give their Judgment of you, upon conversing with you as to the controversies wherein they are exercis'd.

But I must own to you that not I only but others
of our Elders & Brethren wanted much to see you
more in the Spirit of the New Testament with
respect to the imputed Righteousness before we
could be clear to (give letters of²) commendation
or exhort the Disciples to. ^{M.S. destroyed here} (M.S. destroyed)

And I have heard from ^(those to whom you²) offer'd a
Tryall of your Gift as you was passing in to Edinbro'
that you did not give them all the Satisfaction they
desired or expected on that great Point. They like-
wise told me that one of their Members, happening
to be in the North from whence you came wrote to
them from thence signifying a surprise at the
Entertainment they gave you, seeing your Character
in your own Country was far from being clear
not only with Respect to the Subject of your Process
before the Judicatorys but likewise as to Drunkeness.

Perhaps this may be a false Report from your
Enemies managing their controversie with you
in the common way of Slander; but the best way
to clear the Ministers at London as to this will be
writing to somebody that may be trusted in the
Country from whence you came. Or if it be true,
your situation, as well as the Word of God's Grace calls
you loudly to Repentance & you have all the Reason
in the World, humbly to confess & forsake, in which
Event the Ministers in London are bound to shew
you the Bowels of the Lord Jesus. Until you clear
your self on this Head you cannot pretend to be

warranted by the Scripture to act as a Minister of the Word nor to be aiming at the Honour of the Lord Jesus in preaching his Gospel.

The English Ministers might have perceiv'd that, if you had been of the same Persuasion ~~as~~ with us, you would not probably have left us to come to them, but either in the Case of our Discipline its being too severe for you or of your not being reconcil'd to our Low way of living in this World thro' your Want of a Spirit suited to the poor Man's Condition.

As for Dr. Watts, I have no Acquaintance with him. Mr. Miller wrote to him & his Brethren without my concurrence several years ago while we were a forming; and then they seem'd afraid of their own Honour as they stand in connexion with the Presbyterians & of the loss of their good Name with the Church of Scotland to which they profess'd the highest Regard & indeed plainly shew'd themselves to be more acted (on) by this Fear, than by the Fear least the meanest Appearance of the Cause of Christ & Christian Liberty should suffer by their Neglect. And this, together with the extraordinary Compliments they have pay'd since that Time to some of the bitterest persecuters of the Christian Institution in ^(Scot.) land, when they came to London as Commissioners to ^(N.S. torn) his Majesty? from the high Church Party then prevailing ^(N.S. torn) writing Dr. Watts as ^(N.S. defective) you desire. (excuse me from insensible ^(N.S. imperfect) of the tender care (of the Head) over all ^(N.S. imperfect)

Things to his Church in preserving me at our first
 formation from the Snare of a Connexion with them
 which matters had a native Tendency to draw me into.
 He has so (supplied?) the Want of their Countenance
 that we have never to this (day?) seen the need of it, and
 as we have no Dependence but on him immediatly;
 we pray God that their Sin in not standing with
 us at the first but forsaking us when some supposed
 we needed them may not be layd to their Charge.
 This was one of the fruits of the beloved connexion
 with the Presbyterians as a Party of this (World)
 which succeeded that first fatal step they took
 when they layd (hold of the) Secular Power to make
 Head as a worldly Party against the reigning
 presbyterian Faction in defiance of our Lord's
 (words) concerning his Kingdom as not of this
 World that his servants (should not) fight to
 defend him.

But I suppose Mr. Miller will write to Dr. Watts
 an answer to the Letter he received from him.

I am, Sir,

Your Friend & Servant,

(signed) John Glas

P.S. Because you have not told me where to
 direct for you I have given this to Mr. Miller
 that he may direct it to the Doctor's care &
 you may let him see it.

Note

"Dr. Watts died at Sir Tho: Abney's house at Stoke Newington
 at the end of a somewhat protracted visit of 30 years, in 1748."
 He desired that his Funeral sh^d be attended by two
 Indep^t ministers, two Presbyt^s & two Baptist.

See Landmarks of London.

Geo. Lyon, Nundee, Sept^r 15, 1735 in a letter to Alex Forrest mentions the Prices of some of John Glas's Works, viz.
Testimony of the King of Martyrs, 2^d each, cheap binding 1/6.
Explication of the Proposition 6^{ths} each.

Copy from Original in possessⁿ of Mr. J. N. Baxter, Durica, 1835
John Glas To (from the context) Rob^t. Sanderson,

Dr. Sir,

(No date, but the same subjects are mentioned in his letter to L.S. of 4 March, 1761, printed in Macintyre's Vol. p. 74-75)

You say well, That you do not understand how you could lay hands on a forming Church. For according to your plan there must be a Church form'd that Church have a Presby^{tery} & there members are received, officers are ordain'd regularly by the Laying on of the Hands of that Presby^{tery}. Our Church was at first form'd without laying of Hands on any not on Elders who were then (recogniz'd) acknowledg'd to be such by the Church and afterwards acted as Elders. I remember when Mr. Byres acceded to the Church it was mov'd that he should be set apart to the Office by laying Hands on him. He scrupled at this as importing his denying his Ministry before that (even as Mr. Robert Bruce had refus'd to submit to Mr. James ordering him to be so ordain'd and that for the same Reason) & so it was not insist'd on. If Barnard has already preach'd the Gospel & made Disciples who by the Influence of his Ministry are brought into Church order, they will of course hold him as their Overseer in that order & do not seek after

any evidence or token of his fitness to rule the Church
 having a greater proof of that already than his Influence
 on his Family. You know there is no mention of the
 Characters of Wives of Bishops or Deacons, & if he had
 manifested that he Loves Christ more than his Wife
 by taking up that great Cross & following him this
 must recommend him much as a fit leader to the
 Church. I approve of his answer to Pike who seeks
 after him for the sake of Sharp & am glad the difference
 betwixt him & Hitchin is made up. I say again if
 they want to have J. fixed there they must see for
 some business to him whereof he may subsist even
 as Barnard must take up his own Business again.
 And there is no Business for which J. can be fit
 that S. Glas is not as fit for & if any tollerable way of
 Life can be found for him I would have him stay
 at Home & being an Elder there.

(No signature. Probably dft. or private copy)

Copy of Copy Mr. Glas's Letter to Mr. Gabriel Wilson.

Oct. 18. 1733.

Very dear Sir,

I have glanced Piercy's Book on infant
 Communion which is indeed very curious & wrote with
 a deal of Art; but I cannot be satisfied; if there is y^e same
 reason for Infant Baptism, till I see y^e disproof
 which I was alleging to you concerning y^e difference
 betwixt Baptism & y^e Lord's Supper which I do
 not find to be noticed by any of y^e disputants &

have seen on Infant Baptism.

I alledg'd y^e Lord's Supper is an Ordinance belonging to a visible Church & to y^e members of y^e Body of Christ, y^e General assembly & Church of y^e first born, only as they are Members of a Visible Church shewing forth y^e Body of Christ; But Baptism belongs unto y^e Body of Christ, the Church of y^e first born & is presupposed on our becoming Members of any Visible Church. It is true it is to be administered properly by y^e Pastors & teachers of visible Churches to y^e end of y^e World; yet it is administered by them as given for y^e Edifying of y^e Catholick Body by bringing in y^e Elect to it & it is immediately connected wth y^e Influence of y^e Gospell upon y^e world whereby men are made disciples antecedently to their being members of any visible Church & while they are only apparent Members of y^e Body which is called Christ & into which we are baptiz'd; so when you look thro y^e Scripture Instances of y^e Baptism wherewith y^e Lord commanded y^e Disciples of all Nations to be baptiz'd you easily see y^e it was administrated instantly upon y^e first appearance of Membership in y^e Body of Christ & before adding to a Visible Church, yea, where there was yet no access to a Membership in any Visible Body or Church. We don't read if y^e Spirit came in y^e day of Pentecost upon whom y^e these y^e were converted by y^e Gospell & their Baptism

was before their being added to y^e visible Church to continue there stedfastly in all y^e Ordinances that belong to such a Church; They that were by our Lord gathered into y^e first visible Church before he left y^e Earth, were already beyond Baptism as Lawfull Possessors of y^e priviledge unto which Baptism is presupposed, but they were received as Members into a visible Church were first baptised.

The order wherein y^e promise of the Holy Ghost was received seems to be this, after Baptism or on being added to a visible Church, y^e Holy Ghost came first upon y^e Members of y^e first visible Church, & Peter says to his hearers, Repent & be baptised in y^e name of Jesus Christ, & ye shall receive y^e gift of y^e Holy Ghost. But in y^e case of y^e first converts of y^e Nations, God some way inverted this common order & bestowed y^e confirming sealing Spirit upon them while Peter was speaking they believing in their Hearts & before their faith could be known to any but God who knew their hearts. Thus God who knoweth y^e Hearts bare them witness if they were Members of the Church of y^e first born by giving them y^e Spirit of Adoption, y^e sealing Spirit, y^e animating soul of y^e Body of Christ, & this in presence of y^e Jews who could not be brought to believe if God would take in y^e uncircumcis'd to y^e Church of y^e first born therefore he gave the highest Evidence of their being Members of y^e Body, ^{unto which we are baptis'd & so manifestly y^e right to Baptism as Members} yea this was in some respect a higher testimony

of their Membership in y^e Church of y^e first-born than
 if they had received y^e Holy Ghost after professing y^e
 faith & after Baptism & in a Visible Church: for men
 may be partakers of y^e Holy Ghost as he animates
 a visible Body or Church of Christ, who never receive
 him as he is y^e animating Soul & Spirit of y^e true
 Body of Christ y^e Holy Catholick Church as is clear
 from Heb. 6th Chapter. Now while they were thus declar'd
 Members only of y^e Catholick Body of Christ & y^e more
 abundantly than they could have been by their con-
 fession of y^e faith, Peter says, Can any man forbid
 water, y^e these should not be baptiz'd which have
 received y^e Holy Ghost as well as we. Thus they
 were baptiz'd, as members of y^e Church of y^e first-
 born & not as Members of any visible Church, you'll
 likewise easily see Baptism always ascrib'd to y^e
 Catholick Body of Christ, Eph. 4. 5 Chap. 1 Cor. 12 chap.
 & therefore belonging to all such as y^e word of God
 calls us to Look upon as Members of y^e Body, tho'
 they be not members of any visible Church & to none
 else. So we are baptiz'd into y^e one Body & they y^e
 cannot conceive how we are baptiz'd into y^e Body
 which is invisible, may see if they can conceive
 what y^e Apostle says, Gal. 3. 27, 28. When we are baptiz'd
 into this one Body of Christ, we are baptiz'd into y^e
 name of y^e father, who is above it all as the father
 of this one new man subjected to him & to be fully
 subject to him in Christ y^e Head, When all
 Members are subjected to the new man & who is

(Acts X
47.)

Eph. 4. 6.

thro' all this Body by his son y^e Head of it and who is
 in all the Members by his spirit y^e spirit of his son,
 and we are baptiz'd into y^e name of y^e son, y^e Head
 of this one Body, y^e one Lord, & into y^e name of y^e
 Holy Ghost y^e spirit or soul y^e acts in all y^e members
 of y^e one Body into which we are baptiz'd. This
 Baptism makes y^e baptiz'd debtors, to do all y^e com-
 mandments of Jesus Christ y^e one Lord, & so to become mem-
 bers of a visible Church where these Commandments
 are observ'd as soon as it shall be in their power;
 but still it belongs to y^e meer apparent Members of
 y^e Catholick Body (of Christ) as they are such. Thus it
 is manifestly distinguish'd from y^e Lord's Supper
 which cannot by any rule in y^e new Test. be administered
 to a single visible Member of y^e Catholick Body of Christ,
 but to a Company of them visibly join'd together as
 a Body to shew forth y^e Catholick Body in y^e Lord's
 Supper. And it was deliver'd by y^e Apostles to y^e
 Churches of y^e Saints to be partak'd of by them as
 Members of these Churches; so you find it was allwayes
 a Church, a visible Church, y^e eated y^e Supper. The
 Communion of y^e Catholick Body in Christ sacrific'd is
 visible in y^e Action of a visible Church, wherein all y^e
 Members partake of y^e one Bread which shews y^e
 broken body of Christ & of y^e one Cup which shews
 his Blood; and this Action cannot be perform'd by
 any meer Member of y^e Catholick Body as such, but
 only by such as are Members of a visible Body, & are
 acting as Members of such a Body, as shews forth y^e

See
 Inf. Bod.
 Vol. 2.
 p. 368
 Glass 242

Invisible Body, ye true Church. The Scripture nowhere declares Infants members of any such visible Body but members of y^e Body of Christ to which Baptism belongs & capable of being bless'd wth y^e remission of Sin & Regeneration. And therefore it declares not their right to y^e Lord's Supper, which belongs not to y^e Body as such, but as represented in a Visible Body, wherein Infants are incapable to be members.

In a word I, as yet, see no text in y^e new test. from which it can appear to me, that Baptism is to be administered to any Member of a Visible Church, or y^e any person is made or declared to be a Member of a Visible Church by Baptism, as on the other Hand I see not y^e text from which it can appear to me y^e y^e Lord's Supper is to be administered to any meer visible Member of y^e Catholick Body of Christ, or to any but members of a Visible Church wherein y^e Catholick Body is represented. In this respect there is a plain Difference twixt y^e Church of y^e old Test. & the new Church visible or invisible but y^e Church of Israel y^e type of y^e Catholick Body of Christ & y^e Entry into y^e Church was by y^e fleshy Birth & Circumcision, as y^e Entry to y^e Church or Kingdom of Heaven is by regeneration signified & seal'd in Baptism. Col. Ch. 2. v. 11, 12. There was there no visible Church, but y^e same typical Church, so y^e what is said of

ye Members of ye Church will not answer to this Distinction which could not then take place.

I hope you'll excuse ye Confusion wherein this thought is laid before you, for tho' it be not so clearly declar'd as I could wish, yet a dark confused Hint will be enough to you & as I question not but you will understand me, so I hope you'll freely give me your Judgement upon it, & correct any Mistake if you see it, you see I take it for granted y^e there is no Visible Catholick Church nor any other visible Church but such as comes together in one place continuing stedfastly in ye Supper & ye other Ordinances connected wth it, and I suppose this because I think I've said enough on this Head in my letters to Mr. Ryton which I reckon you have by you, and indeed its to me as improper a way of speaking to call a worshipping Congregation, a Member or part of a National Church & y^e again of a Catholick visible Church, as to call a Man's arm or finger, a man.

If it had been consider'd who these Infants are y^e are declared to be holy & to whom the promise of Baptism belongs there had been fewer baptiz'd & then if it had been consider'd y^e Infants are not by Baptism members of any visible Church, the corruption & defilement of visible Churches by Infant Baptism could never have taken place, yea, nor many foolish disputes about Baptism. And if Baptism had been considered as making

y^e Baptized Debtors to do y^e Commandes of
 Christ & believing Parents had attended diligently
 to their duty of bringing up their Children in y^e
 Nurture & admonition of y^e Lord & if Pastors had
 Churches had thought themselves not merely con-
 cern'd with y^e members of their Churches to feed 'em
 & wth y^e world to preach y^e Gospell to them but also in
 a particular manner wth y^e more visible. Members
 of y^e Catholick Body to prepare them & introduce
 them to visible Church Communion, all y^e Children
 coming out of y^e state of Infancy & not yet fully
 capable of Church Discipline, might have been
 fully as well taken care of as they can be on y^e
 principle of Infant Communion.

I am much refresh'd to hear y^e you are insisting
 on y^e Difference twist y^e new Test. & y^e old & setting
 forth to y^e people y^e Excellency of y^e new Test. above
 y^e Law of Moses; & not satisfying yourself wth declaring
 y^e Difference twist y^e Cov^{ts} of works & grace as it has
 been commonly declar'd: for this I think is y^e Gospell
 y^e end of y^e old Cov^t at Sinai as distinct from it and
 every way excell'g it; And truly y^e Difference
 twist y^e Cov^{ts} of works & grace can't be set forth in y^e
 manner wherein it is declar'd in y^e Scriptures, wth
 setting forth y^e Difference twist y^e new Cov^t & that old
 one made wth Israel at Sinai. Where y^e Gospell is
 distinguish'd by y^e Apostle from y^e Law, it is y^e Law
 of Moses or Cov^t made wth Israel by him, y^e is intended.

That Cov^t. wherein God stood related to all Israel
 after ye flesh, was neither ye Cov^t. of works else all ye
 suffer'd ye death threatn'd in ye Cov^t. had been eternally
 damn'd, which is false; nor was it ye Cov^t. of grace, else
 all whose God he was in ye Cov^t. had been eternally sav'd
 which is also false; but it was a temporal Cov^t. wth ye
 Nation, of which Christ was to come according to ye
 flesh representing & shewing forth ye Cov^t. of works
 & at ye same time prefiguring ye new Cov^t. of Grace,
 till Christ ye Mediator of ye new Cov^t.; ye end of
 ye Law for Righteousness & ye truth & Substance
 of ye figure & shadow should come. The Gospell
 is distinguish'd from ye Law as it represented ye
 Cov^t. of works when its call'd Grace in opposition to
 ye Law working Wrath & when it is call'd ye min-
 istration of Righteousness in opposition to ye min-
 istration of Condemnation & death, & when ye
 Apostle speaks ag^t. Justification by ye deeds of
 ye Law, & opposeth faith to ye Law, he means not
 only by ye Law, ye use that unbelieving Jews made
 of ye Law or Cov^t. at Sinai, but ye use of ye Law as
 it was given to Israel evⁿ to represent ye Cov^t.
 of works & Christ fulfill'd ye Cov^t. of works when
 he fulfill'd ye Law ye represented it. Again ye Gospell
 is distinguish'd from ye Law or Cov^t. wth Israel
 as it prefigur'd ye new Cov^t. by being call'd (ye
 Spirit) evⁿ. of ye figure. (M.S. depu)

Thus ye Law held ye shadow of good things to
 come not ye very image of those things & ye Body

of ye Shadow is Christ. The Law is call'd ye Letter or ministration of ye Letter & ye Gospell is ye Ministration of ye Spirit & sense of ye Letter. And ye Law of Moses is likewise distinguish'd from ye Gospell or new Cov^{ts} as flesh from Spirit, if you be made instrumental in bringing of ye poor bewilderd professing people att this day from ye confidence they have, I can't say in ye flesh, but in a pitiful imitation of it, to worship God in ye spirit rejoicing in Christ Jesus, it would be a work of great charity to them. They do not expressly deny ye Christ is come in ye flesh neither does ye roman Church, but they are verily persuaded ye Scotland stood & stands by ye Cov^{ts} in ye same relation to God as Israels nation did in ye Cov^{ts} at Sinai. And yet it is manifest ye Relation twixt God & ye Nation was founded in Christ to come in ye flesh & therefore whosoever says any Nation now stands in ye Relation to God, speaks so far in ye Spirit of Antichrist denying ye Christ is come in ye flesh.

It gave me no small joy when I heard ye on preaching att Galashields you was faithfully contending for ye Authority of ye Holy Scriptures, ye only rule, in an express opposition to ye Humane Authority & tradition wherein some ye were your hearers are att this Day boasting ag^t ye present truth ye word of Christ's patience, & if you go on this way you will be ye object of their Wrath & partake

of ye Afflictions of ye Gospell, but I hope you shall not be ashamed of ye testimony of our Lord, for now I perceive God is not giving you ye spirit of fear but ye Spirit of love, Power & of a sound mind.

I was still more refreshed on hearing of your notes on our Lord's new Commandment of brotherly Love: for thereby I see you are in good earnest, setting about the teaching of ye Disciples, to observe ye Lord's Commandments & thus I hope may in the issue lead you & them into ye order, wherein ye New Test^t appoints his people to walk. But what a difficulty will it be to bring a people into ye order & under ye true Christian discipline, who having been accounted good Christians, yet have not been accustomed practically to the Holy Scriptures as ye sole rule of their profession & of their brotherly love & who have been accustomed to go upon some illuminations & taste of ye good word of God, or a faith they say they have as ye Evidence of their Justification instead of ye Belief of ye Testimony of Jesus expressed in ye observation of all things whatsoever he has commanded or in doing ye things ye He says. They must see a Beauty in ye Epistle of James, as well as ye Epistle to ye Romans ye will choose to walk in Church Order & under ye Gospell discipline; & no man will have ground of Joy in beholding their Order who puts more value on ye things mentioned in ye 4th & 5th verses of ye 6 Chap. of ye Hebrews, than on what is mentioned

ver. 9, 10, 11 yet whatever difficulty be in it, ye work of God is powerfull, for what's ye chaff to ye wheat and if you be mov'd away from ye part you are capable to act in ye work ye Lord is working all this day by any discouragement, allow me to say to you what was said to Esther, 4 Chap. ver. 14.

(Here follows a remonstrance upon a report that a person under the highest censure of the Church had been admitted by Mr. S. W. to the Sacrament at Galashiels.)

Copy of Draft of a Letter in John Glas's handwriting without date & without Address, written on a letter-back with superscription, "Mr. John Glas, Minister of the Gospel, Dundee." Found among the Papers of Mr. J. M. Baxter Dundee.

"The Accounts we have had of your enjoying the Pleasure of Brethren dwelling together in Unity since you were deliver'd from the causes of Divisions & offences among you, gave us great joy & occasioned Thanks-givings amongst us.

But we have been much troubled by a Root of bitterness springing up & defiling many of us. The Leaven of Malice had been for a long time working privately to leaven the Whole, till at last it broke out in an outrageous Trespass agt. John Leighton's Mother in Law. When the Trespassers were call'd to account in Place of hearing they found fault, knowing they had many agreeing with them in their Disaffection

to her. When diligent enquiry was made about their accusations we could find nothing but such an foundation as Martha bro't agst. her Sister Mary and upon this they concluded that all she did according to her Profession & all her Labour in ministering to the Saints was ostentation having no other end but to be seen of Men & it became a flat point among them that she was a Hypocrite; with whom, yet, they had been long shewing themselves to be one Bread, one Body, as one in whom the Truth dwelt!

Surprised & confounded at such a Gross Departure from the holy commandment among us professing subjection to it, we have put away some of such as had a chief hand in this Matter & of others, who have been influenced by them we had compassion, making a difference, admitting them to repentance under the sharpest Rebukes.

As we were looking diligently how this Root of Bitterness sprang up among us, that had defiled so many we found, by too much Evidence, that it came originally of John Lightton, who went from us to you & who had made it his Business, while here to make his Mother in Law as odious to them whom he could influence, as she had been always to himself & as if perverse & malicious constructions on her Way here had not been enough he misrepresented Facts, telling malicious stories from Aberdeen. His Brethren, tho' naturally disposed, even as others, to dislike their Mother in Law, yet testify that they were much influenced

to that malice & wickedness, which they confessed in the Church by their Dr. John. It having never yet appear'd, that he has been to this day converted & become in Malice a little child; but on the contrary that he has been in the holy Profession living (as in our natural state) in Malice & envy, hateful & hating one another & not only so, but leaving the Church with the old Leaven of Malice & wickedness, you may be very sure we would put him away as a Wicked Person & could hold no communion with him if he were here. And it is our opinion that you cannot do him better Service than by putting him away from among you, that he may learn that he cannot pretend to follow Christ without walking in Love as a little child.

"P. S. by J. G." In Nov^r last there was laid before the Church in Glasgow a complaint ag^t Jno. McMillan's Daughter & Son in Sargs from the church in Edin^g, as maliciously misrepresenting their Father with respect to his 2^d Marriage & labouring to prejudice the Minds of the Glasgow Br^o ag^t him. As far as I then heard the accused, I was persuaded there was Ground for the Ed^g complaint & the Elders of Ed^g told me they had often written to Glasgow upon it & got no Answer. The Church was not then in case for the Exercise of its Discipline, but now when the Labour of Love is better known & liked, this, I hope, will be looked after."

(The trembling hand with which this Original was written proceeds to the time being late in Mr. Glass's Life.)

Copy of a Draft of a Letter in Mr. John Glas's trembling hand, without date, written on a Letter back addressed to him "Melrosehill." (From Mr. J. M. Baxter's Papers.) Headed: To W. B.

Mr. Dalziel gave great offence in your Church by going about among the Brethren, insinuating that the body of parting with D. C. what served to disturb & disaffect their Minds about the matter. - I find A. Morton had been doing the same here with respect to G. D.'s ex-communication whose high flying Bride wherein he then appeared could not be justified upon which he did not care to say anything insinuating that neither was he to a compass of his friends or Alms gathered about him at an Entertainment made for him here, who all look on him as the Oracle in the secular Affairs as one that has succeeded wonderfully in them. One that happened to be there, took in this as one of the evidences of my Arbitrary proceedings & received it gladly as he now owns to me. But A. M. presiding in that Assembly pro- ceeded next to desire to be told about Walter Brown having heard that he had declined the Elders (or Elder) & that he would be brought in upon them inconsistently with what they themselves held about the 2^d. Absolution. John Hill modestly replied that Mr. Glas would never put him or him who could not in conscience receive him on account of what he held ag^t. a Second Absolution. Upon this he had himself to defend ag^t. the whole com- munion his opposition to a 2^d. Absolution but one of them spoke with him. In the course of the Dispute he said the contrary opinion & Practice served to move us to make light of Excom^m. thinking no more of it than a rebuke to a Presumpting Brother from which they might be cleared as often as they came again saying it repent. Upon this the Preses A. M. put this Question to him: "Will not this your Opinion make you less rash forward in pushing People to excom^m. even on their Bride?" I was once much toward it & so far from making light of it, it was terrible as Death to me to be put out of the Church. By the way I look on this as a Resentment at him who then pushed him to that point & so what sort of Repentance it was that then saved him from it. Another Charge ag^t. this Church (i.e. me as its conductor?) by the Preses of that Meeting was that we oblige People to marry & would not allow them to court as long as they pleas'd. We see not any Fault in this but A. M. condemn'd, yet this is out to my present point. - In consequence of this merry Meeting (which puts me in Mind of mocking Hypocrites at Feasts) when the Church was con- sidering the Appearances for ag^t. W. B.'s present conversion & no Way agreed to receive him on that footing some appear'd inclin'd to receive him upon the Profession he was now making & then we were inform'd to my great surprise that we were not all agreed with respect to a 2^d. Absolution & that some in the Church were appearing keen for it. This diverted us from W. B. & took up the long Meetings on Saturdays Nights & Sabbath last. Upon Enquiry we found these Persons to be the same that I now find had been in that Meeting with A. Morton. Most of them were after Reasoning bro^s. to a agreement with him but one of them behav'd in such a Manner that at last when the rest of them were oblig'd to agree to put him away. And this was Mr. Martin. Some few however wanted to have Patience with him till next Saturday & this stop'd the Procedure. After the Meeting he began to consider to what an enormous height of Pride he had gone in opposition to me & the Church after his Party had left him & he confess'd so to some whom he had treated rudely in his Pride & Prejudice that they said to me they never had seen him so hum- bled & so very low. And indeed I found it so when he came to me next Morn- ing when I ask'd him what had given him & his Party, especially him, so much Spirit to appear as they did in the Church, he told me of the Meeting with A. M. when they appear'd so that he presum'd they would stand by him & that A. M.'s Informations about G. D. & W. B. were then most agreeable to him in the wicked Temper he was then in, es- pecially ag^t. me. P. L. was there too as a Witness.

(conclusion, wanting)

Copy. Perth Statement, 7 Oct. 1798.

A Difference at present subsisting between the Church at Perth & some of the B^{rs} at Montrose ⁱⁿ respecting some of the most important points of the Christian Doctrine, The Elders & B^{rs} of the Church of Perth, think it their Duty to lay before their B^{rs} in the other Churches the following

Short Statement of the Difference.

Both parties profess to be agreed That Justification to a guilty wretch in the Sight of his Maker proceeds entirely from the blood of Christ, and that the Work finished by him upon the Cross is sufficient to save Sin^{ners} even the Chief. But the Church of Perth contend, That in connection with this truth their Opponents hold Doctrines which is subversive of it, unsupported by Scripture & in direct opposition to the Sovereignty of the Grace of God. These B^{rs} maintain that a guilty Sin^{ner} after making the profession of the Faith may by con- tinuing in that profession & in the self-denied Obedi- ence of the Gospel, attain to some Assurance of his being a believer, that he may arrive at some evidence to satisfy his own mind that the joy he had upon his first believing was not the joy of the Hypocrite & that this evidence it is his duty to seek after. That in this exercise Christians arrive at an experimental knowledge of what they at first believed, upon testimony & experience some additional work of the Spirit as the Comforter distinct from that which teaches to call Jesus Lord. — Now this Doctrine

& every degree of it, the Ch. of Perth think themselves
 bound by the Word of God to resist as a corruption
 of the Gospel of Christ. It is evident from all
 Scripture, that whenever the saving Truth is
 believed it will manifest itself by its proper fruits,
 that by these fruits Christ's Disciples may be
 known to the World & will be distinguished
 by one another. But instead of these fruits ever
 affording the smallest evidence to a man's
 own mind of his being a believer or belonging to
 Christ, they hold that his daily experience can
 only be an experience of Hypocrisy, of unbelief & every
 fruit of the deceitful & desperately wicked heart.
 That the Gospel never relieves a guilty wretch
 but as a testimony & that the Work of the Spirit
 as the Comforter, First & last, is to convince of Sin
 & to comfort under that conviction by bringing
 the things concerning Christ to the remembrance
 of his people. Not anything concerning them-
 selves, thus giving them hope, amidst every just
 cause of despair, thro' patience & comfort of the Scriptures.
 That a search after any Assurance of our own
 individual Salvation, or of our interest in Christ
 or for evidences of our believing is equally vain
 & sinful, that such evidence never can be
 found as long as every imagination of the
 thoughts of man's heart is only evil continually.
 In the different Meetings & in all the correspond-
 ence which has taken place on this important

subject, the B^{rs} of Montrose & Dundee have defended their view by alleging it is the same which has been uniformly held in all the Churches. And the Perth B^{rs} are not insensible, that in this as well as ⁱⁿ the other Churches, a manner of speaking has been adopted (perhaps more particularly of late years) on the subject of Evidences more calculated to lead the Professors of Christ's name to consider themselves "rich & increased with goods & having need of nothing" than to keep alive on their minds their constant poverty, blindness & nakedness. But it's our mercy that it's yet called to-day. The Church of Perth hope that there are many in all the Churches, who will oppose such Doctrine (by whatever human Authority it may be sanctioned) when the dangerous tendency of it is laid before them. And it is with this view that the present Statement is left with the Consciences of the B^{rs} for their sober consideration.

If any of the Churches, or any individual in them thinking the Doctrine contended for by the Ch. of Perth agreeable to the general tenor of the Scriptures, is yet diffculted by any particular part of the Word of God, this Church consider it their duty to explain the view they have of these passages with all sobriety & fear, and will think themselves called upon to exercise all long-suffering & forbearance with

those who may be thus diffculted about the meaning of certain texts so long as they consider any search for evidences of our sincerity to be sinful & profane. The Church of Perth earnestly entreat the B^{rs} to lose no time in making known their sentiments on a matter so materially affecting the Communion of all the Churches, and so intimately connected with the Ground of our hope in that day which shall burn as an Oven and when Judgement must begin at the house of God.

Copies of this Statement were sent to all the Churches, who with one Voice disapproved of it (and excellent Answers returned from them all) except Arbroath who cleaved to Perth except Jas Wilson & his Wife, Jas Aimer & his Wife & Peter Stroak & his Wife. The Elders & the rest of the Brethren joining the Perthians.

The following Letter from Nottingham, 4 Nov. 1798, shows the General Spirit & Doctrine of the Churches.

The Elders & B^{rs} of the Ch. in Nottingham to the Elders & B^{rs} of the Church in Perth.

We were both grieved & offended upon the first reading of your letter & the enclosed Statement of a serious & melancholy difference between you & some of the B^{rs} at Montrose & Dundee to terminate which every endeavour had not only failed, but served to increase it. Your sending Circular Letters to the diff^t Churches without the concurrence of these

B^r who had resisted your Opinions & without even stating the Grounds of their resistance, we thought a very uncommon mode of proceeding, and betrays not only a want of Candour on your part, but also a Disposition & Aim to disturb the unanimity of the Churches by Divisions & Offences & Rom. 16, 17th ^{seems} to us as forcibly applicable to your conduct.

The insinuation in your Statement, that the B^r of Montrose & Dundee have defended their view by alleging it is the same which has been uniformly held in all the Churches, as if their opposition to your Doctrine rested on the opinion of the Churches without any Appeal to the Word of God in support of that opinion affected us as unfair & insidious.

We also thought your presuming to expect that your doctrine would meet the "Concurrence" of many in all the Churches" altho' it is unaccompanied by the Authority of a single passage of Scripture, & your tender of Assistance to those B^r who may be diffculted about the meaning of certain Texts on condition of their rejecting the opposition to your views as sinful & profane, we thought discovered unbounded Self-Sufficiency.

We were likewise particularly struck with your confidently affirming that the B^r who differ from your present Doctrine, held a doctrine unsupported by the Word of God, ^{in direct opposition to the Grace of God,} for it appeared clearly to us that your confident Assertions are boldly & profanely uttered in the face, not of a few doubtful parts of the

Word of God, but of many, very many of the plainest parts of that word & of the whole tenor of the Lord's last discourse with his Disciples & of all the Epistles to the Churches, particularly of the 1st Ep. of John. The following passages in the Lord's Conversations & in the Apostolic writings, ^{instantly} occurred to our recollection:

John XIV, 21, 23, 26. Ch XV. 10-14. Rom. V. 1-6. 2 Cor. I. 4 & 5, Rom. VIII 13-16, particularly the last verse, Heb. VI. 9-11. 2 Pet. I. 5-11. 1 John III. 14, 16 to the end. - These are in general the first impressions which your letter & Statement produced on our minds & they have been confirmed & deepened by every reflection we have since had on the Subject.

What mode of interpreting the Holy Scripture your Elders may have adopted to darken the simple meaning of the simplest & plainest Words of God, so as to subvert & mislead the Consciences of the whole Church, we are totally at a loss to conjecture. Thus, this wise discovery appears to be a dreadful delusion & approach near to doing despite to the Spirit of Grace. We know that very improper views & reasonings respecting the Assurance of Hope have been taken up occasionally by individual Brethren, the tendency of which has been to foster pride & Self Righteous conceit & we think, it will become us to watch over, each himself & one another in that respect, but the minds of the Brethren must surely be strangely perverted to reject on that Account the possibility of it being attained. Besides that possibility is expressly represented & urged in the

Scriptures as a strong inducement to the Believers of the Gospel to persevere in self-denied attachment to the saving Truth - Obedience to the Lord's Commandments & patient suffering for his sake.

They are unable to affix any correct & simple meaning to the Words of Jesus Christ to which we have referred, if an increased manifestation or enjoyment is not promised in connection with the effect of keeping his commandments, if the Believers of the Gospel are not in this way to know that they are his friends, - we might say the same respecting the writings of the Apostles to which we have also in part referred. What language can convey a more obvious sense than the words of John, "We know we have passed from Death unto life, because we love the Word" of Paul, "The Spirit itself bearing Witness with our spirits that we are the Children of God," with which his own experience perfectly accords, as stated to the Church of Galatia - "Who loved me & gave himself for me". It ought indeed to be held as among the first principles of the Christian profession, that the Atonement of the Son of God is from first to last the Sole Ground of Hope to his people, who in many things daily offend; that the Comfort from thence to their guilty consciences is always connected with a sense of sin & Wretchedness, or of the need of much forgiveness, & that the additional enjoyment promised to those who keep

his commandments, patiently suffering for his name is not derived in the way of reasoning or their obedience, but from increased Love & Attachment to that which first gave them hope towards God, the Love of God to sinners being shed abroad in their hearts by the Holy Ghost, the promised Comforter. It is therefore Joy & Peace in believing. The highest enjoyment at which they can arrive in this life centres in the Boundless Riches of Sovereign Mercy reigning thro' Righteousness to Eternal life by Jesus Christ our Lord. So that they possess this enjoyment Not as entitled to it, but as Sinners living by the Faith of him, who loved them & gave himself for them. The first & grand inducement to Obedience, to keep the Command^{ts} of Christ, is the perception of the Love of God, or the love of Christ in laying down his life for his enemies, but as a further inducement to persevere in keeping his Commandments the Lord promises in this way to manifest himself to his people: that He & the Father will love them & make their abode with them, which we conceive is the same as the Apostle styles: "The Love of God shed abroad in their hearts by the Holy Ghost."

Thus we have endeavored with all plainness and freedom to state our view of the Subject in respect to which you differ from the Churches of Montrose & Dundee, which we trust is not founded on any Human Authority, but on the explicit words and obvious meaning of the Scriptures. And as we

(N.B.!) have always considered the Churches as perfectly joined together in the same mind, we take it for granted that the views we have stated accord with what the Br^{rs} in Montrose & Dundee maintain in opposition to your Doctrine. We therefore fully concur with them in that opposition.

Before we close this address to you we must be allowed to add this further remark, That the manner in which you have conducted this unhappy Controversy & the General Style of your letter & Statement, indicate to us much of that knowledge that puffeth up, in opposition to that Charity which edifieth; That your conduct savours much of a party spirit & of endeavoring to make proselytes to your partial, defective & erroneous views of the Christian System in opposition to endeavouring to keep the unity of the Spirit in the Bond of peace: and so affects us as a grand device of Satan to interrupt & destroy that One heart & way promised to & enjoyed by the people of the New Covenant. That the Father of Mercies may interfere & defeat his malignant purpose & to recover at least some individuals of your Company from the Snare by which they appear to be taken, is the prayer of the Elders & Church in Nottingham.

To Mr. Wm. Lyon. &c. &c. 13. The Ch. & Presbytery here have been much affected with the appearance of the Perth Church. We have thought it proper to transmit you a Copy of our Ans^r. to their Statement & letter. And it w^{ld} be gratify^g to us all to hear y^r. Acc^t. of the unhappy diff^{er}. also whether the enclosed meet the Approbⁿ. of the Ch. of Dundee. I am &c. &c.
Nottingham, 5 Nov. 1798. Yours very affly (signed) T. Prentice.
See Corresp. p. 254.

Copy Letter from A. Gotvil to Dr. Sandeman.

7. 5. 18th

Edinbro, 22nd Apr. 1808.

I duly rec^d. yr. est^d. favor & feel uneasy at the contents, as the Subjects you mention have formerly given the Churches in Scotland much distress. I cannot plead Ignorance of Mr. Young's mind on these Subjects for I have heard & seen much said pro & con on both subjects, but never any thing decisive & have for many years considered both as matters of forbearance, concerning which every Church was best able to judge according to the Circumstances occurring in them - and the Churches here have acted accordingly.

In respect to the 2^d. Absolution you know that this Church rec^d. Dr. Boswell a third time. Your late & highly esteemed Elder, Mr. Lyon, was here at the time & as he came from Dundee expressed the minds of the Elders there & his own on the Subject - which was in substance thus: - As the Dr. appeared to our Congregation converted from the Error of his way, deeply humbled under a sense of his Guilt & in danger of being swallowed up of overmuch sorrow, that the Church ought to receive, if they could see they had been in any error as to his former Reception or putting away. The Ch. here saw no reason to think they had. Yet the reason for receiving him was not the less powerful & he was accordingly rec^d. the third time - & a few years after this another man was in like manner rec^d.

And we have known others in the Churches, who had been received the third time, before I was in the Church.

(N.
P.)

This matter has therefore been forgotten with to my certain knowledge more than 40 years.

In respect to the character of the Elder I never heard of any differences, nor in my view does Mr. Young express any. The difference is on the meaning of the words, "Faithful Children" for all agree, that the Elders' Children must not be unruled or accused of riot, but in subjection with all gravity. But on the sense of the above words there has been much difference & I believe you must remember what distress this occasioned in the Churches 14 or 15 years ago, when the Church of Dunkeld called Peter Scott to the Elders' office, when some other Churches objected, because he had Children grown up & none of them in the Church. At that time our venerable Elder Mr. Ranken was in the same situation, an Elder in Paisley the same & others. Much was on that occasion said on both sides, far too much indeed, but after all the matter remained as it was before. And you know, that we have since set apart to the Elders' office, Mr. Shaw, tho' he had Children grown up & none in the Church. Yet no Church ever found fault with these things. We indeed, have since had cause to repent on Mr. Shaw's account & have undone what we did, which I think is a solemn & serious call to care & caution to all the Churches in things of the nature of either of these you mention. But further than these I do not find myself at liberty to press either of them. Nay I shrink at the thought that it will serve to gender stripes, rather than Godly edifying. I shall however show your letter to Mr. Young

About
1793

I put it in his power to answer for himself, but this far I thought it necessary to let you know my own mind & should be happy to hear that we were of the same mind.

I am, &c. Br, Yours affly (s.) Alex^r Colville.

Edin^g. 24th Ap. Since writing the foregoing, I have shown your letter to Mr. Young, who says he will write you himself.

A.C.

Mr. John Young to Dr. Sandeman.

Edin^g. 27 April, 1808.

W. D. Br. Your letter of 18th Cur^g addressed to Br. Colville has both surprised & distressed me not a little. It has surprised me because when on your last visit to Scotland, you came here, I put into your hand before you went to Perth, these parts of my Letters under the Signature of Simplex, which are now the subject of your animadversions, requesting you to peruse them at your leisure & to favor me with your thoughts on them when you came back to Edin^g. When you did return, I accordingly enquired, whether you had read & what was your thoughts of them? To the first part of the Question as to reading, your answer was in the affirmative. Your answer to the 2^d as to your thoughts or opinion of what you had read I do not so particularly recollect. But I understood you as agreeing with me, that the Stir then occasioned by the Publications of Mr. Walker of Dublin, Mr. Haldane of Edin^g. and other Dissenters, as well as the Heat manifested in sending forth Missionaries &c. &c. seem to render some such

Publication as I then proposed expedient. I do not recollect, but
 I say, the particulars of your Opinion on that head, but
 I think, I am as sure as I can be of anything that is
 heard at that time, that you did not signify any
 disapprobation of what you said you had read & I am
 equally certain, that the M.S. which I put into your
 hand contained both the particulars objected to in your
 letter to Mr. Colville. — I must beg leave also to say, that
 I was the less prepared for the disapprobation expressed
 in your letter, here referred to, as in a conversation I had
 with you, when I was last in London, I was given to
 understand (& with pleasure I did understand it) that
 your opinion on the meaning of the Words, "Having
 Faithful Children" had undergone some alteration
 since that point had been agitated in the Churches here &
 elsewhere. — I must likewise mention as another matter
 of surprise, that until Mr. Colville put your letter into
 my hand I never heard either here or from any other
 Quarter, any hint of Displeasure at what I had offered,
 or which I offered only as my own opinion on the two
 points now objected to. Yet that opinion on both was
 given in the first Three printed Numbers of the Letters,
 which, as I am informed were sent to London & adverti-
 sed to be sold by Mess^{rs}. Williams & Smith & Robert Ogley
 as far back as August last i.e. 8 months ago & the order
 of Mr. Coker the Bookseller was to advertise the
 Publication afterward, once a fortnight till the
 whole Nos. were completed, I therefore have no reason
 to suppose either

sooner by Enemies than by Friends, or that the latter if they disapproved would have delayed signifying their disapprobation for so great a length of time, especially as Ten full months intervened between the beginning & the finishing of the Printing. My Colleague Mr. Gotwill read at different times the greater part, if not all of the letters previously to publication & in the course of correction, - & tho' he did express his apprehension that my view of the meaning of the Expression Faithful Children would be dissented from by some of the B^{rs}, yet he coincided with me in thinking, that any B^r might be allowed to offer his private opinion (if not palpably unscriptural or erroneous) on the Doctrine, usages & practices of the primitive Churches, which were the avowed objects of the enquiry, from the Scriptures only, so far as I could understand them.

What is now published, has been my mind on the two points in question for upwards of 40 years. Some B^{rs}, I know however, were differently minded, but I always understood that the latter & the former agreed to forbear with each other. I had access to know the mind of our much esteemed friend, Mr. Glas, & I had also access to know that by much the greater Number in the Church of Edin^{rg} had & have the same view of the passages of Scripture here referred to, that I have expressed & all of them are of one mind as to the Duty of mutual forbearance on the Subjects. But as no Mortal living has more cause to fear always, nor more reason for humiliation & self-abasement, than I have, so

I surely ought to dread lest I be misled by a deceived heart & to fear & tremble at the thoughts of offending any of Christ's little ones, or of giving cause to his enemies to speak reproachfully, yet I hope may be permitted to say, that it seems to me perfectly congenial with the Spirit of the Gospel, that the reasons or grounds for mutual forbearance among the Disciples of Christ should be as freely made known to the World, as any of the Doctrines or practices about which they are all of one mind.

For I conceive that concealment either of the one or the other, which behoved to mislead those seeking access to the Church would be incompatible with speaking the Truth in Simplicity & equally so with that free & open declaration of the all things commanded by Christ, which he has ordered to be published to every Creature & has for that gracious purpose erected his Churches as Cities set on hills.

Conceiving it to be my duty freely to lay open to you my dear friend all that has passed thro' my mind on this occasion, I cannot avoid mentioning my wonder, that you did not address your letter to me direct, instead of Dr. Colville.

If there be any reason for this, of which I am not aware, permit me to ask, why was my name as the Author of the Publication not mentioned instead of designing ^(at) me as one of his Colleagues? I own that an expression so distant was not what I should have expected from one of my

oldest friends, now in being, whom I had every reason both to love & esteem. With love to Mrs. Sanderman & all other friends, I hope I am & wish ever to be, Y. D. B.

Yours affectly. (signed) John Young.

Copy of Mem^o. p. 132 in Mr. J. Scott's M.S. Book, marked C.

1808 J. Y. & A. C. read over with me all the correspondence ^{Time of (John Young) (A. C. & Co.)} when ended Mr. G. said. His conceit & self will had given himself & his Br^s much trouble. And to A. C. who proposed to let me hear the mind of Br. in Edin^g he said - It will never do for either you or I to lay it before the Br. in Edin^g. That disagreeable task if ever it come there must lie upon some distant Elders.

June 30. Saw Mr. Young & he appeared most agreeable.

July 2. Saw J. Y. as going to Leith. He is very sober minded. Wish A. C. were of his mind.

July 3. Sabbath. J. Y. not well - not out. He is to write Mr. Reid - He came out in the afternoon. He told me, "He was quite ashamed of having quoted such Scriptures to support his view of 'Faithful'."

Wendee, 14 July, 1808. Sent A. Colvill copy of Mr. Young's sober letter of 3rd July and Galashiels Letter, and said - "We felt greatly for the severe loss they had all sustained in the death of Mr. Young. But while my mind is happy respecting Mr. Young, allow me, my D^r. Sir, to beseech you in the most earnest manner to bethink yourself, How you have been so differently minded from your Br^s & in my opinion from that

Word, by which we all profess to be regulated & it will now fall on you to consider & write the Elders here, what time they may come over to get this matter at rest - as we have now the pleasure of seeing all the Churches of One Mind - And behold. How good & Honor pleasant it is - I am &c. J.S.

Copy Answer to the above by Mr. Corvill, Edin. 18 July 1808
 7th 9. 13. I received yours of 14th 6. & truly feel at a loss what to answer, I told you when here. That I never intended to defend all that Mr. Young had written, nor to defend the opinions of any Individual as such. But if what he has written is to be laid hold of to establish a Doctrine & Practice in the whole of the Churches (which tho' before attempted has never been established) I certainly think it my duty to oppose such an invasion of the Rights of the B.^{rs}, until you can write me in the Scripture style, "It pleased the Elders with the whole Church". When you do this (with what has been said on both sides laid before them) I have no objection to lay the whole matter before this Church. - As I told you my mind when here, & as by the (Galashiels) letter you sent me, you see I have never concealed it, but have spoke^d as plainly every time the Church has been troubled with this Doctrine (& this is now the 3rd time) it is unnecessary for me to say more at present. I hope & trust a visit of your Elders or any of the B.^{rs} with you will ever be agreeable to me, as I dare say you are

persuaded, it had ever been. But I do not see that any
 conversation with me as an individual could or
 ought to answer any purpose, as matters now stand.
 I indeed of all men have reason to judge myself,
 in this matter has fallen the heaviest on me of any
 of the kind. Yet I deceive myself indeed if I do not
 write this at the risque of all I hold most dear, but
 I dare not teach for Doctrines the Commandments of
 men, nor have my fear towards God taught by
 their precepts, tho' to avoid trouble of body & mind,
 I am much inclined to do any thing to please,
 but leaving the whole in the hands of him, who is
 able to make all things work together for my good.

I am & yet hope to be, D^r / B^r, Yours affect^{ly} M^r Colvill
 P. S. M^r C. being unable to write this in a legible
 manner requested me to copy it. (signed) John Kyle.

23rd. Ans^r & said, That two of our Elders & some others
 would be there on Monday evening.

From the Elders & Deacons at Edin^g: 19th July, 1808.
 To the Elders of the Church at London.
 Y^r D. B^r. We have read laid before us & considered
 a letter from D^r Sandeman to our Elder M^r Colvill
 respecting two points touched on in a publication
 of our late valuable Elder M^r Young. M^r Colvill's
 answer to the D^r. M^r Young's Letter also addressed
 to him. His answer to M^r Young & letters from
 the Elders at Liverpool, Nottingham Old Buckenham.

to you. And from the Elders of Perth, Newcastle, Glasgow & Paisley to the Elders of the Church at Dundee - written it appears in consequence of a Circular letter from you to the Elders of the Churches in England & Dundee, and from the Elders of the Church in Dundee to the above Churches in Scotland. And we must say that we have read these with much sorrow & anguish of heart. Not only on account of the points therein contained being again revived, but more particularly on account of the manner you have thought proper to revive them, and the fatal effect that manner has had on our late Elder Mr. Young & the very heavy loss this Church has thereby sustained.

We are of opinion that "a Congregation or Church of J. C. with its Presbytry is in its Discipline subject to no jurisdiction under heaven."

And we are very much afraid from the manner in which you have conducted yourselves in this business, - that a New Creed & New Practice is attempted to be imposed upon the Churches, & a uniformity of opinion insisted on, in points which were understood to have been left as matters of forbearance & we cannot avoid complaining of it - pardon us, we beseech you, if we speak too strongly, for we do feel strongly on the occasion.

We see nothing in Scripture that countenances any Church or Number of Churches to enforce their particular sentiments upon each other. Nor have

^{ever}
 we yet found any Law of the Lord Jesus that gives or
 allows any authority to us or any Overseers of his
 Churches, beyond that of which the Holy Ghost hath made
 them Overseers. We will not quote the Words of Mr. Glas
 as infallible authority, yet we think the Scriptures
 he quotes in support of what he says are here applic-
 cable and that his words may be regarded as much
 as those of any now in the Churches. He says:
 "Every one of these Churches is a complete Church
 representing & shewing forth the Catholic invisible
 body of Christ, 1 Cor. 10. 16, 17. & it is not agreeable to this that
 they should be subjected to one another, or to any Juris-
 diction but that of Christ, who is the head of the Catholic
 body, whose power is manifested in their Discipline,
 & who is the alone head of every one of them, walking
 in the midst of the Golden Candelsticks & holding
 the Stars in his right hand, & in whom every Church
 of the Saints is visibly builded together, as the Catholic
 Church is invisibly for an habitation of God through
 the spirit. Eph. 2. 21, 22." See Glas, Vol. 1. p. 283.

We have surely therefore reason to complain of the
 manner in which this matter has been conducted.
 We are unacquainted with any Law of the Lord Jesus
 which authorises any man or number of men
 to judge or condemn a Brother, but that Church
 of which he is a Member. And if that Church adhered
 to him in his Error, it might then be a question
 with the other Churches whether or not they ought
 to continue in Fellowship with such a Church.

But we must entreat you to consider whether it was
 doing to your Br. Mr. Young as ye would that he
 should do unto you, to draw up an accusation agst
 him & send it thro' the Elders of all the Churches,
 without either telling this Church to which he belonged,
 or ever letting him see a copy of the Statement you
 sent to the different Elders, which has drawn forth
 such heavy censures against him & which have in
 our opinion broken his heart, & deprived us of an Elder,
 from whom for many years, we & the Church have
 reaped much instruction & comfort. While we
 have every cause to judge ourselves, we much fear that
 from an overreal anxiety that this Question might
 be decided according to your views, you have gone aside
 from Simplicity & got the opinions of all the Elders
 in the Churches & so are desirous to have a Decree fixed
 for all the Ch^{rs}. without the will, knowledge or consent
 of any except their Elders; not so did the Apostles.
 "And no company of Elders can pretend to more power
 over the Disciples of Christ in a Church than the
 Apostles had. And when we look to their adminis-
 trations in the Church at Jerusalem & other Churches
 where they acted as Elders, it does not appear that
 they did any thing of common concern to the Church
 without the consent of the multitude. Thus we
 have the Holy Ghost noting down to us the
 consent of the Multitude before such things were
 fully concluded & done. See an instance of this
 Acts 6. 1-6. And even in that determination of the

great Question by the Apostles & Elders, Acts 15. we are
 told v. 22. 'It pleased the Apostles & Elders, Acts 15. we are
 whole Church'. Yea & it seems they thought it necessary
 to Judge & determine in Discipline in the presence of
 the Church." 1 Cor. 5. 3, 4, 5 Jas 1. 231. We think ~~it~~ therefore
 that by going aside from the Rule laid down in the
 Scripture, you have led the Elders of the different
 Churches to give their opinion without consulting
 their Brethren which may tend to bias their minds
 when afterwards called upon. For if they are not
 more than Human Nature they must be inclined
 to support the opinion you have obtained from them
 under their own hands & which with their collected
 weight lighting on the head of your own Brother have
 crushed him. We leave it with yourselves, whether
 you have dealt kindly & truly with Mr. Young or not -
 or if you have dealt kindly & truly with this Church.
 For your proceedings strike us as not only designed
 to stop Mr. Young's mouth - but to convey the Idea of
 a Separation of us from the other Churches, if we
 should take part with him. An idea more terrible
 to us, than any which can come to the Human mind,
 - but if such was intended it has now so far lost its
 power - yet we hope on reflection you will be of
 another mind than has appeared throughout
 the whole of this business. And the Question with
 us now is not with respect either to what Mr.
 Young has written, nor as to the propriety or impropriety
 of his publishing his own mind, but with

you respecting what we have laid before you. So far as we know neither Mr. Young nor Mr. Colwill ever heard of any offence taken at it farther than one of the Elders of Dundee expressed his disapprobation of Mr. Young's publishing to the World these things wherein we differed among ourselves. But this was done in such a manner as became him, nor did he so much as hint at a desire or design of carrying it farther.

We wish as we have always wished that every Church may be left to judge for themselves, both as to the Elders character & the power of binding & loosing, being therein subject to the Lord Jesus, & to no other Lord or Lords, where again we shall refer you to Mr. Glas v. 1 p. 213: "There is a Unity of the Faith of Christ's Disciples, Eph. 4, 3, 5, 13. And as the Salvation of Christ is the common privilege of all that believe in all nations, Jude 3, Rev. 5, 9 and the Righteousness of J. C. is unto all & upon all that believe without difference Rom. 3. 21, 22. So there's but one Faith. And the confession of this Faith, as it is one, in all them that are Christ's throughout the world qualifies a man for being a member of a Church of Jesus Christ. By this means a fit member of any one Church may be a member of any true Church of Christ throughout the World & this was the Catholicism which took place in the beginning of Christianity, but a Church of which a man cannot be a member, by a hearty confession of this one faith without a confession of the Faith of Doctrines about which the

Disciples of Christ, by means of different measures of Light
 have differed & with respect to which they are commanded
 to forbear one another in love keeping the Unity of the
 Spirit, is off from the Catholic footing upon which Church
 Communion went from the beginning. Mr. Glas
 exactly expresses our mind when he says vol. 1 p. 365:
 "I am satisfied the Law of Christ binds every professor of
 his name to assemble in a church to his power,
 for the observance of his Institutions & so every such
 person is by him subjected to his Discipline in that
 Church whereof he is a member & the Elders in such a
 Church are commanded to take heed to themselves
 as well as to all the Stock & that with respect unto all
 trespasses, the most public & heinous not excepted.
 And there is the same rule of Discipline for a
 trespassing Elder & any other Church member &
 when any the least Church warrantably binds or
 looses its members, one or more it is good in Heaven,
 without being ratified by any other Church or
 Judicature on earth whatsoever. And when a Church
 binds or looses without warrant in Christ's law for
 so doing, it is of itself null, as if it never had been
 & cannot be made good by the ratification of a Judica-
 ture consisting of all the Elders on Earth."

We have been chastened and in this matter loudly
 called upon to be zealous & repent - and it indeed
 becomes us to judge ourselves lest we be condemned
 with the world, but we should have had ourselves
 to condemn had we not dealt thus faithfully with

you, tho at the risk of all we hold dear on earth.
 If it seem good to you to let these matters rest
 (and we are almost persuaded that the consequences
 which have already appeared will incline you to do so
 when you recollect what our Lord says Math. 18
 from the beginning) to whom we commit our cause.
 We beg to hear from you as soon as may be that
 our deep wound may be healed. And praying
 that the Lord may grant us to be like-minded
 one towards another according to the example of
 Christ Jesus, We are, Y. D. Brs., Yours aff.ly
 (signed) Alex. Colville Campbell Baxter, Elders.
 Rob^t Ranken, Geo. Brunton, Jr^r, Hyde, Deacons.
 P. S. Mr. Bell being at Dundee had had no opportunity
 of seeing this.

Letter from W^m Bell, Edin^g 9 Aug. 1808.
 To the Elders of the Church in Dundee
 Y. D. Brs. By desire of our Elders, Alex. Colville (who has
 gone home to night very unwell) & Campbell Baxter
 I am requested to write you, that your letter to the
 Church here was only rec^d yesterday & that this evening
 all the correspondence which had passed betwixt you
 & the Brs here & also the letters betwixt them & the Elders
 in London, relative to the present awful difference
 were read to the Church here.

After hearing the whole with the outmost attention,
 they unanimously desired, that their wish for the
 patience of the E. & Brs in Dundee might be

transmitted till they soberly & seriously considered
 what had been laid before them. From my own personal
 experience of your kindness & patience to me on many
 occasions & from the sense I know you have of the patience
 & kindness of the Lord Jesus, I fully judge the hope that
 our wish will be complied with. In the meantime for
 the consolation of our distracted minds Do write us
 one line of returning Love expressive of your mind on
 our request. That the God of patience & consolⁿ may
 yet grant us all to be like-minded, and that He
 may yet permit us as Bⁿ with one mouth to glorify
 him, is the fervent prayer of

Y. d. Bⁿ, Yours very affect. &c. (Signed) W. Bell.

Answer

Dundee, 10 Aug^r 1808.

Y. d. Bⁿ. Y^r letter of yesterday our Elders read
 with much satisfaction & from it hope for an
 agreeable issue to this awful difference. Therefore,
 they with pleasure agree to your Elders' request, till
 you all soberly & seriously consider what has been said
 & they desired me not to lose a post in letting you know
 this, which I communicate with much happiness.
 (no sign: probably James Scott.)

To Jas. Scott from W. Bell.

Edin. 12 Aug^r 1808.

The awful difference ^{that has subsisted was this evening} before the Church. We
 were all of one mind as to the Sobriety we ought to
 have on this serious occasion. It was agreed on, that
 a letter should be drawn out descriptive of the Senti-
 ments of the Bⁿ & read to them on Sabbath, when
 there would be a greater number present. Our Elders

A. G. & C. B. went before us to lead us to Sobriety of mind.

We have had the Subject of this unhappy difference before us every meeting time, both Sabbath & week days, since your Elders were here except on Friday and have been deprived of the Ordinances for two Sabbath days - so that the matter has been by no means neglected, or treated lightly, but entirely the contrary.

From the warmth the Brs expressed this Evening for peace & harmony with their Brs with you & other Chrs. I am convinced that Separation would be a most bitter pang to our hearts. - As it's absolutely necessary we should be of one mind first before anything is written I hope Mr. Reid & the other Elders will not consider us as neglecting the Lord's Admonition "Agree with thine Adversary quickly" - but as endeavoring to bring to each others consciences the Word of God for mutual conviction & consolation.

I am, Y. D. Brs, Yours very affectly.

(signed) William Bell.

Note: "This letter is wrote with a double mind."

To the Elders of the Church at Dundee (14 Aug. 1808)
Y. D. Brs. (Date appears from answer)

We rec^d. yours expressing your mind & all the Churches which when with such unanimity certainly administers to us much cause for deep Humiliation & self-abasement. Not only for what we have been maintaining, but for the manner in which we have maintained it. We have blinded ourselves with this - That as difference of the opinion of

Individuals upon the words Faithful Children has been a matter of forbearance among ourselves, that there fore difference of practice was a matter of forbearance with other Churches when we agreed among ourselves. And our language has been in this Who is Lord over us? Instead of seeking the things which make for peace it now appears to ourselves, that Satan has got an advantage over us by the way we resisted your kind offices to recover us from his snare.

The Loss of our Dear & valuable Elder operated upon our minds, the very reverse of what it ought to have done. Our minds were evil affected towards the London Elders looking upon them as the cause of our loss.

And under that impression we wrote these letters of which we have cause to be ashamed. It was under this impression our minds were prepared for resistance, which your coming unexpectedly upon us drew forth in the words of Wrath & bitterness. And this has produced its genuine fruits among us, Confusion & every evil work. The whole proceedings from first to last have been before the Church & every Individual of us sees much cause to Judge & condemn ourselves for the Spirit by which we have been conducted through out the whole.

We have been wise in our own conceits & have manifested that we have known nothing yet as we ought to know. We have been far from that mind which was in Christ Jesus & we now consider it our duty to become fools that we may

be wise, to cease from our own Wisdom, to study to walk in lowliness & meekness, endeavouring to keep the unity of the Spirit in the Bond of peace, studying the things which make for peace & things whereby we may edify one another, Submitting ourselves to the Judgment of the Churches so unanxiously expressed, that we may walk by the same Rule & mind, the same thing. We have been brought to this from the deep conviction that we have been spurring at the chastening hand of the Lord, blessing second causes, instead of judging ourselves & humbling ourselves under the mighty hand of God.

We have therefore nothing to say, but God be merciful to us Sinners for "against thee, the only have we sinned & in thy sight done evil." To you & the Elders in London, we may as truly say, as Paul said to David: "We have played the fool & erred exceedingly" & beseech your forgiveness for His sake, who came not to call the Righteous but Sinners to repentance. And that we may be restored to your love, considering yourselves as also in the body & that too a body of Sin & death.

We earnestly wish to be reconciled to you, that being reconciled to one another, we may be at peace among ourselves, & may without strife or debate have an opportunity to humble ourselves by fasting & prayer before the Head of the Church. We have been loudly called to this & to bear the rod & birch who hath appointed it. But under the conviction of all our guilt & all the iniquities that daily prevail

against us, we have encouragement to look to the merciful & faithful High Priest over the House of God who is able to save for evermore them that come to God by him, and to succour them that are tempted, seeing himself also hath suffered being tempted.

Hoping to hear from you soon confirming your love to us, We are, Y. D. B^{rs}, with much affection

Yours for the Truth's sake,

(Signed) Alex. Colville,

Edinbro' 14th Aug. 1808.

Campbell Baxter.

P.S. This was written by our Elder A. C. as the thoughts of his own heart & judging himself to be the foremost in this transgression, he thought it became him to say, as Himei to David, 2 Sam. 19. 19. "Remember not what thy servant did'ee & come first, of all this Church to meet you."

P.S. I am desired to add that the foregoing letter being read to the Church here gave much satisfaction & produced mutual confession & humiliation. The confirmation of your love to us will produce great comfort to our minds - & we hope the God of peace will yet magnify the riches of his Grace to us & you giving us peace with him & with one another.

Yours very affectionately,

(Signed) William Bell.

I have put the P.S. entirely as it was pointed out, you may consider this letter as the Sentiments of the Church here. And from myself I would say, that I presume your Idea of our Elder A. Colville Lording it over us had proceeded on the Supposition, that he had not permitted your offence to come before us which mine to J. Scott would clear up. Indeed Y. D. B^{rs} you are mistaken in this charge & had you seen what I have seen, I am convinced you would be of the same mind.

(Signed) W. Bell.

Answer to the foregoing.

To the Elders of Church at Edin.

Dundee, 17 Aug. 1808.

W. D. B. We rec^d. your agreeable letter of 14th inst. & are much pleased with the General strain of it, as shewing great sobriety of mind on this trying occasion. But we would have been more fully satisfied, if you had dwelt more upon the two points that made the difference and shown that your minds were fully delivered with respect to them and that you were both one among yourselves and of the same mind with your Br^s on these things. We hope you will now see the great evil of Br^s going on in the Church with different minds as being opposite to charity which esteems each other better than ourselves. At same time while we say this freely to you, as earnest that the wound may be thoroughly healed - we acknowledge (as we did at the first opening of this) that we have much cause to condemn ourselves for our own lukewarmness, and to confess, that since your unscriptural Doctrine of forbearing one another on the two points & even since Mr. Young's publication came to our knowledge ^{that} our conduct must have only served for a stumbling block to you.

When we consider the very becoming Spirit in your letter, we can have no doubt of your taking our observations in good part & only beg leave to suggest to the consideration of A. Gotwill as well as to our own minds, the 5th Ch. of 1 Peter & the 3rd Ch. of James & blessing God even the Father of our Lord Jesus Christ

that he is still continuing his great goodness to
His Churches in walking among us as the Searcher
of the Hearts & Keeping them united in the Confession
of the One Faith of the Lord our Righteousness & Hope.

We are, V. D. B. Yours affec^tly, (signed) David Reid

Yesternight at the Churches
Meeting we read your agreeable
letter, & also the above answer to it,

Chas. Seat

Jas. Murray
Seat Moir.

with both which the Church seemed much pleased,
your letter was a great cordial to them, after the
way your former letters had made them think of you.

The only thing suggested was that you, they hope,
will see it proper in reply to this to speak fully of
your views now of the two points we differed about.

And many of them joined the Elders in considering
themselves as stumbling blocks to you all and
humbled themselves on that Account, so that
James's Exhortation appeared with much propriety
among us, "Confess your faults one to another & pray
one for another that you may be healed."

(On 18 Aug^r. 1808 Jas. Scott sent copies of the 2 foregoing letters to G. Chater, London.)
To the Elders & Church in Dundee. Edin. 21st Aug^r. 1808.

V. D. B. Yours of 17th we duly rec^d & are very happy to
think that we are yet likely to be one in Christ Jesus, who
is our peace. Your exhortation we take very kind,
particularly A. C. & hope we shall profit by it.

When we consider these passages of Scripture to
which you refer us, we are the more persuaded
that we have been by far too wise in our own eyes

& prudent in our sight, and that the Spirit we have been guided by, has been very opposite to that which was in Christ Jesus - and have no hesitation in saying, that we have been very guilty in this matter and have nothing to say before him who sees all things as they are - but God be merciful to us the chief of Sinners. Yet we are relieved by that faithful saying, that it was the chief of Sinners that became to save, & to give his life a Ransom even for the rebellious. And that after all our Backslidings, He is still able to make us partakers of that heavenly inheritance as objects of that Boundless Mercy which waiteth not for man, nor carrieth for the Sord of men.

With respect to the points which caused the difference, we think there is only one upon which we had any difference with you, viz. "Faithful Children". On the other we think it's our duty to stop, where the Word of God stops, & not to be wise above what is written, tho' Instances may & have occurred where Churches have received the same persons oftener than twice, but we think there must be something very particular in that case, which would justify us in receiving any person oftener than twice. On the other point Faithful Children, there are different minds among us. Therefore in our last, we were unwilling to enter further upon it than we did, but you will see that we have agreed to adopt the practice of other Churches upon this matter, & not to be wise in our own conceits, & in place of striving about Words to no profit, to

Study to provoke to Love & to Good Works - & to study the things
 which make for peace to the edifying of the Body of Christ
 in Love, remembering that God resisteth the Proud, but
 giveth Grace to the Humble. Our idea of forbearance
 is only this - that on the explanation of any particular
 passage of Scripture, where the minds of Brs may
 differ, according to the different measures of light
 they have received - and where no Error is maintained
 we may & ought to forbear one another in love,
 as we have all on some passages seen reason to change
 our minds. We are very far from thinking ourselves
 either perfect or infallible in the knowledge of the S.
 In many things we need to be taught the way of
 the Lord more perfectly & have every reason to fear that
 our unskilfulness in the Word of Righteousness
 arises from our not being exercised therein as we
 ought, & ⁱⁿ this we hope you will see nothing contrary
 to sound Doctrine. And that He who leads the blind
 in ways which they have not known - may lead and
 guide both you & us & preserve us in his way in oppo-
 sition to our own & bring us at last into his
 heavenly Kingdom, is the earnest prayer of V. A. 1844.

Yours affectionately, for the Truth's sake
 (signed) Alex. Corvill
 Campbell Baxter.

The Elders of Church of Dundee to Messrs. A. Colville & Campbell
 Dundee, 25 Aug^r, 1808.

We have rec^d. & read to the Church your letter of 21st and cannot refrain from telling you that our Surprise was great indeed to hear you in your former letter solemnly professing Repentance on what you maintained as well as on the manner of maintaining it, and now letting us know that you are still in your old mind. We told you from the beginning the view we had of the Apostles' expression Faithful Children, being the same which the Churches always held & which all (except Edin^g.) still hold, & we can keep Communion with none who hold any other view of it. And as to your Doctrine about forbearance we consider it opposite to the Sound Doctrine of the S.S. & are certain none under the Influence of the Fear of God can hold it. It's nothing else than the Catholic Charity that's so prevalent in the World & a conceit of your own opinions as the Rule of interpreting Scripture, as unlike the Scripture itself, as the Spirit within of the Quakers. All your sober confessions have now therefore by this letter lost their weight with us. We must with grief cry & that you have been deceiving yourselves and wanting to deceive us, with good words & fair speeches. If the unanimous voice of all the Churches of the Saints has had so little effect on your mind as only to lead you to Confessions without meaning we can say no more to you anent it, as your

pride, not your conscience seems determined to hold your own private Interpretation even at the risk of Separating yourselves. If those who you say are differently minded, can bear with your forbearance, we must say, that Neither they nor you can have any more connection with us, till it please God, who has Mercy on whom he will to grant you repentance to the Acknowledgment of all the Truths connected with the one Faith. — We feel still inclined to add, that A. Colville's appearance throughout this unhappy difference has been so exceedingly unbecoming, under the Shadow of Voluntary Humility as your last letter which deceived us so much will fully prove, that if he still is cleaved unto rather than your Bibles, yourselves only must bear the consequences.

In Obedience then to the Apostles' command to Timothy 1 Ep. 6. 3. 4. & 5 & 2 Ep. 4. 3 &c we withdraw ourselves from such and avoid them Rom. 16. 17. 18.

Signed David Reid, Chas. Peat,
 Jas. Murray, George Muir, Jas. Reid, George Coupar,
Wm. Philip, Wm. Sturrock.

The letter from Edin^g was read to the Church on Tuesday & again this evening with the foregoing ans^r & the Roll being called it was unanimously approved of. The two last clauses added & the whole signed in the Meeting-house. This is an awful Issue indeed.

(see p. 219)

Fragment of an intervening letter from
George Sandeman, several pages being deficient
 in Mr. J. Scott's N.S. Book, viz. 115-117. —

— "to one another if you & your colleague had
 once more met the Church & proceeded in the
 Discipline, in doing which you would have given
 a decided contradiction to one of the Tenets of
 their Leaders, that every individual Church &
 they only can judge in their own matters.

We flatter ourselves that you will see as we do
 that no blessing can be expected if we neglect that
 decency & order that pervaded the first Churches
 in manifesting their care one for another. And
 you will we trust not be satisfied with a super-
 ficial healing of that deep wound but see it
 probed to the bottom personally. Then shall we all
 rejoice over our repentant Brethren.

With my kindest Love to you & all your colleagues
 by Mr. Scott in which Mr. Chater joins,
 I am, My D. Br., Yours affectly
 (signed) Geo. Sandeman.

Mem. made by Mr. J. Scott below this letter.

"Wrote G. Chater with the letter that is copied"
 (p. 207) & our answer (p. 211) which we consider also
 as serving for an answer to the foregoing letter
 of Dr. Sandeman."

Dundee, 18th Aug. 1808.

Letter from the Elders of the Church at Galashiels to the Ch. at Dundee.

4 Sept 1808.
 Y^r B^r. We rec^d your letter a few Weeks ago informing us of the agreeable way in which the late distressing matter of Mr. Bourne's Publication has been settled among you. It afforded us great joy & consolation & the more so as we understood the Church at Edin^g at that time was apparently going into vain jangling, thinking themselves somewhat, while nothing, deciding their words. We accordingly to your desire, read the letter sent us, after the Love Feast & then proceeded in calling the B^r. And we are happy that we can say, that all of us, not an absent one excepted, did appear heartily in declaring themselves in the same mind with you & the other Churches. It is surely matter of great thankfulness that God in the manifold riches of his Mercy, should yet appear, after all that open Rebellion amongst us, to continue to keep us in the Spirit of Christ. This should certainly lead us to think of the Long-suffering of Jehovah & say we have experienced that He is not willing that any should perish, but that all should come to repentance & thereby be led out to love & serve him reckoning ourselves not our own, but bought with a price & so henceforth glorifying him in our bodies & in our spirits which are his. We had a letter from one of the B^r in Edin^g last night, informing us that they were again restored to Unity with the Churches. — The open & satisfactory way in which they make confession of their iniquity in it, gives us joy inexpressible & fully serves to confirm us in this, that God is among them of a Truth & has in his boundless Mercy led them to repentance & acknowledging of the Truth which is according to Godliness & has not suffered them to be tempted above that they are able to bear. It has often been our prayer, that He who rules in the Armies of Heaven & harmonizes the Inhabitants of the Earth might in his infinite Goodness bring us to speak the same things, so that we might with one mind & one mouth glorify him even to the Father of our Lord Jesus Christ. So when he has seen meet to bring about this — sure we have just cause to bless & thank his Name. That we have such an High Priest, as we stand in need of, who can be touched with all the feelings of his people's infirmities & who ever lives to make intercession for us. May we therefore, all be found growing in Grace & in the knowledge of our Lord & Saviour Jesus Christ. So His Name be Glorified both now & for ever. Amen.

Yours in the Lord (signed) Geo. Paterson
 Wm. Paterson

(This Letter should have followed the one from
 Newcastle of 16th Aug. p. 226.)

James Scott to G. Whater, London. Dundee, 25 Aug. 1808

I now hand you the end for the present of our offence with Edin^g: to our great disappointment & astonishment. An end well fitted for making all Israel Hear & Fear - and by which we may indeed know that it is the last times. Be ye also ready! The Elders & join me in love & thanksgivings for your labour of love in this matter. Signed James Scott.

This accompanied the two foregoing letters.

Geo. Sandeman, Dundee To Mr. David Reid, Dundee
Red Lyon Sq. 24 Aug. 1808.

W. D. 18th. On acc^t: of Mr. Mass' absence we had not an opportunity to lay before the Church, the matters which have occasioned so much trouble to you & us, till last Sabbath when the same mode was adopted as in your Church & with the same agreeable result, being perfectly joined together in the same mind & in the same judgment which you will be so good as communicate to our adherents in Edin^g..

Notwithstanding the letter you rec^d: from Mr. Erville I have this day rec^d: one from Mr. Bell which shews that the Spirit of Independence Insobriety & Wrath is not subdued, nor do I think it can be till the Rules of God's House are complied with & a Presbytery formed who are of one mind agreeing together & so fitted to lead the Church, agreeably to the simplicity which is in Christ, into the observance of the all things which he has commanded.

I showed Mrs. Bell's letter to Messrs. Nass & Chater, who agree that I ought not to answer it, but leave it to you to see her sober'd as well as Mr. Colvill & those who were privy to that vindictive letter they permit stating heavy charges against us, as cruel, deceitful & arbitrary, and waiting for our answer to which made them decline entering on the very important business which carried you over to Edin.

Had Mr. Colvill's conviction been from that Word, which like a hammer breaketh the Rock in pieces & subdues every thought unto the Obedience of Christ, had his & the Consciences of the others been wounded & healed of Heaven, they would not have required to be softened down, by any arguments of mens' wisdom. For His Sheep hear His Voice & they follow him for they are made a willing people in the day of his power.

While they were writing you on the Original ground of offence, they would have been forward to confess this harsh & very cruel usage of us, who had no inducement to enter on this heart-breaking business, but in the most private manner to open Mr. G's & Mr. C's eyes to see their iniquity in wounding the Consciences of some & defiling the minds of others & exposing the profession to reproach. We are glad you was not fully satisfied because it affords us an opportunity to say that we think if they were convinced that they transgressed against God, they would have fallen under his word & not as they express it "Submit to the Judgem^t of the Ch^r.", which they may do & yet hold by their

private. New views of the word, Faithful, for they say nothing on the matter of Excommunication, that however was held with the same determined Spirit of Reasoning contrary to the Oracles of Truth.

Mr. Bell has the more reason to be well looked after for he was more in the Transgression than Mr. G. as both his & Mr. G's letter to me prove, that he was all along aware that what he was publishing would be offensive to many & he deprecated these matters being agitated & well he might!! Has he acknowledged anything as if he was actuated by the Spirit of Cain against his Colleague? Has he manifested any sobriety of mind in expressing his unfitness to hold the Office of an Elder, having headed a party against the Ch^h, with the greatest obstinacy & self-willedness.

The Post is going, I cannot copy Mr. Bell's letter, but it is a most offensive one. We hope you will see the necessity of attending to my former letter. Y. A. B. accept the love of the Elders & Sect.

(Signed) Geo. Landerer

Mr. Bell, Edin^o to David Reid, Dundee.

Edin^o 26 Aug. 1808.

Y. D. B^r. The letter of the Elders, Deacons & B^r of the Ch^h of Dundee was read this evening to the Church here. The awful effect of which on their minds is easier conceived than described. The whole Church here earnestly requested I w^d write to Dundee intreating assistance in the very distress condition

this Church is in at present. I am desired therefore to request the favor, that you & Chas. Deat some of your Deacons would come to Ed. as early as possible in the ensuing week. And I am desired to request the favor of Jas. Gillies from Glasgow to meet you here, to whom I shall write this Evng. & beg of you to write to him from Dundee appointing a day to meet you here. I take upon myself to request Geo. Coupar would accompany you for this reason. When he was last here, he made a charge against us in my house, that he thought a Spirit of Catholic Charity was getting in among us. I felt hurt at this, as I thought it unjust, but I fear there was more just ground for the accusation, than I at that time, was aware of. I think therefore he will be useful in assisting you to purge out this false Charity, which, ^{most} justly may be termed the Leaven of Malice & Wickedness whenever it takes place. I know, my dear Brother, that I need use no intreaty with you & our beloved Charles to undertake this work. The joy in heaven over One Sinner that repenteth, will have more Influence than anything I can say. But I have one Earnest Request to make that you & Chas. will make my House your home. I hope thro' the tender Mercy of the Most High opening my heart that you will yet be able to judge me Faithful so as you may be at liberty to abide with me. Do pray let me hear from you as soon as you can.

I am, V. D. B. Yours v. affly (signed) Wm. Bell.

Dear James - Be so good as take the annexed to W. Bell. Our situation here is most deplorable & distressing, but I hope this measure will put an end to the unhappy divisions at present subsisting here. I am Dear Jas &c. (S) W. Bell.

Jas. Scott, Dundee To Mr. Alex. Colwell, Edin.

Dundee, 27 Aug. 1808.

Our Elders & some of the Drs. will be with you on Monday Night or Tuesday forenoon & meet Mr. Gillies (to whom we wrote) I am &c.

^{1808. (Memo copied from Jas. Scott's M.S. book.)}
 Aug. 29th. Mr. Reid, Chas. Peat, Jas. Murray, Geo. Coupar & Wm. Philipe went over to Edin.

Aug. 30. Met the Church. Read the letter inviting them over - and our letter giving up communion with them, - when the two Elders appeared to humble themselves fully to the satisfaction of all. And all appeared very soberminded, (except B. Baxter, D. Shaw, Mrs. Bell, & another more Gen.)

Aug. 31. Met again & still more satisfactory confessions were made. These 4 still appear not delivered. Put asking Patience. The Discipline was not finished till next meeting.

Campbell Baxter, Geo. Brenton, John Kyle, P. Sandeman, John Walker, Wm. Baxter & several others had declared themselves One with the Churches from the time of the former Meeting & have never had the Ordinance since.

Chas. Peat is left to be witness to their proceedings & to assist in strengthening their hands.

(Jas. Scott adds a Memo. "My Letter to C. Baxter is copied p. 86. 4^{to}.) This 4^{to} Mem^o Book is wanted.

R. Mch. 1886.

James Scott to W. Bell, Edin^g. Dundee, 6 Sept. 1808.
 I have your fav^r of 2^d & was very happy to hear that
 the 3 who appeared so badly to us, have been sober'd
 to the satisfaction of the Ch. You say they have agreed
 to hold the same view of Faithful as the other Ch. Mr
 Reid says he hopes you mean that they saw their
 Iniquity & conceit in ever holding any other meaning
 to it. We hope your E. & D^{ns} have wrote to London letting
 them know y^r Change of mind & your new views
 of your former offensive conduct & that Mr Bell
 has wrote to the Doctor. I am &c.

Wm Bell to James Scott. Edin^g: 9 Sept. 1808.
 My D. B. I received yours of 6th which I delayed
 replying to till I should see Chas. Peat to ask
 him, if he was not fully satisfied with the
 3 B^{rs}. He expressed that he was fully satisfied
 with N. N. or D. Schaw; that little was said by J. Glen
 but the B^{rs} that was best acquainted with the
 weakness both of his mind & body were the best
 judges. Although he said little yet he declared
 his concurrence with the Ch. It will no doubt
 be proper for the B^{rs} who wrote the letter to the
 Ch. of London with Charges ag^t them to write
 now that their minds is so completely altered,
 but before this is done, it will be surely necessary
 that the Ch. in London receive the report from the
 Dundee Ch. of the Termination of the Discipline &
 express their satisfaction with this - especially

as they desired to have no further correspondence on the Subject - but left it to the Co. in Dundee.

As to Mrs. B. writing to D^r. J. M., I wish to have some previous correspondence with him myself, as I am by no means convinced that his not replying to her letter was the best way to gain her - but I wait till I hear whether the termination of the Discipline has given satisfaction.

I am, V. D. B. Yours affectly
(signed) W. Bell.

To The Elders of the Church in Dundee. Montrose, 14th Aug^r 1808.

D^r. B^r., Your kind favor dated 31st July we duly rec^d., for which please accept of our most grateful thanks, and at mid-day this day we had it before the Church here, along with several other letters, after which we put the Question as to the two points in Question - and also if they cordially join with the Elders in London & the Elders Church in Dundee in prosecuting the offence agst. Mr. Young & all who adhered to him. To which the whole Church declared their most hearty agreement. This & the letter we rec^d. signed W^m. Bell filled us with uncommon joy & is great cause of thankfulness to the Head of the Church, who seems to be not altogether forsaking us we hope. We cannot help thinking that we & many more in Scotland have much blame to take to ourselves, for although much hurt at what Mr. Young wrote on these two points, we would not dare to meddle with it, until our friends

at a great distance began it. We are uncommunionly
 happy they did so, & please say so for us to them.
 We are or (signed)

David Paterson
 James Sindlay.

John Jordan To James Scott.

Newcastle, 14 Aug^r, 1808.

Y^r D^r Bro^r. I rec^d yours of 31st July & last Sabbath
 when we were all together, we then read the London
 letter to Dundee with all their observations & the
 other letter from you with Mr Young's sober letter.
 We rejoice that he took so sober a view of the subject,
 showing that God was granting him repentance to
 the acknowledgment of the Truth & that this was known
 before his death. After prayer to the head of the Church
 for direction, the Church was then called on the two
 points in dispute, when the whole agreeing with
 the Church in London & Dundee & were all of one
 mind & one judgement - it was very pleasing
 to see the whole Disciples of One Heart, all speaking
 the same thing, perfectly joined together in the same
 mind & the same judgement. We consider that
 holding or teaching any other opinions than what
 has hitherto been held from the beginning, is a
 breach of the Apostles' Injunction Rom^s. 16. 17, 18.
 The goodness of the Head of the Church in giving
 his followers One Heart & One way is a matter
 of great thankfulness which should lead his
 followers to cleave to Him with purpose of Heart

in opposition to some, Jude 20, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, (21.) Keep yourselves in the love of God," and in this way, "looking for the mercy of our Lord Jesus Christ unto eternal life".

You will join with us in Prayer, that the God of all favour, who spared not His own Son, but freely delivered Him up for us all may freely give us all things. We are at a loss from yours to know, if the same happy transaction took place at Edinburgh, as with you, but hope for the best from the pleasing way you wrote. My colleague, A. Purves joins with me in love to you & to all who love the Truth.

I am, Your affect. Servant,
Board of the Truth, (signed) John Jordan

The following two letters, placed together in Mr. Jas. Scott's N. S. Book, the first of which has only the initials D. B., the second, no signature at all, appear to have been written by Mr. David Buchanan, Member of the Church at Montrose. They refer to the Discipline at Edinb^o & its causes:

To J. J.

Montrose, 20 June, 1808.

I sent you the letter from the Elders here without any observation or remark of mine, but I confess the letter you sent here gave me considerable uneasiness & I cannot help being apprehensive of the consequences. I think the Elders in their letter in the present circumstances & without knowing what reply had been made from Edin^o went as far as they could go expressing their satisfaction as to the doctrine held by the Churches on both the points - & the impropriety & inconsistency of publishing these his (Mr. Young's) private sentiments to the World. I suppose you are aware that these are not new Opinions in the Ch. of Ed^o but that they have been maintained there by a considerable number if not the whole Ch. for many years. I should be very happy of conversing with you on this subject, as in other respects I do not find myself capable of giving unqualified approbation to the book & own more than ever do I wish it had never appeared. I cannot say more nor do I chuse to commit any thoughts to writing. I have never yet communicated them to any, but I will be very anxious to hear from you anything further that occurs. (Incl^d.) D. B.

To J. J.

Montrose, 15th Aug^r, 1808.

I rec^d. yours yesterday with great pleasure, for I had never heard any particulars of your Edⁿ. Journey nor of your transactions there & I read your clear & distinct account with much satisfaction.

It was read to the Ch^h. yesterday at the Love Feast with other letters on the same subject & all were unanimous in support of the Scripture Doctrine and in approving of the Conduct of the Co B^{rs} in Dundee & the Co in London for prosecuting the Offence. For my own part I think the conduct of the Ch^h. in Edin^g. particularly the Co & Drs, & of them particularly A. Colvill was most offensive. I cannot but wonder how he had the Assurance to express himself with such an Air of Self-Importance, indeed I always thought him in danger of Self-Conceit. It has been surprising to me since I read Mr. Young's book, how he did not see the impropriety of publishing his own particular opinions when he knew & stated that they were at variance with those of his B^{rs} & how he could reconcile this ^{difference} of Opinion with what he had advanced in other parts of his Book, upon the Unity of the Disciples of Christ in the Doctrine of the Gospel & the order of the Churches as laid down in Scripture. But it is true that it is no new thing among them, nor the first time it has thrown that Ch^h. into confusion.

No doubt as Mr. Colvill says, if we would take his advice, or any man's advice, we might have plenty

of Elders & plenty of Church Members too, but then we
 must give up with acknowledging Christ to be the
 only Ruler & Lawgiver in His House. I am exceed-
 ingly happy at the appearance of returning
 Sobriety & I hope Repentance will be granted them
 to the full acknowledgment of the Truth. But I
 cannot help recommending to the C. & Brs to see
 Mr. Colvill truly humbled for his unseemly
 & unwelcome appearance & that he should be par-
 ticularly requested to attend to 5th Ch. Peter's 1st Ep.
 I dare say this recommendation is needless on
 my part, because I have no doubt they see this
 in the same light as I do & will undoubtedly
 attend to it. I should be happy with your visit
 but I almost despair of it, but I mean to come
 & see you soon. Remember me affect^{ly} to Mr. & Mrs
 Reid & any other in the Ch. of Dundee to whom
 I am now known & that, I believe, is not many.
 I am &c.

Letters between Dundee & London anent a Discipline
wherein they had put away a Brother without Prayer.

Copied from Mr. Jas Scott's M.S. Book G.

J. Scott, Dundee to Mr. Jas. Wass, London
Dundee 27th Janry. 1810.

My D^r. Sir, Mr. Chater ment^d. sometime ago the dis-
tressing case of your Son Bery. but did not say what
was any way peculiar in that case. But we have
since heard from other Quarters that it was the Ch.^s
conduct in that matter, that gave Mrs. Mitchell
the Temptation to leave the good profession. And she
alleged that your conduct in not putting him away
by prayer, was not Scriptural. We also heard some-
thing as if the Ch. took blame to themselves in ever
having received him, and that now they considered
him as One, who never ought to have been ⁱⁿ a Ch.
- & eat & drink as freely with him, as if he had never
been called a Br. Perhaps I may be stating some
things stronger than they really are, but having
heard to this purpose, I am much inclined to
open my mind freely to you on the Subject, &
to be by you set right wherein I may be wrong.
This is not only for my own ease of mind, but that
of several others of the Br. - We have had Instances
in my remembrance that we were long in coming to
be of one mind about whether they were proper objects
for the Discipline. But this chiefly arose from Weakness
of mind in them, bordering on Insanity. And
even in these Instances when we were not all

to put away by prayer - we were all clear to hold the
 Apostolic precept Sacred; "With such an one no not to eat."
 But for this many years we have in every instance,
 where one was called a Brother & turned out not know-
 ing the Bond of Union, or been led away by some un-
 godly Lust, Put them away as wicked persons. And
 we have always considered the objects of it in a peculiarly
 favorable light as being under the Ordinance of Heaven
 for the destruction of the Flesh, that their Spirit may
 be saved. So that we are ready to think you have
 injured the young man much in depriving him
 of that Merciful Deed, w^{ch} Paul so solemnly calls to
 be done in the name of the Lord Jesus, and of the
 good Effects of which Deed, we have been often
 Witnesses, by seeing these very persons delivered
 from their evil way & boldly coming back, confess-
 ing their iniquity in hope of that mercy which
 the Merciful & Faithful High Priest will bestow on
 his Chosen in that day. The Idea that they never
 should have been in the Profession is nothing in
 our eye - For they were called "a Brother". And this
 very view leads us to think that we are in it
 imagining we have some preferable difference
 about us that is not about them - whereas when
 we think to sobriety, - it must be that we are
 more guilty & should also never have been there.
 Our Humbling ourselves also for our Inattention
 Our Humbling ourselves also for our Inattention
 at receiving them - or being too easily satisfied
 with them, does not alter our view, for if the

Church be satisfied we must receive them & call them "a Brother". We had an Instance ^{here} not long ago - a Woman came, made the profession was rec^d & in a few weeks discovered herself to be among a Company with whom she was not one. She was put away - and the effect of the Sentence was not long in appearing to Humble her effectually, & she was restored & has since behaved like the Little Child. Thus, V. D. B^r, I have freely & openly told you our views & will thank you to favor me with an Answer, stating on what Grounds you proceeded in that Discipline. We all profess that the Word of God was given to us of his Divine Sovereignty not to be reasoned upon by our corrupt minds but to be obeyed, & if we do His Will, we shall know if it be of God. We all sympathize much with you in this very distressing Scene, but the God of all Comfort can support the heart under every trouble: for blessed is he that endureth.

With kind Love to Mrs. Wass, I am &c

Mrs. Wass's Answer to above from James Scott.

London, 5th July, 1810.

V. D. B. Yours of 27th ult^o is before me & may well serve to aggravate the Shame & sorrow I ought to feel in what took place respecting my Child which may well alarm me with the fear that I am not one of those to whom the promise is to their seed, & lest I & mine should be found to have

no Inheritance in the Kingdom of Christ & of God.
 For it is certain that if I had not been a very Stupid
 Servant, I might have perceived that my Lord was
 what the Church afterwards clearly discovered ignor-
 ant of the Bond of Union among Christ's Disciples.
 Not taught that which Flesh & Blood cannot teach,
 but under some gloomy impressions of the natural
 Conscience, had sought a kind of relief by making
 confession in words which were familiar to him
 having never heard any other, & which connected with
 his youth & natural diffidence had a weight given
 to them by the Church w^{ch} they afterwards saw they
 ought not to have had - and therefore condemned their
 own disregard to the divine Command, to take heed
 How they builded & left him as one who ought not to
 have been called a Lord, or, not illuminated to call
 Jesus Lord by the Holy Ghost. So also instances
 have occurred of persons restored after being put
 away by prayer, whom the Church has seen reason
 to withdraw from & leave under their first Excom-
 munication. For it once was not the case to put
 away by prayer in every Instance, as you seem to
 allow, saying, that now for many years, you have
 done it. For a Church whether it know it or not
 may be found "wretched, poor & blind," capable oferring
 & have cause to repent of its deeds, & I am persuaded that
 at the time of my first seeing Discipline, as it was
 conducted by Mr. Lyon, Mr. Vernon & Mr. Gorril
 & the Elders of those times, the awful Excom-

munication of 1 Cor. 5th, would have been considered as too lightly used in putting away by prayer in every instance. They applied it to such as clearly appeared to have received the knowledge of the Truth which accompanies Salvation, & with which the World has nothing to do. But when he, whom they had on such Evidence called a Brother, was a fornicator, covetous, Mailer, Drunkard &c, they put him away as a wicked person, in a far more dreadful sense than Wicked applied to a Fornicator of this World, Praying for the destruction of his flesh that the Spirit might be saved, & they did not allow themselves to take the Words "called a Brother" & apply them to Characters other than the Apostle had done.

My Fears have been again revived that the Adversary is making another attempt at Division yet I cannot forbear hoping that the Churches will as heretofore Judge charitably of each others Discipline & admit that the Case of Individuals can only be Judged by that Church which knows all its bearings. — Not knowing how Mr. Mitchell's affair has been represented, I need only say that her Conduct was such as rendered it impossible for the Church to do otherwise than they did, & there was the most perfect unanimity.

I am I trust with much affection, Yours,
though most unworthy, signed John Webb.

"Copy of the letter wrote from Dundee in June (1810)
 (to London) to which that from London of 10 July is the answer"
 Y. D. 18th. Yr. favor of the 11th, came duly to hand
 but our Mr. Reid being at Perth, it was not convenient
 till his return wh^{ch} was yesterday & in addition to
 what we formerly said we can only add. That
 the more we think on Berj. Wass's case, the more
 we are confirmed in the neglect of the law of love
 toward him. However dear we hold the memory of
 our old Elder & friend Mr. Lyon We cannot see
 in the Instances you refer to, that his conduct
 was warranted by the Word of God, and tho' you
 had seen Mr. Wass' mind in such a state as to
 make him an improper object for the Discipline,
 yet if you saw cause to consider him no longer
 as a Brother, our Lord's words should have been
 immediately attended to: "Let him be unto thee as
 an Heathen Man & a Publican". It pains us
 to think that you attribute our long silence to
 any improper motives, for tho' the Circumstances
 we refer to as bringing it again to our memory,
 were altogether private, yet as you justly observe
 our minds had not been so fully at rest as they should
 have been. At same time it may serve to show
 you, that we would gladly have rested on Mr.
 Wass's letter & thought we had done so, till recalled
 by Providence to again think on it. We have no
 new thing to point out to you, but what we
 already referred to, the S. S. particularly 18th Matthew

& 5th 1st Cor. being the Divine Rule for the Bond of Union, which both we & you should account it our highest privilege to be led to consider. And with these in your view, we entreated you to reconsider the case in the Church, as your conduct particularly with the young man in eating & drinking with him had stumbled several of us & we cannot think Mr. Lyon in the cases you allude to would ^{had} had the view of it that you have held in this case. It also pains us to think that while wishing to call your attention to the law of love, we should have so far forgot ourselves, as not to have laid it before you in the Spirit of Love. It well becomes us to remember here our Lord's Words, "Take heed to thyself, thou Hypocrite first cast out the Beam &c". But while this view may well serve to Humble us, yet it is good for (us) that the blood of Jesus Christ, his Son, cleanse us from all sin, & if our want of the Spirit of Love has made you resist our offence, we would now only earnestly beseech you by the Meekness & Gentleness of Christ Law of Christ's house. We can only repeat to you what we said before, that no such practice ever took place in the Churches here, as what you mention being introduced among you by Mr. Lyon & the more we think of it, we are the more convinced of its not being agreeable to the Divine Law, the Law of Liberty; the unerring word of him who says, "He who breaks the least of my commandments &c. Your account of

your Elder Mr. Wass's conduct in the Discipline is very pleasing indeed. We felt much for him in it, but God who comforts the cast-down, is able to support him & we have no doubt but even this providence in his family is working for his good. To conclude we earnestly pray that all our Attention in the House of God may be drawn to Him, who walks in the midst of the candlesticks - and that you in reconsidering this affair may be led by his Word & Spirit.

We are &c.

The Elders of the Church in London to the Elders in Dundee.
10th July, 1810.

N. D. 18th, It is with much gratitude & satisfaction we acknowledge the obligation we lie under to you for the faithfulness, Love & patience you have shown towards us in pointing out wherein we had departed from & neglected the laws of Christ's house. Surely had we been single hearted towards God, or had his fear been before our eyes we would have fallen under your brotherly admonitions communicated by Mr. Scott.

When we compared the sentiments contained in both his & your letters with the word of God, we were convinced that from example, but still more from the corrupt reasonings of our own hearts we had been under strong delusion which must ultimately have increased to more ungodliness & greater defilement if possible of the Temple of God. - We have drunk deep into the Soudiccan spirit & deserve like them

to be spued out of his mouth. Happy for us ^{if that} the Lord has not ceased to be a reprover to us, that he is still giving us space to repent & this will be the case, if this rebuke & chastisement flows from his boundless love who scourgeth every son whom he receiveth, then will we be zealous in taking heed to ourselves & watching over the flock, over which we may truly say, we are unworthy overseers, but if he will ^{ye} He can make his Grace sufficient for us & perfect strength in our weakness. We were anxious to have laid the matter before the Church, Sabbath ser'night but the first letters not being at hand. It was delayed till last Sabbath as we judged it very necessary that the whole correspondence should be laid before them. The Church after hearing the letters read & the Elders views of their own conduct, to our great joy & comfort were unanimous in confessing their guilt & their full acquiescence in the views you have expressed both as to the Lord's Doctrine in 18 Matt. & the Apostles' Command in 5th of 1st Cor.^s, in confirmation of which they exercised the last Deed of Love to Benj. Walls by putting him away. - Altho' the Church is blame-worthy in having thro' their erroneous view of that subject cast a stumbling block before Mrs. Mitchell, yet as she refused that patience which both in private & in the Church was urged upon her and which had she acceded to, might have led to the pleasant issue which has now taken place, they cannot help thinking that the Spirit of Pride

which she manifested in leaving the Church under its error, without any attempt towards its recovery, showed her mind void of charity, for she seemed glad of such an opportunity to part from them she seldom associated with. The Elders acknowledge with shame the impropriety of their conduct towards Mrs Bell & ask her forgiveness in urging her to view a point she could not accede to. We write in love & grateful thanks for your tender care & watchfulness over us. And we remain we trust for the Truth's sake,
 Your most affect. Brethren,
 (Signed) Geo. Sandeman, John Wass
 Ed. Cheater Geo. Lighton.

P.S. It will add to our joy & comfort to learn that your Love is confirmed to us & the sooner we hear from you the more acceptable. It will be proper for me to add, that on this occasion Mr. Wass's conduct commended him much to the Brethren. As the Church at Liverpool have fallen into the same unscriptural conduct in regard to Mr. Fawcett. We propose sending the Correspondence for their consideration and afterwards to Nottingham that they may be preserved from falling into the like error.
 Yours aff. (Signed) Geo. Sandeman.

"Answer to the foregoing letter. Dundee, 17th July, 1810.
 Very D^r. Brethren, Your very agreeable ^{letter} of the 10th c^o was duly rec^d. by us. We cannot indeed express the joy & comfort it afforded to us all when we saw you

again expressing yourself to be of one mind with the Churches on a point of the Order of Christ's house. This ought to fill us all with thankfulness to the Head of the Church who is yet appearing in the midst of the perils of the last times to be looking after his Churches & preserving them together in one mind & in one Heart in the confession of his name - The Lord the Righteousness of the Ungodly. We ought each of us to take heed how we are standing in his house examining ourselves by his word, which is able to make us wise unto Salvation & grant an Answer of Peace to us guilty Sinners through Jesus Christ our Lord.

We approve of your sending the Correspondence to Liverpool for their consideration for we did not know that they had parted with Mr. Fawcett in that way, recommending to you our Lord's words to Peter, "When thou art converted, strengthen thy Brethren." Recommending you & us unto Him who is able to keep & preserve us from every evil Work unto his Heavenly Kingdom, we remain, we trust for the Truth's sake in love to you & all the Brethren,
 Yours affly
 (signed) David Reid.
 Jas Murray.
 George More.

* We have sent a copy of your letter to the Brethren in

Copy of a letter from Edin^g in answer to the London Letter of 10th July, 1810, p. 238 sent to Edin^g from Dundee by the Elders.

Edin^g 24th July, 1810.

*
V. D. Bro^g, Your letter of 17th we duly rec^d with a copy of a letter from the Church of London to you & would have replied sooner, but wished first to lay it before the Church which was done on Sabbath last at Midday in the Love Feast room. It (as you may well suppose) gave us all great satisfaction to find them converted from the Error of their way in departing from the Holy Commandment & professing Repentance in the hope of forgiveness. Our satisfaction however would have been more complete, if we had found them more inclined to Judge themselves in the case of Mrs Mitchell, for we do not see that her conduct in one case can be any excuse or palliation for theirs in another case. We however mean no more than to mention it to you & leave it to your consideration, for if you are satisfied, it becomes us to take heed to Ourselves. We have truly great reason to say the Lord is good & his Mercy endureth for ever, that He is still manifesting Himself to be the Good Shepherd causing his Sheep to hear his Voice behind him, when they turn to the Right-hand or to the left, making them turn again, saying, We have sinned. That this word may be your & our guide until He bring us into his Holy Habitation is the earnest prayer of

V. D. Bro^g Yours affect^{ly} signed, Alex^r Cochrane

(P. S. states the above had been read & agreed to by the Church.)
Campbell Baxter
George Brenton

Answer to the foregoing letter from Edinburgh.
Dumfries, 31st July, 1810.

V. D. Bro., Your letter of the 24th came duly to hand & it gave us great happiness to hear you expressing your satisfaction with the London letter - at same time our happiness was greatly impaired to see you requiring anything more than their letter to complete your satisfaction towards the Bro. in London. For in the case of Mrs. Mitchell which you refer to we cannot see they could have done more than they did, for it appears clear from their letter that she refused the patience that was urged upon her & seemed glad of the opportunity to leave the Church. And we are bound in charity to judge the Bro. faithful with regard to the matter of Mrs. Mitchell & we think to enter further on that subject would be going further than we have any right to do, as it would be meddling with the private discipline of the Church, in which we could not judge equal to them that were upon the spot & who have manifested the Sincerity of their Repentance by obeying the Apostles command with regard to Berj. Mass. We indeed felt our minds completely relieved towards the Bro. in London by their letter, for it appeared evident to us that the Head of the Church was in the midst of them guiding them by his word, making them fall under his chastening hand, granting them an Ear to hear, that they might learn subjection to the Father of Spirits & live. It is a good thing for this people that tho' they see themselves daily going astray,

gressing his laws, that there is room for them to look again to His Holy Temple confessing their Sins in the hope of Mercy, through the blood of Jesus, which cleanseth from all sin. We would recommend to you our Lord's words in the last verse of 18th Matthew, & the Apostle's in the end of 4th Ch. of Ep. to Ephesians, & what he says to the Corinthians, "Follow after Charity".

We remain, we trust in love, V. D. B^m, Yours aff. ly.
(signed) David Reid, James Murray, George Moore.

Note by Mr. James Scott, M.S. Book. C.

"The New Views of Walker, Haldane, Wylie, Balantine, & others asent the Order & Government of Christian Churches are very ready to put one in mind of the times after the Judges in old Israel. For the whole of their argument appears as tho' there was no King in Israel & every Man might do what was right in his own eyes."

Notes of a
Copy of Letter from John Furaday to Mr. Wess.

(Ms. J. Scott's MS. Book Co.) Harle Hall, Yorkshire, 25 July 1814.

J. F. wrote Mr. Wess - that about 6 weeks before that, Bro. Metcalf, who married J. Wilson's daughter & Robert Branton had come & spoke to them wanting fellowship.

That they appointed Sat. 14 days after to hear them.

When the above two with Robert's wife & Hannah Alderton had all spoke to satisfaction & were acknowledged.

That 14 days after he had gone to Haues & heard other two Women, one of them a Sister to John Spalter's late wife, near 80 & the other, Mrs. Isabella Swithingbank, about 90, yet as distinct & simple as any could be.

Bro. Metcalf, had a great share of reproach & Trials on this occasion. They represent him as deranged or subject to Whim, but there's no appearance of any such thing about him either in words or actions.

They earnestly request Mr. Burgess & Bro. Alderton to come & meet with them & have the Ordinance.

But would this be Scriptural, not being in Church order? All that were able were to be at Harle Hall the 1st Sabbath. Mr. Burgess was there. Branton is a Farmer & keeps a horse & in Summer can be here on Sabbath mornings. Morrison's people at Kirby & the Haues people met, but could not agree. We met on Sabbath in Bro. Metcalf's parlour. His wife a very affectionate one & his Sister keep still by Allan's people. But we hope he has got fortitude to forsake all & cleave to the Lord."

"Copy (from J. Scott's MS. B. 1. 11) of a Letter from the Church in Edinburgh
to the Church in Dundee along with Mr. Ferrier, whom
they (Dundee) called to Succeed Mr. Glas, Decr. 1773.
N^o. 13th.

We are not without sensible of the great loss
which the Churches in general & you in particular have sus-
tained by the death of our dearly beloved Brother & your much
esteemed Elder John Glas, whose memory must be very dear
to all who love the Lord Jesus Christ. And while we in com-
mon with you & the other Churches feel the loss of One so
highly favoured of God to be an Instrument of reviving the
Apostolic Faith & Church order & who went before Christ's
People as a pattern of Faith, of Patience & Charity, we ought
to pray that we all may be directed to have the more im-
mediate dependence on the Mighty One, upon whose
shoulder the Government of the Church is laid, who is
able to supply all our wants according to his riches in Glory.

From you indeed has sounded out the Word of God to
other places & the Churches in general have on many
occasions experienced your self-denial as well in
parting with Elders very dear to you as in other respects.
Nor have we yet forgot the instances of your kindness
& good will in serving the Church here. And when we
consider the Number of Disciples with you; the Attention
paid to the Church Doctrine by your Audience & the
State of your Presbytery as you have described it, we
cannot but sympathize with you. Nor can we if
we are in earnest about our profession, refuse our
concurrence to any step that shall be judged most
conducive to the Advancement of the Kingdom of

Jesus, our common Lord. And therefore as you have called our Elder Robert Ferrier to labour among you in the Lord, and as he now inclined to comply with your call, we likewise consent to it. At the same time, Brethren, we cannot help expressing our regret at parting with one, who by the faithful discharge of his Ministry has rendered himself very dear to us & who has succeeded well in this place in drawing the attention of the Public, & considering also that the Church at Leith has called another of our Elders Mr. Morison to labour among them - only three now remain who are all incumbered with worldly business as well as your own Elders and it may be said that the Church here dwells where Satan's seat is. We have many avowed Enemies & many Gainsayers, whose mouths ought to be stopped. All which makes our parting with Mr. Ferrier to be with some reluctance. But as it is judged that he will be still more useful with you, we therefore agree in commending him to the Grace of God under the influence of which he hath appeared labouring among us. And we trust that by the continuance of the same grace to him, he will be enabled to keep the Commandments without spot unrebekable until the appearing of our Lord Jesus Christ & that he will walk among you as an example of Humility, of Patience & Charity.

We are, Dear & Beloved, Yours affectionately in the Lord. Signed by our Elders in our presence & at our desire. Edin. 2 Decr. 1773.

Wm. Waterston. Jas. Rankin. John Young

Copy. John Faraday to Mr. Jas. Scott, Dundee.
Aug. 6th, 1819. Turnerford, (Pitlochry Letter)

Very dear Brother, Your favour of 14th ult^o came to hand after it had been at Clapham in Surrey & several other places owing to an omission in the direction. Say Clapham, Lett., Yorkshire. I read yours to the few here except that part where you make some observations on our Brother Alderstone's conduct & also tell us what is the practice of our brethren at Arbroath. I hardly need say how it pleased us all to hear from you, as we have few opportunities of knowing anything about our distant friends, as we are in such a corner that no one calls to see us, though I suppose some of our Scotch Brethren make a journey to London some times, but we are out of the direct road. Our brethren & sisters all desire to be affectionately remembered to you, to Mrs. Baxter & all with you, tho' unknown by face & requested that our correspondence might not drop here but that you would write occasionally & I hope we shall not let it remain long unanswered.

Permit me now to state my objections to what you say on employing those out of the Church to read the S. S. among us. You say it may serve to strike the Minds of Hearers that we do not encourage any spirit of "Stand by" amongst us. Now no part of our Worship, not even the Ordinances in which we all agree to be separate should indicate that it was from a Spirit of "Stand by", but just the reverse. I have heard many wise remarks given on both sides of the question, some saying it might serve to draw men to the profession if we

shewed ourselves so complaisant to them - others say-
 ing that while we allowed them such a privilege and
 Intimacy it would make them indifferent about
 taking a decided part with us. I cannot see what
 we have to do with such reasons nor any other that
 might be adduced - if we can learn what the apostles
 taught & what the practice of the Churches under their
 direction was, let us cleave to it without considering
 what false reproaches the world may cast on us
 or what Tendency it may have in drawing men
 to the Profession or hindering them, leaving the issue
 to Him, who builds the House & keeps the City, -
 assuring ourselves that if we are sticking close
 to His word & our conversation such as becomes the
 Gospel while our Conduct will be disgusting to all the sons
 of Pride it will certainly be more striking to the few who
 while they cannot say "Stand by" to the vilest, are called
 to be separate from all the World. Now I cannot see any
 Warrant we have either from the Old Testament or
 the New for mixing in our Worship with those in the
 World or unbelievers. Paul says, Come out & be separate;
 it is said in Numbers, this people shall dwell alone.
 When the Jews returned from Captivity their Neigh-
 bours would have assisted them in building. They
 were few & feeble enough but they Positively refused.
 Did this Indicate a Spirit of "Stand by", or was it not
 rather regard to His Authority whose House they
 were now building & who was able to give Strength
 according to the day? Nor can I see how we can

separate the reading from being a part of our Worship, - it was so in the Synagogues in the Apostles' days and Paul charges Timothy to attend to it as well as to doctrine or exhortation and Prayer.

You will see I have wrote the above soon after I rec^d. your Letter, but as we were expecting the Elders to visit us soon I laid it aside that they might see yours, we were disappointed in this & it was the 19th Sept: when they came. They were both like-minded & Mr. Burgess added he did not see that any man or Company of Disciples were called to keep up the Public Worship if they were not able to do it. He took yours with him to Liverpool, so I have forgot your own directions.

I cannot say how the Churches will think about Geo. Holland, the only objection that I hear of is his distance from any Church where he could be useful; they are only four at Chesterfield where he lives & it is 9.6 miles to Nottingham, so he could seldom go there & I suppose he cannot remove from his farm but with much Inconvenience. Mr. Burgess says they had much uneasiness & indeed discipline at Nottingham about their late Elder Mr. Holmes, he is 56 or 57 years of Age, yet in one Month after his wifes death he laid down his office to take another, it seems she was worth £100 a year. This is something like what I have seen & mentioned to you before, but perhaps I am saying too much about it.

The Elders at London visited their Brethren in North this Summer, who have been long without

any office-bearer but a Deacon; they went in the hopes of calling him to the Elders' Office & at the same time calling one of the Brethⁿ to the Deacon's office, but they found them grudging one as to the Bounty they received from the Church at London & after much dealing with them their Deacon was put away and the other was not called to the office thus everything here is humiliating & may remind us of what the Apostle says - let him that thinketh he standeth take heed lest he fall.

Mr. Burgess told us of another case more comfortable. You would know the late John Huddleston of Whitehaven, when he was left alone he removed to Liverpool with his youngest daughter who joined the Church and continued with them some time after her Father's death, but seemed discontented & it was evident from hints she gave that she thought the Brethren should maintain her in a more stylish manner than they were doing or indeed thought they were called to do; at last she left them & took ship for America where she had an Uncle, her Mother's Brother, who she said would maintain her in a very different manner. She presently got married & everything seemed to favour her to her wish, but she soon found that all her pleasures yielded no satisfaction to her conscience & after many struggles when she could no longer hold out she wrote to our Friends at Halifax & spoke to their satisfaction, only they thought it was proper to write to Liverpool & hear from them. Jesus says there is joy in heaven over one sinner that

repenteth - one might almost say the Prophecy was literally fulfilled - though thine should be scattered to the utmost part of the Earth, thence will I gather them. I was in hopes we should have had some general account of our Friends in America, with the above Letter to Liverpool, but there is none, we are still looking to our Deacon in hopes he may be called to the Elder's office, but it is deferred till we have a Presbytery again which if Providence permit is to be the 2^d Sabbath next June - it is quite too much for Mr. Burgess to be out on Journeys so late in the year. Our Sister Agnes Robinson died since my last. With love to you & all the Brethren & Sisters, I am, Yours affly,

(signed) John Paraday

Mr. Burgess thought it best not to perplex the minds of the few here about the different views we had on reading the Scriptures till some further consideration.

Dr. Watts. Mem.^o in "Notes & Q^o" 28 Aug. 1886.

He was chosen assistant to Dr. Chauncey, Pastor of the Independent Church meeting in Dr. Clarke's house, Mark Lane, in 1698 or in 1702 he succeeded him.

In June 1704 the Congregation removed to Pinner's Hall; Duke St., Dury St., St. Mary Axe was its next place, in a new Meeting House.

In his Life, prefixed to Burder's Edition of his Works, 1810, are verses mentioned under the title "False Greatness", quoted by Watts when some one expressed surprise at his being "a little man."

Letters respecting the Difference with the Church at Perth
 Copied from Letters (bound) lent me by Mr. A. Sandeman,
 (See Perth Statement & Letter to Perth from Ch. at ¹⁸⁸⁶ ~~Edinburgh~~ ^{Perth})
 Nos. David Buchanan to James Morrison.

Montrose ^{14 Feb} 1798.

Dr. Brother, Since I came from ^{Edinburgh} ^{x² (fairly)} I have been so much engrossed, by far too much I say it with shame, partly with business & partly by my son's illness that I have delayed addressing you upon a subject of infinitely greater importance than any of those about which we have been corresponding. I cannot say what impression might have been left on your mind by the manner in which the conversation at Woodend terminated. For my own part I am sorry to say that instead of obtaining that satisfaction for which I earnestly wished & hoped, I rather found the fears & jealousies I had formerly expressed to you confirmed & strengthened. A paper Mr. Christie showed me sent him by his son & said to be written by Mr. Miller, did not tend to lessen my difficulties. I sincerely wish & hope it may appear that we are still one, but upon a subject of that importance it is my opinion that we ought all to speak the same things, which I do not think is the case. As this situation is by no means comfortable & the matter has been already delayed too long, I would propose that you, Mr. Lindsay & Mr.

Christie should as soon as possible come to Dundee where Mr. Christie & I shall meet you & let the matter be conversed with some of the Dundee Elders & Brethren, where I hope for a comfortable issue & that we may be perfectly joined together in the same mind & in the same judgement & that everything may be removed which tends to mar our mutual edification in love, interrupt our union, or weaken our joint contention for the faith & our joint expectation of the blessed hope & the glorious appearing of the Son of Man.

(signed) P. B.
etc.

No. 2 Remarks on the 2nd & 3rd Sections of Mr. Glas's
Treatise on the Lord's Supper by Patrick Miller jr
(The Reference must be to Ch. vi. Sect. 2nd & 3rd of the Treatise)
He observes that in the joint partaking of this Ordinance Christ's disciples may be assured of his dying for them & should seek this assurance in it & he then describes how this assurance is attained by them.
This part of Mr. Glas's work has always appeared to me as very objectionable & has unhappily laid the foundation for much self-righteous doctrine, or at least has been the means of fostering the self-righteous pride of the humane heart, which is but too natural to every guilty son of Adam. When a guilty company of self-condemned creatures are assembled together on the first day of the week, to call to remembrance

brance the Lord's death until he come again in the
 observation of his instituted ordinances & more
 especially the great ordinance of His Supper, as that
 memorial of His death which is to remain till he
 come again in place of their seeking any assur-
 ance by their interest in Christ, in their joint
 partaking it becomes well every individual
 among them rather to say, Lord is it I?
 This would be a temper of mind more befit-
 ting a set of condemned criminals in calling
 to remembrance this great event, than search-
 ing after an assurance in their joint partaking
 of this ordinance, of an Interest in Christ and
 endeavouring by some undescribable labour of
 heart, mind or understanding to make out to
 themselves somehow that Christ died for them &
 that therefore they will assuredly be saved. It is
 in holding fast the word of the Truth of the Gospel,
 the divine testimony concerning Jesus, that He
 is Jehovah, that He was by the determinate counsel
 & foreknowledge of God, delivered for the offences
 of the Guilty & raised again from the Dead for
 their justification, that all assurance, comfort
 & good hope can arise to guilty man & this
 again not from our doing but from our
 hearing, as Faith cometh by hearing & hearing
 by the Word of God; & with regard to man's doing,
 in obedience to any divine precept whatever, we
 should always keep in mind that the Lord

knoweth them that are His & let every one that
 nameth the name of Christ depart from iniquity.

signed (P.M. jr.)
 &c. &c.

No. 3. James Morison to David Buchanane

dated Perth 7th Feb. 1798

My Dear Sir. I received yours of 14th by which I observe your
 mind is by no means at ease on the subject which
 has occasioned so much correspondence between
 Mr. Christie & his Father & so much conversation when
 you was last at Perth. Your letter now fully satisfies
 me that I acted a very improper part in endeavour-
 ing to patch up an understanding, when there existed
 a real difference, & that upon a most important point.
 "The ground of our hope towards God." I feel myself
 not only exceedingly to blame in this respect but
 in my conduct since, for it is proper you should
 now know that my anxiety to maintain what I
 thought was peace I carried to such a length as to
 stifle & bear down the distress of mind which I saw
 my brethren in. Mr. Lindsay & Mr. Christie have
 repeatedly since our meeting at Woodend ex-
 pressed their distress at many things which then
 passed, & I must go still further, the same principle
 led me to reason my own mind into quietness,
 thinking we were agreed at bottom & that it
 would be a pity to introduce a subject which might
 engender strife & create dissention in the Church,
 but a continuance in this appearance of

unity when as you justly observe, we are not speaking the same thing would be very wrong. And if the head of the Body look after us and preserve us from our pride, self-conceit & naughtiness, He may yet bring us to the same mind & judgement to our mutual comfort & happiness.

If I mistake not I mentioned to you though in a general way that the subject which has produced these conversations & correspondence has been frequently considered in this Church of late years, & we are not insensible that a manner of speaking about evidences of our believing is frequently made use of in other Churches which is by no means consonant to the doctrine here.

I therefore think it is full time the saddle was put on the right horse. These Brethren who stumbled at your doctrine at Montrose and since may have perhaps expressed themselves improperly or gone about it as they ought not, but as far as I understand them (or I think I do pretty fully) they have been contending for what is daily maintained among us as the true Grace of God wherein we stand; and I may add that what alarmed them about your doctrine was a manner of speaking which in the public doctrine here, we are daily entreated to beware of, as leading to an exercise & a search to find a clean thing in an unclean, which tho' most natural to the human heart is most pernicious

a corrupting of the mind from the simplicity that is in Christ. As far as I can learn the whole Church here are of one mind on the subject. While this is the case you will readily see that any meeting of a few at Dundee or anywhere else would not answer the purpose & that if there is an error amongst us to be cured it must be in the Church. What therefore seems to me necessary is that you should understand what are our sentiments upon this important subject which I shall for that purpose attempt to state & that I may not mislead you I shall show this letter to the Elders & a number of the brethren whom I may have an opportunity of seeing tomorrow evening, so that if possible, I may advance nothing on the subject but what you may consider as the opinion of the Church here.

I hope we are all agreed that guilty sinners, even the chief, are justified before God by the finished work of Christ & by that only, & comforted amidst the utmost cause of condemnation in believing the Truth of that solely, on the Divine Testimony. - That wherever this Truth is believed in the heart, joy & peace follow. This manifests itself to all around in love to the truth & to the Brotherhood in obedience to the all things that Christ has commanded & in every part of conversation which becomes the Gospel of Christ, but in opposition to that lie which is not of the truth. The Gospel never comforts a sinner by assuring him that he believes, but by the revelation of a Truth

which is true whether he believes it or not. That the search after some evidence to assure us that we are Believers is nothing else than refined self-righteousness. It matters not whether we are anxious to find about ourselves a good moral character, a good devotional character or a good believing character, if we may so call it. The Gospel never leads a sinner to anything of any kind about himself, but to the character of Christ. The works of Faith & labour of Love uniformly distinguish the Flock of Christ; by this all men know them & they know & distinguish one another, but would not any man who would seem to be indulging the thought that any obedience he was showing, was from knowledge of the Faith & Love to Christ be put away from among us as a Pharisee, as a stranger to his own heart? Has not the uniform language of the Fear of God in the profession of his name been the same with what we know it will be at the Judgment Seat of Christ? "Lord, when sawest thou me & where is the man who can say as concerning anything he ever saw or did, that it was from love to Christ (and satisfied me in some degree that I belong to Christ). Have we not seen our brethren growing in the profession? Have we not seen them established, strengthened & settled on their deathbeds & in the View of the Judgment & was it not manifest that the more they had tasted that the Lord was gracious, say even of

of the powers of the world to come, the blessedness of the man who feared always was visible; the more they experienced of the power of Christ, they had the more to say of their own weakness. While their hearts appeared established on Grace, every service they had professed to do in the name of Jesus was but a fresh subject of conviction, confession & humiliation. If a ~~believing~~ ^{guilty} sinner, believing the truth, can give evidence of this to his own mind, by his charity & labour in the profession, we are very much at a loss to see on what grounds we reprobate the doctrines of the Baptists & others about consciousness of believing, say the appropriation of the religious world is but plainer speech; for where is the difference between satisfying our own minds & proving to ourselves that we are Believers & appropriating Christ? The man who has satisfied his own mind that he is a believer, needs scarcely hesitate to say "who loves me & gave himself for me." One of the most dangerous doctrines as we think that can be nourished in the heart, or in the House of God is any manner of speech which intimates that after the first illumination with the Truth, the Professor of Christ's anity attains to anything which may satisfy his mind either independent of or in addition to the Divine Testimony. As to any doctrine of this kind Paul's language to the Galatians may be very properly applied, "having begun in the Spirit are ye now made perfect in the flesh?" Experience in the Christian Profession instead of being

an experience of anything about ourselves to satisfy our minds that we are believers, is a daily experience of unbelief & every fruit of the evil heart; so that he who experiences most of the kindness & love of God understands best the language of the Apostle; "Oh wretched man that I am &c. That Spirit which teaches to call Jesus Lord never speaks of himself, much less of us. In a word the doctrine or what the Apostle calls "sound doctrine" which nourishes the house of God, is certainly the Truth on which she stands & against which the Gates of Hell shall never prevail." That Gospel by which we are saved if we keep it in memory, viz. "that Christ died & rose again". In affirming these things constantly, it should never be out of view, that they who have believed in God "be careful to maintain good works." "That the Grace of God which brings salvation teaches to deny ungodliness." And wherever the contrary appears let the Discipline be attended to. While as to our own experience in whatever manner we should support appearances before one another what the Scriptures say concerning the fruits of the Faith may well prove a cause of deep humiliation - but if from them we are reaping establishment, assurance & confidence we have good cause to tremble at the spark we are endeavouring to kindle "for this shall ye have at my hand, ye shall lie down in sorrow." As far as I have heard the sentiments of the Brethren here, when certain texts have been applied as insinuating a different doctrine, it never unhinged our Charity with those

who did so, because it was generally accompanied
 with what was evidently a disavowal of what we
 held as pernicious in that manner of speaking.
 And this while it the more satisfied us that it
 was not supported from Scripture eased our
 minds as to any radical difference. At same time
 if we have adopted unscriptural views on this subject,
 the sooner we are put to rights the better. And while
 it is most distressing, if we shall be the means of
 involving the Brethren or the Churches in any dif-
 ference, or disputation, it would be improper to
 smooth over, or mince away a subject of such im-
 portance; at same time I may have expressed it too
 strongly or otherwise amiss, & if so the Elders & Brethren
 who are to see what I now write will put me to rights.
 Thursday evening, (8th July). This covering the above
 has been read to all the Elders & a considerable num-
 ber of the Brethren, who desire me to add that it is a
 just account of the doctrine maintained in the
 Church here & of the view in which the subject is
 held by the whole Church of Perth. At same time
 it will become us to think soberly on what ground
 we stand & by what Spirit we are actuated & I
 am sure I may add it is a subject which occasions
 much anxiety in the minds of all the brethren who
 know of the correspondence, & that it would occasion
 much joy among us to find we were all of one heart &
 of one soul, not only with our brethren at Montrose, but with all
 who in every place call on the name of Jesus Christ their
 Lord & we hope ours. I remain &c. &c. B. sign. J. M.

No. 4. David Buchanan to James Morison.

Dear Sir, Various events have occurred since I began to write an answer to your long letter, which then interrupted me. Whether these will be deemed a sufficient excuse for this very long delay I know not; but I know the subject has not been indifferent to me - it has been much in my thoughts & among other things that for some time past have pressed heavy on me, I can truly say it has not been light. I have read your letter again & again with all the attention I am capable of, & I am now confirmed in what I ^{before} strongly suspected that there is betwixt us a serious & an important difference. Indeed when I look back to what passed in conversation at Perth, when I consider the paper said to be written by Mr. Miller & transmitted here & last of all this letter of yours, I am filled with a mixture of astonishment & sorrow. When I last wrote you fearing as I still do that the breach cannot be made up by correspondence, I avoided saying anything on the subject. At present I shall just state with all possible brevity what appears to me to be the Scripture doctrine with a few observations upon your letter & the principles now held as you say by the Church of Perth.

Nothing appears to me to be more clearly & strongly set forth in Scripture than that the truth is a living principle in the hearts of them that know & believe it, powerfully & irresistably leading them to abound in the work of Faith, the labour of love & the patience of Hope in the Lord Jesus Christ & that thereby they come to know that they are of the Truth, that they

have not mistaken it or believed in vain, that the joy they had
 on their first believing was not the joy of the hypocrite, but
 was indeed the beginning of eternal life & thus their faith
 in the truth is strengthened & confirmed & their love to it
 to it influenced & their joy in it enlarged & made full; thus
 also they are sealed to the day of redemption, & by receiving a
 foretaste of the Heavenly life, which the Saints shall enjoy
 at God's right hand, they obtain the assured hope of being
 accepted of him, & of reigning with him at his appearing;
 as this is the highest possible enjoyment of Christ's people
 in this life, so it is in them the highest possible evidence
 that Jesus is the Son of God & thus by continuing in his Word,
 they obtain the freedom of Children in God's family & receive
 an experimental knowledge & confirmation of that Truth which
 they have already believed on the evidence of the Divine Testimony.
 These things I trust are not matters of doubtful disputation
 in the Churches of Christ, but are there most assuredly believed;
 nor do they stand upon detached passages of Scripture only.
 The whole of the Apostolic writings concur in support of this
 doctrine. From almost innumerable passages that might
 be adduced, I shall select a few to which I earnestly entreat your attention.
 "If you continue in my word, then ye shall know the Truth & the Truth
 shall make you free." "If ye keep my commandments ye shall
 abide in my love even as I have kept my Father's commandments
 & abide in his love." Let a man examine himself & so let him eat of
 "Examine yourselves whether ye be in the Faith, prove yourselves
 in himself & not in another." — "I in whom also after ye believed,
 ye were sealed with that Holy Spirit of promise which is the

earnest of our inheritance." "Our rejoicing is thus, the Testimony of our Conscience that in simplicity &c. "As the sufferings of Christ abound in us, so our consolations by Jesus Christ do much more abound." "The Spirit itself beareth witness with our Spirit that we are the children of God." "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." "He that sayeth I know him & keepeth not his commandments is a liar & the Truth is not in him, but whose keepeth his word in him verily is the Love of God perfected." "Hereby know we that we are passed from death unto life because we love the brethren." "Let us not love in word & in tongue, but in deed & in truth & hereby we know that we are of the truth & shall assure our hearts before him, for if our hearts condemn us &c." "Beloved if our hearts condemn us not, then have we confidence toward God &c." "And now little children abide in him, that when he shall appear we may have confidence & not be ashamed before him at his coming."

Everything I have heard from Perth whether by word or letter upon this subject appears to me to be directly in the face of all these & many other passages of Scripture, yea, the whole N. T. Holding this matter therefore in this light which I do most firmly, I am so far from being able to agree with you, that either yourself, Mr. Lindsay, or Mr. Christie have been in this matter contending for the true grace of God, wherein we stand, that I have no hesitation in saying that I consider the whole affair as an attempt to introduce into the Churches a corruption of the Gospel & a departure from the true grace of God & thus the more dangerous as it puts on the specious appear^{ce} of a zeal against self-righteousness.

In the first place you seem to me to ^(say) that a Christian, while examining himself in obedience to the Apostolic exhortation of his faith & love is employed in a pericious exercise endeavouring to bring a clean thing out of an unclean; at least I can in no other way understand your meaning in the passage referred to nor do I see how according to your doctrine there can be any place for self-examination.

In the next place I consider you as expressly denying that any increase of confidence & joy in the faith attends the self-denial obedience of the Gospel - thus separating those things which J. C. hath inseparably conjoined - the obedience of his command^{ts} & the enjoy^{ment} of the comfort of his love.

In the 3rd place you maintain that a sinner believing the Truth can have no evidence to his own conscience, from his obeying Christ's command^{ts}, that he belongs to him, expressing yourself in this very strange & remarkable manner: "If a guilty sinner believing in the Truth can give evidence of this to his own mind by his Charity & labour in the profession, we are very much at a loss to see on what grounds we reprobate the doctrine of the Baptists & others about consciousness of believing." This is in contradiction to the plainest passages of Scripture confounding truth & falsehood in a way that is truly astonishing; & for my part I think you might as well declare yourself at a loss to discover the difference betwixt the splendour of the meridian Sun & the gloom of a midnight darkness.

Another thing I wish to take notice of, I observed in the conversation we had at Perth, Mr. Lindsay & Mr. Christie argued from their own experience against the doctrine I was endeavouring to maintain & made an appeal for the same purpose both to yours & to mine - that is to say, as I understood them instead of experiencing that fulness of joy & confidence or assurance

of hope spoken of, they on the contrary found nothing about themselves
 or in their own hearts but of opposition to the gospel & to every attempt
 to obey its laws. I cannot, at present, particularly enter upon this
 part of the subject. I shall only observe in the first place that
 this representation though just cannot afford any ground
 for separating the things which are in Scripture declared to
 be inseparable. In the ^{next} place, the natural opposition to the gospel
 which operates in the heart of every man, is not incompatible
 with the love of the Truth which may dwell there at the same
 time & which does so in all Christ's disciples: yea, where the
 love of the Truth is strongest, this opposition will be most
 powerfully & most sensibly felt, of which we have an eminent
 example in the case of the Apostle Paul, who though he delighted
 in the law of God after the inward man, yet found a law in his
 members warring against the law of his mind. Lastly I
 cannot help considering it to be highly presumptuous &
 conceited in us to set up our experience as the measure of
 that fulness of joy & good hope with which Jesus Christ
 blesses his people when he allows them to taste beforehand
 of the goodness he has in store for them. We are sure that
 the obedience of Christ's commandments^{ts} is inseparably con-
 nected with the faith of his righteousness, & the enjoyment
 of the light of his gracious countenance can as little be separated
 from the obedience of his commandments^{ts}; if therefore we are
 strangers to this privilege, we have the greatest reason to
 fear that we are none of his - that under a profession of
 knowing him, we have been in words denying him &
 that by withholding from us the joy of his salvation he
 gives us a fearful preface of disowning us at his appearing.

This surely seems to be a more sober & safe way of judging
 our case, than if we should conclude that these things
 are not now to be attained & that it is very dangerous
 to be concerned about them as leading to a self-righteous exercise
 & then sit down in security supposing ourselves to be Christ's
 disciples tho' strangers to the freedom of Children in his house.
 Is it not the constant propensity of our wicked hearts while we profess
 to be the servants of Christ to make his service as easy ^{to ourselves} as possible, is not
 this doctrine calculated to encourage that wicked propensity & to pro-
 mote an indifference about the work & labour of love in direct oppo-
 sition to the Apostles, who so constantly & so earnestly exhort to dili-
 gence in this exercise? - I shall now beg leave to make a few
 remarks upon the paper sent us from Perth. I consider it thro'out
 as containing matter very offensive & reprehensible. I am
 truly sorry to say so, but I cannot help it. Instead of being able to
 agree with the writer that the sections of Mr. Glas's Treatise on the
 Lord's supper referred to contain anything "very objectionable," I
 am well satisfied that they contain such a view of the subject as
 is at once clear, scriptural & affecting. I have read them several times
 of late, & always with, if possible, increasing conviction of the
 truth & importance of the doctrine they hold forth; & how persons
 well affected to the self-denied obedience of the gospel, can see there
 any foundation laid for self-righteous doctrine or for fostering
 self-righteous pride, I am totally at a loss to conceive.
 I must say further that when Mr. Glas is said to recommend
 a search "by some indiscribable labour of heart, mind or
 understanding to make out somehow that Christ died for us,"
 he is either grievously misunderstood or grievously misrepresented.
 I need not multiply words further. Let the obvious sections

be read & soberly compared with the remarks & the injury done to
Mr. Glas, & what is of more importance, to the doctrine he maintained,
will, I trust, be evident. Two other considerations I humbly beg to
suggest to your attention before I conclude. In the first place
the Churches have now for a long time been contending
for the faith once delivered to the Saints, that Jesus is the Son
of God & that by his righteousness alone the ungodly can be justified.
In this contention they have manifested the same things
which the Apostles rejoiced so much to see about the 1st Churches
was to justify our applying to them what Paul says to the Thess.
"Knowing, brethren beloved, your election of God." Can it therefore
be believed that after all their works & labour of love to the name
of the Lord Jesus, after all their self-denial in his service, that they
have never yet been able to come to the knowledge of the Truth,
but have been connecting what they apparently did hold about
it with a system of refined self-righteousness; that the
conscientiousness of the Baptists & the appropriation of the
popular Preachers, both which corruptions of the Gospel
they have uniformly & realously opposed, are nevertheless
not to be distinguished from the doctrine which they have held.
In short that while they have been in the strongest manner
professing all their hope to be in the divine righteousness alone
for salvation & showing their love to it not in words on tongue
but in deed & in truth, they have notwithstanding held some
false doctrine along with it, which overturns all they have said
about it? I for my part can as soon believe that the Sun had
but immediately begun to illuminate the earth. I can surely
much easier believe that you or even the Church of Perth
have been unwarily seduced into a departure from the faith,

than I can ever admit that the Churches have hitherto been or still are in the dark about it. - But in the next place as it appears by your report that the Church is like minded with you & that you at the same time are sensible that you are differently minded from the rest of the Churches, a question naturally presents itself here & which I would recommend to your serious consideration. Have you been sufficiently zealous to keep the Unity of the Spirit in the bond of Peace? or have you been attending to the exhortation of the Apostle to the Corinthians: "We beseech you, brethren, that you all speak the same things, that there be no divisions among you."? There is in my opinion room for self-examination on these points, especially when you consider that the doctrine of the Churches concerning the obedience of the Gospel & the evidences of Christianity has been denominated by you a system of refined self-righteousness.

To conclude this long letter I am fully satisfied that a departure from the soundness of the faith & a dangerous corruption of the Christian doctrine have obtained some footing among you whereby the House of God is in danger of being defiled. The doctrine you now hold in my opinion evidently leads to the belief of that lie by which the Christian profession was corrupted at the beginning, that we may be the disciples of Christ without self-denial & patient bearing the cross after him. For the enjoyment of the promise of the Holy Spirit is inseparably connected with the obedience of his commandments & while you lead men to think that they may be Christians without receiving this promise or giving all diligence to obtain it, what is this but either saying that Christ's people may be keeping his commandments without

abiding in his love, or that they may be his disciples without keeping his commandments. I have now finished all I can say on this subject at present, & have endeavoured to express myself as clearly as possible so as to prevent my being misunderstood, but I beg that if any thing is improper in the manner has fallen from me or anything that has a tendency to irritate, it may be overlooked & the matter only attended to, for I think I can truly say that my earnest desire & prayer is that we may be of one heart & of one soul, that there may be no divisions among us but that we all speak the same things; & I can say also that it is very grievous to me to have been constrained to write to you on this subject in the manner I have done, but at the same time I do not apprehend that any apology is necessary for my having written with becoming confidence & firmness where doubt & uncertainty would be criminal. I would not be understood as charging you with all the consequences with which the doctrine you now hold is justly chargeable; but it appears to me that an attempt to refine upon the doctrine of salvation by the righteousness of Christ alone has somehow confused & weakened your minds about the obedience of the Gospel & its inseparable connexion with the promise of the Holy Spirit as the Comforter sealing unto the day of redemption; & I have the most confident hope that when the whole affair is soberly considered, both you & such of the Church as have been led away will be granted repentance to the acknowledgment of the truth. What steps are now most proper to be taken I leave to yourself. When I first wrote you I thought & still think the scriptural way was to consider the matter privately before some of the Brethren, your saying that the

whole Church was concerned, did not appear to me to be a solid objection, for in the case of your being converted you would have been fitted to convert & strengthen your brethren & more especially if any of you have had any hand in leading them astray. To say any thing of the propriety of endeavouring to bring this matter to a conclusion as speedily as possible, would come with a very bad grace from me. On this subject therefore I shall be silent & conclude with expressing my earnest prayer that the head of the Church would have compassion on us & perfectly join us together in the faith & love of the Gospel & in the patient waiting for his appearing. I am, D^r B^r. Yours affectly.
(sig^a) D. B.

N^o. 5. The Elders of the Church of Perth to David Buchanan.

Perth, 25 June, 1798.

Very D^r B^r. The Brethren of this Church who have for a considerable time past corresponded with you in consequence of a difference concerning some very material points of the Christian doctrine, have considered it their duty to state to the Church here the grounds of that difference & to lay before us the principal parts of that correspondence, particularly a letter to you from our J. Morrison of 7th Feb^y last & your answer of 30th May; & this they were the rather led to do, not only because private correspondence seemed to answer no end, but as the difference respects the public doctrine of this Church & the sentiments of the Brethren. These letters were read amongst us on Sabbath se'night & again last Lord's day, when after the most attentive consideration & the whole Church being individually called, it was their decided & unanimous opinion

that the Doctrine maintained by you is subversive of the truth
 of the gospel & a corruption of the unmixed milk of the word &
 particularly your manner of speaking about rejoicing in our
 self-denied obedience of the gospel seems to us to be very inconsistent
 with Paul's doctrine. God forbid that I should glory save in the cross &
 that any joy which is founded upon anything that we have said,
 done or felt is more like the exulting of the Pharisee than that joy
 which arises from the answer of a good conscience towards God thro' the
 resurrection of Christ; & further to suppose that our self-denied obedience
 of the gospel can afford any additional evidence of the divine testimony
 is not only unscriptural but profane. It also appears to us that
 the spirit & temper of mind, in which your letter is written is
 very unlike the doctrine of the Apostle, "In meekness instructing"
 The brethren here have had their attention called particularly
 to the texts you quote many of which appear to them noway connected
 with the subject & tho' they perhaps cannot explain such passages
 to your satisfaction they are very confident that to make any use of
 them to foster man's pride in his profession, as they understand
 your letter, would be wresting them exceedingly. We must also resist
 in the strongest manner the inferences you draw from what has
 been said on this subject, that we are doing away any part of the
 obedience of the gospel. We hope that however lukewarm & blame-
 worthy our conduct in the profession has been we would tolerate
 no doctrine tending to weaken the authority of the word of God
 on this respect or to insinuate that Christ's people have not
 always been zealous of good works & rejoicing in the Lord always.
 but we must reprobate the inference that from this obedi-
 ence & comfort any part of their joy can spring or their
 confidence arise. As you have hitherto carried on the correspond-

ence individually, it will be very agreeable to us if you can make a visit to this place & bring along with you any brethren from the Church of Montrose or from any of the sister Churches, as nothing would be more desirable than that a proper understanding should take place. The Brethren here consider the subject as very important & that it will be their duty to hear with sobriety & fear ~~every~~ ^{everything} which can be brought from the Word of God to convince their consciences if they have been giving heed to any erroneous doctrine; but in the meantime they consider it as their duty to stand fast by what they understand to be the true grace of God. And it is with much pain they observe that the doctrine which you say appears to you with the brightness of meridian splendour, ^{in their minds} casts a veil over the glorious gospel as it shines in the face of Jesus Christ. — The long interval which took place in answering the letter of 7th Feb^y, was certainly very improper & as the minds of this Church at present stand, it will be very necessary to answer this letter (which we hope you will do in person) without delay. Happy will it be if the God of Peace be with us & restore us to one heart & one soul in the truth. &c &c.

No. 6. David Buchanane to the Elders of the Church of Perth.
Montrose, 6th July, 1798.

Dr Bⁿ: By your letter of 24th June I am informed that the Church is unanimous in holding by that doctrine which they have lately adopted & which as far as I understand it, I consider to be a departure from the Faith, & thus we are now threatened with a breach of that uniformity of heart & soul in the doctrines of the Gospel which has hitherto prevailed among the Churches. Indeed when we consider our abuse of the holy profession & the lies we have spoken in hypocrisy to him who is delighted with truth in the inward parts, it is no wonder that at length

he begins to confound our language & it will be of his infinite mercy
 alone if he do not scatter us & at last utterly cast us off. I am persuaded these
 things appear to you in a light fully as awful & serious as they can do to me.
 In my last it was certainly my wish as far as was consistent with an explicit
 declaration of what I firmly believe to be the scripture doctrine to avoid every
 expression that would give offence. I am sorry however that I have not suc-
 ceeded, & that my letter appears to you to have been written in an improper
 temper of mind. I am particularly sorry for this, because I am afraid
 that along with other causes it may have served to give a complexion to
 your letter which in my view is not at all comely. I cannot help saying that
 you seem to me to have been chiefly or at least very much concerned that you
 might not fall short in strong expressions of your confident belief in your
 new opinions & condemnation of the old, but the Scripture alone can deter-
 mine the controversy. I adduced a few passages which I thought worthy of
 your attention, but you it seems think otherwise. I shall therefore say no
 more but that I hold by the doctrine maintained in my former letter, &
 held by the Churches from the beginning as the true scripture doctrine &
 a doctrine once held in the Church of Perth as firmly as here or anywhere
 else, tho' now given up. I would be extremely happy to comply with
 any proposal that had a probable appearance of healing the division, but
 I am much afraid as matters at present stand, my coming to Perth
 along with other Prettoren would rather serve to produce jangling &
 dispute, which would only widen the breach, & tho' at the close of your
 letter you express your willingness to hear anything from the S. with
 fear & sobriety, yet in the foregoing part of it, I can discern very little
 appearance of either, the first especially. There is no such passage
 in my letter either expressed or implied as a Christian rejoicing in
 his own work & labour of love. I hold it with as much firmness as you
 can do, that he is no Christian whose joy & hope flow from anything

but the bare truth reported in the gospel, & the doctrine maintained in my former letter is perfectly consistent with this confession of the faith & the only doctrine that is consistent with it. I need not say how much trouble & unreadiness this affair has given me & how happy it would make me to see it well settled & peace restored to the Church, however gloomy the appearance may be, as gloomy it surely is, yet I have good hope that He who leads Joseph like a flock will take care of us & that the same Jehovah who has often commanded peace & unity among his Churches when apparently on the verge of ruin will yet have mercy upon us. De. D. B.

No. 7. The Elders of the Church of Montrose to the Elders of the Church of Perth. Montrose 6th July, 1798.

We have seen the correspondence between D. Buchanan & J. Morison from the beginning. J. Morison's letter on the subject was most distressing to us, but still we flattered ourselves that upon hearing the matter fully laid before him & the parties concerned, & the scripture doctrine pointed out to them, might be attended with good effects; however instead of this we now see with heartfelt sorrow the whole Church leavened in the same way & in the same spirit - that unclean leaven has leavened the whole lump; & we now behold that unity of heart & soul which has prevailed in the Churches, broken; so that we have reason to fear He is about to scatter us among the nations & leave us to wander after our own crooked ways; & thus our consciences tell us, we most justly deserve at his hand, for the great abuse we have made of the holy profession of his name. But with regard to the doctrine which has occasioned this difference we must declare we are of the same ^{mind & of the same} judgment with the sentiments laid down in that letter wrote by D. Buchanan as containing fully the doctrine of the Scriptures of truth & what all

The Churches in common with us have held from the beginning, so that we cannot help observing there has been a want of ingenuity & plainness among you in bringing in a new doctrine, ^(ingenuously) else it would have been set before us all when discovered, whilst in place of this, it has been kept amongst yourselves & brethren found fault with for speaking the things that have been all along held amongst us. In the view of such grievous things casting up we can only look to the Head of the Church who can alone preserve from the energy of error & if he pleases can reestablish us in his comely order. We mean to lay the whole correspondence before a few of the brethren at Dundee & we would much more approve of a meeting there with some brethren from Perth & some from here, & this was our wish & proposal from the beginning.

We are, Dr. Br., Yours affect. &c.

We also regret the long delay that took place in answering the letter of 7th Feb.

No. 8. To the Elders & Brethren of the Church of Montrose.

"Dear Br., Your letter of 6th cur. together with that of D. Buchanan of the same date have been this day read to the Church here who all continue unanimous & steady in the sentiments expressed in the former letter. Agreeably to your proposal they have appointed several of the Brethren of this Church to meet with D. Buchanan & any other brethren of the Church of Montrose at Dundee & Wednesday next is fixed for that purpose if a convenient day for you." —

(Here follow arrangements for time & notices of the Meeting)

No date given.

Proceedings of the Edinburgh Church on the Perth Doctrines.
By Mr. Young to Mr. Bell. Edin.^m 29th Oct. 1798.

The Statement (see p. 181.) of that difference by the Elders & Breth^{rs} at Perth was read to the Church here last Thursday for the first time owing to the absence of Mr. B. (Bowell is suppose). It was thought expedient to defer giving the opinion of the Church here on it until the Church at Dundee & Montrose (as the accusation was laid against some Brth of these Churches.) should send us their opinion in a Church capacity after every individual had been called. — but Mr. B. after thinking of the matter that night, came to me next morning in great distress of mind said he thought the delay was improper. That the opinion of Edin.^m on the Perth doctrine did not depend on any thing done or to be done at Dundee or Montrose & therefore ought to be rendered to Perth without delay. The matter was accordingly resumed by the Church this evening after the Lord's supper, when the doctrine of the Perth Church opposing self-examination & the comforts of love &c was rejected with real indignation & a letter agreed to be sent to Perth on that subject signifying our astonishment & grief at their departure from the Scriptures, but hoping that they might be yet brought to repentance &c. The offence of your Elders against J. Morison though not so properly before the Church was yet spoken of a good deal & his doctrine also rejected as virtually denying that Christ came in the flesh, but as Mr. B. & I are more immediately concerned in that matter, I have ^{said} to Mr. B. that he should think of an answer to your Elders on that subject. I am not fond of the Meetings of Elders from different Churches without a flock, nor do I see any necessity for such at present. But I do think there is an indispensable necessity for calling every Member of all the Churches

the statement circulated by Perth, because it necessarily involves this
 question, whether they are or are not to hold fellowship with Perth?
 And I have no idea that Elders & Deacons or any individuals but the
 Church members at large can give a scriptural answer to that question.
 Moreover I am apprehensive that any attempt to prevent its
 being considered & judged of by every Individual will in all proba-
 bility produce more evil at some future period or periods than
 may be produced by a fair discussion of it at present. For these
 reasons I must think that if it has not been already done
 every member of your Church as well as of all the other Churches
 ought to be called, that it may be distinctly ascertained
 who are for & who are against the Perth Doctrines which to me
 appear a delusion of Satan repugnant to the commands of the
 Lord & his apostles - subversive of the self-denied obedience of the Gospel
 excluding the consolation in Christ, the comforts of love &
 the fellowship of the Spirit & leading men to a shew of love
 in word & in tongue only which must land in receiving
 honor one of another & consequently exclude the faith of
 Christ at last. The predicament into which we were
 brought by the Perth statement compelled me to read the
 correspondence betwixt D. Buchanan & J. Morrison from
 which I have learned what I did not know before that
the Church of Perth have (under the tuition of J. Morrison
I suspect) been for years labouring at the doctrines they
now avow & despising the other Churches while yet they
pretended to hold communion with them. This therefore
 makes me think now, that, however palpable their violation
 of the law of love was, loading it over the consciences of the
 brethren at Montrose there was no probability of humbling

them. The Perth doctrines I believe are reprobated both at Galashiels & Glasgow. What may be done at Arbroath I know not, but I should not for my part hesitate at parting with any or as many whosoever they be that would say "God speed" to such pernicious & abominable stuff. But this surely ought to be considered as a loud & awful call by Him who walks in the midst of the Golden Candlesticks to all who call on his blessed name, saying, "Be zealous & repent, or else, I will come unto thee quickly & remove the Candlestick out of his place, ~~unless~~ thou repent". But for iniquity abounding & the love of many waxing cold in the latter days as foretold by the faithful & true witness, no such doctrines as these could have been allowed appearing in a Church bearing the name of Christ! Yet no marvel, because our hearts, ~~at times~~ ^{at times} whatever we may think, ~~to the contrary~~, are deceitful above all things & desperately wicked. Nevertheless the foundation of God standeth sure & let everyone that nameth the name of Christ depart from iniquity.

Edin. 29th Oct. 1798.

The Elders & Brethren of the Church at Perth to the Elders and Brethren of the Church of Edinburgh. (16 Oct. 1798.)

Grace Mercy & Peace to you from God the Father & from our Lord Jesus Christ. Very dear Breth^{rs}, With much anxiety & distress of heart, we are at last compelled to open our minds to you as the only resource ~~to~~ to preserve what ought to be most valuable to us, the Communion & Fellowship of the Churches. About 12 months ago a most distressing difference took place between us & some brethren at Montrose upon a very material part of the Christian doctrine, which every attempt

to deal privately has only tended to widen. - It would be to no purpose
 our entering particularly into the circumstances which gave rise to
 this difference, nor do we wish to distract your minds with the many
 arguments which have been advanced by both sides on this painful
 subject, but shall lay before you a statement of the difference of
 that Doctrine which we maintain considering it as supported
 by the Word of God & in opposition to which we are charged as
 introducing new doctrines. - This Church earnestly
 entreat that this letter & the enclosed statement may be
 read to your Church at their first meeting after the receipt
 & left with the brethren for their sober consideration.

We need scarcely add that all the Brethren here will be
 most anxious to know the minds of their brethren in the
 other Churches upon this matter which is certainly of
 infinite importance to us all. We remain &c &c

Perth, 16th Oct^r, 1798.

sign: Pat. Miller
 Thomas Peat
 John Miller.

(For the Statement enclosed, see p. 181)

Mr. B. to H. L., Perth. Edin. 28th Oct. 1798.

My dear Sir. As I wrote twice to Mr. P. Miller without receiving
 any acknowledgment of my letters having come to hand,
 I think it proper to inform you that there is sent to him by this
 post a letter signed by the Elders in name of the Church here,
 which I trust he will receive & communicate to the Church at
 Perth. I regret much that in consequence of my being in the
 country, the letter from your Church did not receive a more
 speedy answer which but for that circumstance it most
 certainly would have had. I wish your Church had been
 all present when their letter was under our consideration.

Is it possible you can all have been led away by such gross & palpable errors? I could hardly have conceived it. I need not say that while you persist in holding them, all communication betwixt your Church & this must be at an end. Most heartily can I say "I would they were cut off that trouble you," but I consider anything that can be said on the subject at present as answering very little purpose. The time however is I trust not far distant when some of you at least will see with what an empty puff of doctrine you have been carried away from the simplicity that is in the Scriptures. To maintain that Christ did not come in the flesh to fulfil all righteousness & that he had not sent the Comforter according to his promise appears to me so diametrically opposite to the word of God, that I am disposed to say, Who is it that hath bewitched you that you should listen to such doctrine?

To the Elders & Brethren of the Church at Perth.

V. D. B. We have considered a letter of the 16th signed & transmitted to us by the Elders of your Church in your name, with the paper therein enclosed stating a difference as at present subsisting between the Church at Perth & some of the Brethren at Montrose & Dundee, respecting some of the most important points of the Christian doctrine & desiring to know our sentiments on the subject. In answer to that letter & statement, which were twice publicly read in our presence, we cannot forbear expressing much surprise that you should profess ignorance of the sentiments of this or of any of the Churches respecting those most important points of that precious doctrine upon which they have been all so long united, in which every member of these as well as every member of your own

Church professed to be cordially agreed when they sought communion & fellowship with each other in calling upon the name of the Lord Jesus & without agreement in which, it is impossible you could be walking together with them in that unity & charity which you have been all along professing. And we consider it altogether ² as a thing unprecedented in the Churches of Christ for any one Church to set itself up as the espouser of new doctrines & then to apply to the other Churches (tho' all at peace among themselves) to speculate & reason about such doctrines. We are of opinion that this mode of proceeding is most indecent & disorderly & has a manifest tendency to cause divisions, offences & vain janglings & so to break the unity of the Body of Christ & we beseech you, Dear Brethren, again & again with much entreaty to consider whether you have not been conducted in this by a spirit very opposite to that "sobriety & fear" which you profess in your letter very indifferent indeed from all lowliness of mind & sneekness, endeavouring to keep the unity of the spirit in the bond of peace." We are the more astonished & grieved at your present address to us, as you do not state any one passage from the word of God asserting to convince you of sin or condemn you for hypocrisy in holding the doctrines which you formerly held "as first principles" in the Christian Communion & leading you to adopt those doctrines which you now with such confidence avow; say that while with expressions of much seeming humility you request to know our sentiments you at the same time in the conclusion of your letter arrogantly prohibit us from delivering those sentiments with any prospect of being heard otherwise than conditionally & upon our submitting to your decree in the only point which you mention as the cause of difference. For these reasons & as

you state this difference to be still pending, we do not think it necessary or indeed scriptural for us to interfere at all with it at present further than by joining in prayer & supplication to the Almighty Head of the Church that he may be graciously pleased to draw your attention to the sincere milk of his blessed Word, in opposition to those vain unscriptural & pernicious doctrines which you seem (many of you we believe unwarily) to have imbibed & that he may in his own allwise time & way restore & confirm to his Churches that peace & joyful union & communion in love which the Great adversary the Accuser & Sower of division among the brethren seems at present evidently endeavouring to break & destroy. In the earnest hope of this termination to your present controversy & with a heaviness of heart in the meantime on your account which we find ourselves unable to express we still subscribe ourselves
 Y. D. B. Yours very affly.
 Signed by the Elders in name & by
 Desire of the Church in this Place.

The Elders & Brethren of the Church of London to the once
loved Elders & Brethren of the Church at Perth. 27 Oct. 1798.
 Our astonishment could only be equalled by the very painful sensations produced by the reading your letter & the accompanying statement of the controversy betwixt you & the Elders & some of the Brethren at Dundee & Montrose. From the daily experience of our own deceitful & desperately wicked hearts we are not surprised to hear of Individuals wearying of the Cross of Christ & turning their backs on the Christian profession but we have been filled with amazement to hear of a whole Church not only doing so but perverting denying & relinquishing one of the most important & consolatory doctrines of the Lord Jesus & his Apostles & attempting to lead

others captive at their will. - We are convinced from the length of time this heresy of yours has been working & from the many conversations you say (for we have ^{had} no communications from any other quarter) have taken place to settle the difference having had the effect only to widen the breach, it would be vain & fruitless to us to point out from the Word of God the abundant interesting passages which establish beyond all controversy the influence of the Holy Ghost on Christ's patient followers, leading them through the obedience of faith & labour of love to know that they have passed from death unto life & that they are not appointed unto wrath but to obtain salvation through the Lord Jesus. - We could not but feel a degree of indignation & pity at the broad hint you gave respecting human authorities. We are sure that the Churches so long as they hear Christ's voice & follow him & them who through faith & patience are now inheriting the promises, are built on the doctrine of the Lord & his Apostles - yet we can't but venerate the memory of the two highly favoured Elders to whom you must allude as being under the guidance of the Great Head of the Church when by their writings they added fresh sparks to that fire which he himself kindled. - Your invidious address to the individuals who might through your influence & plausible reasonings adopt your illusive, pernicious & antichristian opinions, is only equalled by your presumptuously engaging to explain any passage they might be diffculted about by means of your self-conceived & limited view of the power of the Holy Ghost, although the Scriptures show that under the daily conviction of sin he is ^{also} able to give them a foretaste of the heavenly inheritance & sealing them to the day of redemption. - After what we have

said we need scarcely add that we unanimo^{sly} & heartily agree with the sentiments of the Churches of Dundee & Montrose so far as you have stated them & consider them as founded on the unerring Word of God. In giving our judgment, we have no stone to cast at you for we equally deserve to be scattered into the World from whence we were gathered & afterwards to have our portion for ever with the fearful & unbelieving. It will be wholly owing to the Sovereignty of divine grace & mercy if it is given us to hold fast the profession of our faith without wavering, for if the Great Shepherd of Israel will he can keep us from falling & from the hour of temptation which seems now come to try them who dwell on the earth. - That the Lord's chastisements & judgments may cause all the Churches to know that the Son of God is he who searcheth the reins & hearts & will give unto every one according to his works & lead you as individuals to be zealous & repent that the Candlestick may not be removed for ever from your place, is the prayer & wish of us.

Extract of Dr. G. Sandeman's ^{London} letter to his brother, Patrick.
 (Patrick Sandeman was Above Doors Collector, Salt Dock, Edinburgh)

27th Oct^r, 1798.

The transactions for some years past in the world have often given rise to sober reflections on the signs of the times, but how are these confirmed by the late occurrences at Perth, which are beyond example awful & well fitted to lead us all to fear lest we also being led away with the error of the wicked should fall from the steadfastness of Christ. It is scarce possible for me to describe the first impression the letter from the Elders & Church of Perth had on my mind - it was like the crash of a world depriving me of all sense & feeling - it seemed like the wild imagination of a disturbed brain during a short interval

276
Pages 287-290

Letter from Mr George
Sandeman London
dated 27 Oct '1798

to his brother Patrick

Sandeman

who was Shoe Dues Collector

Leith Docks Edinburgh

Mr George Sandeman b 1727 d 1818

see Page 9 Sandeman Genealogy

Patrick Sandeman b 1763 d 1836

see Page 25 Sandeman Genealogy

sabbath contributed

of confused slumber. I was anxious to encourage the idea of its being a dream & could scarce admit its reality till a letter from Brother Thomas in answer to one I had wrote for information on that very subject too clearly undeceived me by acquainting me how deep he was plunged in the transgression of that Church. Till I answered his letter which I could not accomplish before last Saturday owing with other causes to my distress of mind increasing my bodily ailments I was truly miserable. Now that I have disburthened myself to him & our dear Sister I feel more composed & tranquil than I could have expected after such a shock. No doubt the very grand appearance of the Church last Sabbath contributed greatly, for they were of one heart & of one mind in rejecting with indignation the corruption of the Gospel mentioned by the denagogues at Perth & in agreeing heartily with the Dundee & Montrose Churches in contending for the faith once delivered to the Saints.

The answer from this will reach Perth next Saturday & I hope those from the other Churches before or soon after that time & as I trust they will breathe the same spirit & express the same thing, it may be a means through the Sovereign Mercy of God to lead them back to Him, from whom they have so deeply revolted both as a Church & as Individuals, or as they are united by a rope of sand it may cause a speedy separation of those who are fearing & serving the Lord, from such as are not serving Him but their own bellies who mind earthly things & glory in their shame. - From the leaven of malice & envy having tainted the whole lump it must have been secretly working for a length of time, tho' only known to the Searcher of hearts; while to us they appeared to have all the form of

godliness, they were denying the power of it, being satisfied with a name to live while they were in fact dead, being full of that knowledge which puffeth up, but strangers to the best & only desirable gift, Charity, which edifyeth. In such a state instead of growing in Grace & in the knowledge of Christ we must increase in self-righteousness, earthly mindedness & worldly wisdom; in such a temper no wonder if we deny the influence of the Spirit of God because without the faith of God's elect is given to us, we can neither ask for or receive the spirit of that truth.

The consolations of the Holy Ghost the Comforter cannot be enjoyed by such to whom it is given not only to believe but to suffer for Christ's sake it will as effectually support them in the trial of their faith as it did him, & thus are they given to know that they are in him & he in them.

In short the influence of the Spirit of Truth on them who have obtained like precious faith with the Apostles & first Christians thro' altogether denied by the Church at Perth is established as firm as the Word of God itself which never shall pass away.

Because thro' my evil heart of unbelief my self-righteous pride & worldly lusts, I am justly deprived of the Holy Ghost as the Comforter, and I therefore to deny his influence altogether on those who believe on the Lord Jesus Christ & keep his commandments.

As well might I say there is no truth in the Gospel till it is believed. Shall my unbelief make the Truth of God & its genuine influence of none effect? Far be it. Has the Spirit of Christ no influence in moulding man into his image whose power is irresistible? Is he who raised Christ from the dead not able to quicken from the death that is in trespasses & sins into newness of life, so that they

shall know that they have passed from death into life by their love of those for whom Christ bowed his head & said: it is finished?

But why dwell on a subject so fully established throughout the sacred Oracles especially in John's Gospel & Epistles from whence it would appear that opposing the influence of the Spirit is resisting God & may justly provoke him to say of such "My Spirit shall no more strive with your spirits" & to give them up to strong delusion to believe a lie.

How awful then must be the Church at Perth's situation & how affecting to us who are so nearly & dearly connected with them, but tho' against flesh & blood it becomes us to say, "Let God be true & every man a liar".

The Elders & Brethren of the Church of Galashiels
To the Elders & Brethren of the Church of Perth.

Grace Mercy & Peace to you from God the Father & from our Lord Jesus Christ.

The Church here received your letter with the enclosed statement of the difference ^{at present} subsisting between the Church at Perth & some of the Brethren in Montrose & Dundee. We are sorry to hear of the trouble & distress of mind this difference has occasioned among you wishing that the Lord of Peace himself may give you peace always by all means. Your letter with the enclosed according to your desire we read to the Church & we cannot help expressing a jealousy over you as we find Paul had over the Corinth. 2 Cor. 12.3. In your statement of the difference now subsisting, you say that both parties profess to be agreed that the justification of a guilty wretch in the sight of his Maker proceeds entirely from the blood of Christ & the work finished by him upon the Cross is sufficient to save sinners even the chief.

In this we trust that we shall the Churches of the Saints are one with you, that no work can save but Christ's work alone abstract from all works whatsoever done on the part of man; "Not by works of righteousness that we have done, but according to his Mercy he hath saved us." "Not of him that wills or runs but of God that sheweth mercy" & that faithful saying must ever comfort us that Jesus Christ came into the World to save sinners even the chief. And we are agreed with you in this also that wherever this Truth is believed it will manifest itself by its proper fruits. Hence all the exhortations of the Apostles to believers of the truth to abound in the good works of the gospel. "These things I will that thou affirm constantly that they who have believed in God be careful to maintain good works &c." Sometime we also agree with you that as the heart of man is deceitful above all things & desperately wicked according to the testimony of God concerning it, so we are in danger of making a righteousness of these good works, yet of every thing we either say or do in the profession of his name do have the greatest need to attend to the exhortation of the Apostle: "Examine yourselves whether ye be in the faith, prove your own selves, know ye not your own selves how that Jesus Christ is in you except you be reprobates." Surely a man may go a great length in these good works & not be under the influence of charity so may give all his goods to feed the poor & his body to be burned, & yet it shall profit him nothing. The end of the commandment is charity &c. So the exhortation is to follow after charity, hence the many exhortations to Christians to continue in the work & labour of love to Christ's name, & to give all diligence to make (as Peter says) your calling & election sure & 2 Peter, 1, 10, 11. & Hebrews vi. 10, 11 - "to the full assurance of hope unto the end." &c. Now as we understand this exhortation it is by continuing in the work & labour of love to Christ's name that there is a possibility of attaining to the full assurance of hope. Also why this exhortation & many others to the same purpose?

John, 2, 28. Heb. x. 35. John 8. 31. 2. 1 Peter 1. 22. Phil. 3, 13-16.

It gives us no small concern we should be otherwise minded in point of doctrine from the Church of Perth which has ever been held in great esteem by all the Churches & justly too for your faith in the Lord Jesus Christ & for the love which you have shown to all the saints. Still we must say that the doctrine which has given you offence is the doctrine uniformly agreeable to the general tenor of the Scriptures, & we surely can only appear to belong to Christ by our doing the things which he hath commanded John 15, 14. 1 John 3, 24. Rom. 8, 16. We surely ought as much as possible to avoid reasoning as very unfit for it or rather attend to the exhortation of James, 3rd ch. 13-16. & to Paul, 1 Cor. 8, 2, 3. "If ye know these things (said our Lord to his disciples) happy are ye if ye do them". So we would leave this matter with the Head of the Church, in whom are hid all the treasures of wisdom & knowledge, being fully persuaded of this that he maketh all things work together for the good of them that love God & are called according to his purpose. We are anxious to add that it will give us all here great joy to hear that you are one with us & in the hopes of this we join in wishing that our Lord Jesus Christ & God even our Father who hath loved us & hath given us everlasting good hope through grace may comfort your hearts & re-establish you in every good word & work. So we remain,

Galatians

29 Oct^r 1798

very dear Brethren,
Yours most affec^t
H. S.
S. P.

For Letter from the Church at Nottingham, see p. 184.

The Elders & Church at Dunkeld to the Church at Perth.
 Referring to our last wherein we mentioned our inability to say
 much at that time upon so weighty a matter as your charge ag^t us 13th
 in Montrose & Dundee, holding a doctrine unsupported by Scripture & in direct
 opposition to the Sovereignty of the Grace of God, we have now to inform you
 that we would have wrote sooner had we not been expecting to have heard from
 from either of the Churches of Montrose or Dundee upon this subject, which it
 would appear they had not thought necessary, leaving the matter with the
 Churches upon the Statement you sent us we purpose. We have, however, had
 letters from individuals of both Churches which have satisfied us that they are
 holding no other doctrine than that which has been held by all the Churches from
 the beginning & fully warranted from the Word of God, with which we fully
 agree & concur with them in opposition to the doctrine contained in your
 statement, after comparing both by the Word of God. You will, we hope,
 believe that this awful misunderstanding has given us in a particular
 manner very much pain, our intercourse having been more with you
 than any other Church. Many, very many acts of brotherly love we
 have received from you & we were unwilling indeed to allow ourselves
 to entertain an unfavorable ^{opinion} of a doctrine held by you. But we
 think we would be resisting the Word of God if we did not oppose &
 are of opinion that we cannot show our love & gratitude more than by speak-
 ing thus plainly by telling you that in so far as any of us have in conver-
 sation with any of you seemed to coincide in opinion with them on the subject,
 they so far condemn themselves, as it does not appear by all they have heard that
 the accused ever presumed to think that any evidence they might have of their
 belief gave them any title to the favor of God, far from it. They & we disclaim every
 such self-righteous thought, believing that nothing within our power conveys us
 any such title. But our minds must be awfully darkened indeed if we shall say
 it is not possible that who is taught to know & trust in the all-sufficiency of the

righteousness of Jesus Christ may have some assurance from his obedience to his commands whether or not he is believing them our Lord says that they are his friends who do whatsoever he commands them & that he will love them that love him & manifest himself to them; & the Apostle says "that as many as are led by the Spirit of God are the sons of God" & that they who walked in the comfort of the Holy Ghost were multiplied. "There is also a growing in grace & in the knowledge of our Lord & Saviour." And the Apostle also desires them to shew the same diligence to the full assurance of hope & to give diligence to make their calling & election sure. To draw near in full assurance of faith & continue in the things we have learned & been assured of. We are also told that tho' we believe not yet the abideth faithful & cannot deny himself & that tho' some did not believe, their unbelief would not make the faith of God without effect. All his promises will be fulfilled & in as far as we are not sharing of those promised comforts, we certainly have good cause to enquire whether or not we are giving credit to them. They were not wrote or spoke in vain, but certainly have been & will be realized with many, whether we believe them or not. There are ~~very~~ many passages besides those above alluded to that it's likely have been pointed out by others, to all of them we earnestly entreat your sober attention comparing with your statement. And may the Lord of his infinite mercy lead you to the acknowledgment of the truth. Hearing that you are recovered from your error will give greater pleasure to none than to this Church, who deeply regret that we cannot with freedom close this letter as we have formerly done but still wishing you eternal salvation, we are in name of the Church, Yours &c

Durham, 20th Nov^r, 1798.

The Elders & Brethren of the Church at Newcastle to the Brethren at Perth
Nov^r 1798.

After having more fully examined the statement you sent us & the correspondence whence it is deduced we now see with shame & confusion of face, the blindness & ignorance of our minds as well as the lukewarmness & indifference which we manifested on first perusing it, by which we were led to avoid the duty laid upon us to examine & judge the doctrine therein contended for by the Word of God into manifest that zeal which becometh godliness in directly & boldly opposing every appearance of departure from the simplicity of the Gospel. Instead of this we sought by a loose & unbecoming manner of treating the subject to throw the burden altogether upon the Churches in your neighbourhood. We see with great concern the little attention you have paid to the endeavours of the Elders of the Church at Dundee, who so meekly sought to bring back your attention to the Truth as it is in Jesus & how lightly you treat the idea of separating from communion with the Churches, also with what keenness of spirit you pursued Buchanan, & endeavour to make his doctrine altogether irreconcilable to the Scripture, not paying the least regard to his simple profession of the faith at Dundee which was fully to the satisfaction of the brethren. Upon the whole we now clearly see that your blindness of heart & hardness of heart plainly arise from that wisdom which descendeth not from above but is earthly, sensual, devilish & is in opposition to the wisdom which is from above, which is at first pure, then peaceable, gentle, easy to be entreated &c., we wish to commend to your sober consideration the whole of this passage. Considering the matter in this light we exceedingly regret the support our letter would

calculated to give you in your new views of what you call "scripture doctrine" & we now sincerely ask your forgiveness for the injury we have done you in stopping your ears against the sober exhortation you would receive from our brethren in the other Churches, who we are confident have manifested a very different spirit from us on this melancholy occasion. We have much reason to ask their forgiveness for the little attention we have shown to keep the unity of the spirit in the bond of peace & we now more earnestly hope that not only many, but all in all the Churches will resist your new doctrine as being clearly subversive of the faith.

In thus speaking so very differently from the tenor of our former letter, we beg leave to refer you again to Mr. Lyon's letter on the ^{subject of the} difference, particularly to the view he gives from many texts of scripture of the connection between the continuing in the obedience of the Gospel & the promised comfort of the spirit, whereby the disciples of Jesus grow in grace & in the knowledge of their God & Saviour, the love of God being shed abroad in their hearts by the Holy Ghost given unto them. God who in the Scriptures speaks in this way: "I will put my laws into their hearts & in their minds will I write them & I will be to them a God & they shall be to me a people" says also "the ^{work} fruit of righteousness shall be peace & the effect of it quietness & assurance forever." David (73 Ps.) is granted the assurance of hope, not arising out of a conscious sense of his obedience to or acquiescence in the will of God, but from his experience of the long suffering goodness of God in sparing him in the midst of his transgressions & holding him by his right hand when he had well nigh slipped, agreeable to Rom. 5:1-6, Heb. 11 to end.

The comfortable assurance of hope which Jesus promises to his disciples & followers, he connects with all the other effects of his grace towards them that is he who says "the just shall live by faith," Eph. 2. 8-11. He who says, "Ye are my friends if ye do whatsoever I command you," makes them appear his friends in working in them both to will & to do, or according to his good pleasure. When Judas asks how he would manifest himself unto them & not unto the world. He says: "If a man love me he will keep my words & my father will love him & we will come unto him & make our abode with him." John 14. 15-23

He shows that their love at first & their continuing in his love, keeping his commandments - bringing forth fruit to his Father's glory be is through the power & influence of the Divine Three - Himself the vine - His Father the Husbandman who grafts them in & purgeth them that they may bring forth more fruit & the Spirit proceeding from them, who dwelleth in them & continues with them for ever. He tells them also that, "They had not chosen him, but he had chosen them & ordained them that they should go & bring forth & that their fruit should remain" & assured them that the smallest service done to his brethren because they belong to him shall not go unrewarded. When he gives us a view of the proceedings in the judgment, He says: "Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world" (thus shewing it was not of their procuring) & then condescends to fulfill his gracious promise in rewarding with his smile & approbation those very Works they hear repeated with beaming diffidence, because of their being conscious they had not been actuated in doing them from such pure motives as were fit to bear his penetrating

judgment. - When we see this promised, & Paul reminding the Hebrews that God was not unrighteous to forget their words of gratitude, shall we say He will not regard & graciously fulfil that similar promise of comfort in this present life to his people whom he wished to support in those good works which he had before ordained that they should walk in them? He in fulfilling the good pleasure of his goodness & the work of faith with love, leaves them no room to glory; while yet He encourages them to part with father & mother, wife & children, houses & lands, for his sake, by giving them the hope of a hundred-fold more in this life & in the world to come, life eternal. And thus the goodness which the Apostle exhorts Christians to, has both the promise of the life that now is & that which is to come for he who begins the good work is able to finish it unto the day of Jesus Christ.

It would be the highest degree of self-confidence in us to imagine that anything we have advanced is more worthy of your attention than what has fallen from others & will make a deeper impression on your minds than what we have seen utterly rejected; yet we think it our duty to set the word of God before your consciences leaving the event to Him who makes all things work together for good to them who are the called according to his purpose & Grace. That you & we may be of that number whom he recovers out of the snare of the Deceiver, by whom we were led captive at his will, is the prayer of
The Elders & Brethren of the
Church at Newcastle.

Thos. Prentice to W. Lyone. Nottingham, 21 Nov. 1798.

Your very acceptable favor of 9th inst. came duly to hand & was read to the church on Sabbath last very much to their satisfaction & comfort. It was peculiarly gratifying to them that their reply to Perth was so fully approved by you. I have forwarded a copy of your letter to Newcastle, Liverpool, Harlehall & Brampton Moor the newly erected church near Chesterfield. By a letter I have rec^d. this week from W. M^r. Barton we are informed that the church at Liverpool have unanimously rejected the Perth heresy in which the Brethren at Whitehaven concur with them & there is no doubt Harlehall & Brampton Moor will do the same. Report concerning Newcastle is unfavorable. We hope however that that the united concurrence of all the other churches in England with your opposition to ^{this} new doctrine may prove the means by divine interposition of conviction & recovery of some individuals of the Perth people. Some individual leading men among them must have practised uncommon artifice & cunning to accomplish the delusion of the whole. It is certain they are capable of no little deceit from the unfair & very partial statement sent to all the churches. I have heard there is already some division among them. I cannot help thinking much of my old friend & quondam correspondent Thos. Sandeman. It reads a very solemn lesson to us all as you very properly remark.

(see
p. 184)

Geo. Sanderman to W. Lyon.

London 25th Nov. 1798.

You have already been informed by your brother over much esteemed Mr. Lyon how much he & the Elders who had seen your letter were pleased with the line of conduct pursued by the Church of Dundee throughout their painful but faithful dealings with the Church of Perth for their departure from the doctrine of Christ & the hope of the Gospel. The letter was read to the brethren last Sabbath & as it contained new information respecting the heretical opinions of the Church at Perth which they had artfully concealed in their statement of the controversy, it tended greatly to confirm the opinion they had formed & which the annexed expresses.

We could not till your letter explained it, trace the shadow of a reason why they so strenuously combated & denied the genuine influence of the Holy Ghost on the real disciples & patient followers of Christ. We now see the perfect consistency of their opposition, for surely the Comforter can neither be asked for nor enjoyed by such as deny his influence on Christ when he was enabled thereby to fulfil all righteousness in the behalf of transgressors condemned by the divine law.

We are truly sorry to learn that they have been permitted to establish their heresy at Arbroath & that a few individuals with you have fallen into their snare. Indeed it will be wholly owing to Sovereign Mercy if we & the other Churches are preserved from the error of the wicked & from the wiles of the grand Adversary, who seems filled with great wrath & in a peculiar manner seeking whom he may devour.