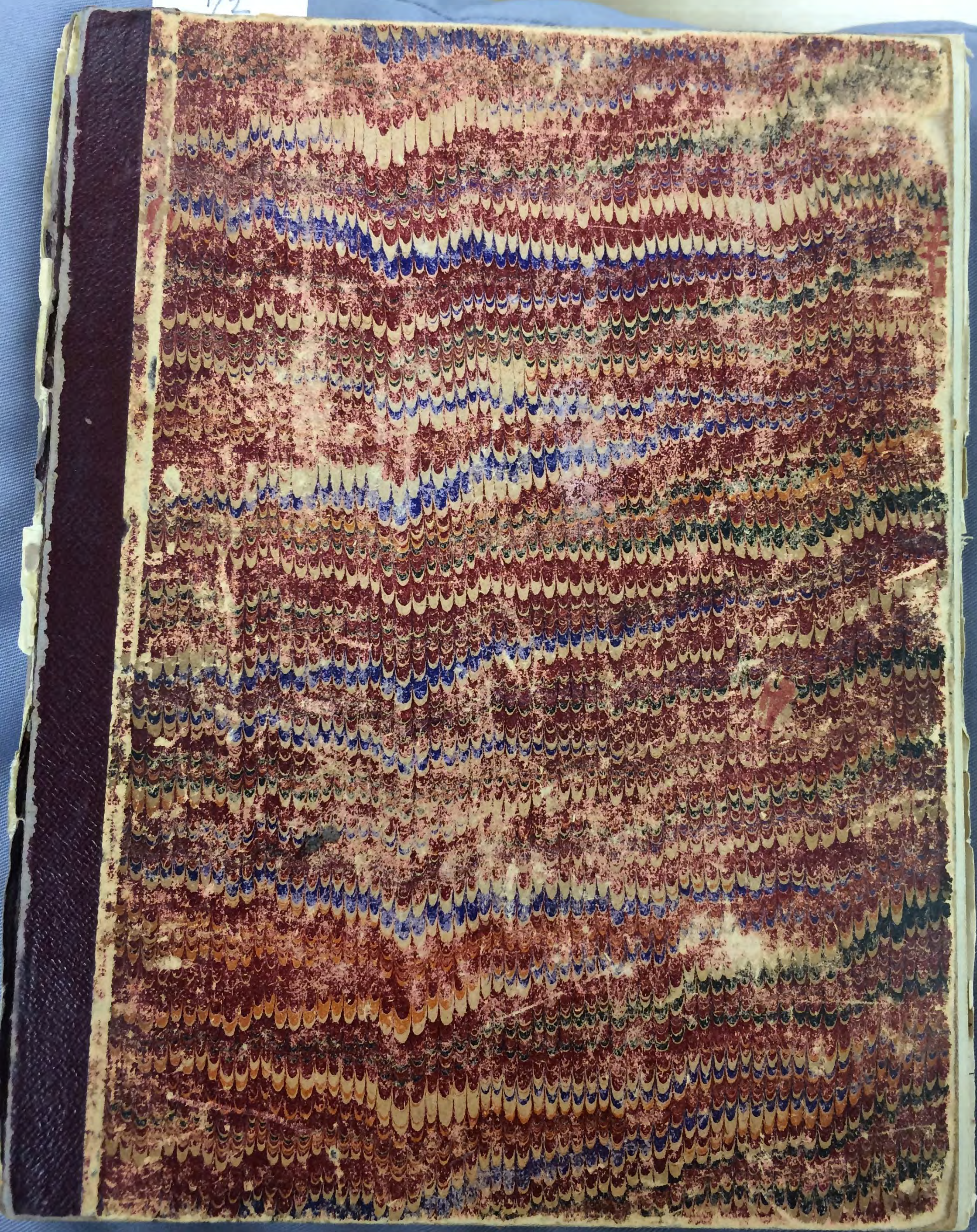


2.
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Correspondence between the
Churches. in connection ^{with} the great trouble
which arose thro' the Elders in London entering
upon communication with the Edinb. Church
with a view to its reconciliation with the other
Churches. 1884/1885 —
— " —

also

Extract from letter 6 Dec 1798.

Mr. Moir's address to Edinb. Ch. in 1855.

"Notes of my first Sabbath in the Glassite Meeting by J. Scott 7 Dec

"copied from notes in 1765.

London 31st Oct. 1884

Mr. Chas. Philip

Very dear Brother

My colleague & myself feel it incumbent upon us to inform you of the circumstances which have led us both to enter into correspondence with Mr. G. Waterston of Edinburgh. The cause of our doing so is briefly as follows. - A short while ago one of the sisters came before us saying that the separation from the Edin^g Church greatly troubled her mind, and it was a little time before the alarm~~ed~~ raised in our own minds by the appearance of disagreement among ourselves, was set at rest. In the meanwhile however she had written to Mr. Waterston and had rec^d. a reply evidently intended to be shewn to the Elders here & which we felt constrained to answer. This has led to further correspondence, and an expressed desire by the Elders of the Edin^g Church for a personal interview with us. - We felt encouraged by the spirit shewn in the letter, and the evident modification of the views formerly understood to be held by them, to mention the matter to the church last Sabbath, when we rec^d. the assurance of the hearty approval of the Brethren who encouraged us to accede to that desire.

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We also expressed our minds that in this matter, the other churches have the same interest as ourselves, & that therefore we sh^d let you know how the matter at present stands - & if thro' the divine mercy it sh^d appear that they & we all are now of one mind, in walking by the same rule & minding the same things, we will of course consider it our duty, as no doubt they wd^d also - to lay before you - if you sh^d wish - the whole correspondence.

In the meantime we have not felt it necessary to read the letters to the Church, as until we have seen the Elders there face to face; we feel we cannot so well judge of the encouragement we may have in re-opening such a weighty matter. -

My Colleague who is writing to the same purpose to Mr. Moir of Glasgow; joins me in love to you and

Dremam &c
Thos. J. Vincent

London 3 Nov: 1884

W. Thos. Vincent

Very dear Brother,

Your letter of 31st reached me this morn, & the Elder Mr. Moir, who was with me had one forwarded to him on the same subject from your colleague: which is very fortunate that we have the opportunity of speaking to each other face to face on the very alarming nature of your communication - for indeed it appears to us to be a great error you have fallen into - by entering into a correspondence with Mr. Waterston, on the subject of the separation of the Edin^g church that took place now a long time ago (30 years) and was the result of a long & patient dealing with them by all the churches, who after every endeavor to lay before them their error, from the Divine word, saw it their duty to withdraw from them as refusing to hear that word & be subject to it. agreeable to the apostle's directions -

"Now we command you brethren, and exhort you in the name of our Lord Jesus Christ that you withdraw yourselves from every brother that walketh disorderly among you, & not after the traditions which ye have recd. from us"

They then stood to all the churches & brethren, who were all perfectly joined together in one mind, in this solemn deed, as excommunicants, and we were bound to consider this to be the mind of the Head of the Church, - however painful - and the only way that the matter ed. ever have been healed, or any reconciliation have taken place, was, if it had pleased the Head of the Church, to cause that deed of love to have the effect of leading them to repentance and have approached to us & confessed their error. until that, there was nothing that we had to do, or sh^d do in it, but stand still & leave it in His hands who ruleth all things according to His own will. Therefore, dear Brethren, we think - and it gives us great pain to think so - that you have committed a great error in entering into this correspondence, & even without consulting those who were so painfully engaged in the case at the time & must have much more knowledge of it than you (who were I suppose not in the Church at the time) & who, it must be supposed knew all the circumstance. We consider, it was your duty to have dealt with the sister who spoke to you, as doing wrongs in seeking to interfere with the deed of the Church.

towards Edm^r, and especially in writing
M^{rs} Waterston, if she did so without your
knowledge, which was a very false step, & instead
of your entering into the correspondence, we think
you sh^d have been offended with her for doing so.
And now you have also spoken of the matter to
the Church, which appears to us, as a very hasty
& precipitate step, and calculated to lead to much
confusion and trouble, which we fear to think of.
We do hope we may yet be in time to lead you
to pause before having an interview with the
Edm^r elders, and to think what position it places
us in, who had so much to do in it. - the Church
of Dundee being the place where the offence originated
you appear to think the matter rests between you & them & if
you can come to an agreement on some modification
on their part of their views. you w^d then lay the correspondence
before us. - We cannot think this the way that charity can
be restored - nothing e^l do so, but by them approaching
entirely of themselves & freely acknowledging their error which led
to the separation. - Dear Bro^r it fills us with deep sorrow at
this state of matters & we can only pray that it may yet please
the "God of patience & consolation" to grant us to be like-minded one toward
another & preserve the peace of Jerusalem. - All we have said respects those
in the Edm^r Ch. at the time of the separation. (Sgs) Chas Philip
Alex^r Morrison.

London, 5 Nov. 1884.

W^r Chas. Philip

Very Dear Brother

Yours of 3rd rec^d and I at once took it to my Colleague. - It has given us great sorrow, and will have our serious + sober consideration. In the meantime however we must entreat you to bear with us. We have acceded to the wish of the Edin^g. elders for an interview + arrangements have been made for its taking place.

We shall then be better able to explain our reasons for acting as we have done. I fear I must have written something which has been misunderstood -

I did not retain a copy of my letter to you + if not trespassing too much on your time, I would be greatly obliged if you wd favor me with one.

My colleague joins me in love - &c.

(sgd) Tho^s Vincent

On req^y above. Dundee wrote that we were much surprised and grieved that our letter had failed to prevent them going to meet the Edin^g. Elders a proceeding which we had told them we considered unscriptural.

Mr. G. Waterston

London 1 Oct 1884

Dear Sir.

I take this opportunity to write you in consequence of having been shewn some correspondence which has passed between Mr. W. Young & yourself on the subject of the separation existing between the churches on the question of the command to abstain from blood and from things strangled. While I trust fully appreciating & reciprocating the desire expressed by you for restoration of the unity between the churches, yet I feel bound to say in order to remove any misapprehension that I do not gather from your letters that there is any change from the view which (as I have always understood) was held by the Church at Edmri. at the time of the separation, i.e. that the flesh of things strangled (suffocated) is the only case referred to of blood mingled with the flesh - they therefore consider themselves at liberty to use for food, animals which were not suffocated, altho' not bled at the time of death, conceiving themselves able to wash away the blood remaining in the body. In this view, we could no more assent now than

then, if it is still held among you, will remain
an effectual barrier between us. —

But I am persuaded nothing w^d give the B^m here
greater joy than to hear, that this interpretation and
practice is not now held by you, in which case
there w^d be no cause for division between us
nor any desire to bring to mind painful matters
that belong to the past.

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

I have only to add that in writing at this time
I wish to be understood as expressing only my
own personal opinion, of what I take to be the
mind of the church here, as no occasion has arisen
at present to bring the matter before the church.

Since writing the foregoing my colleague has
shown me a letter he has written you on the same
subject & I have shown him this. We think it well you sh^d
see how your letter has influenced our minds individually

(psd) J. Vincent

W. G. Waterston

Edinburgh

Dear Sir.

London, 2 Oct 1884

The correspondence, which has passed between Mrs. Young & yourself concerning the painful & solemn matter of the Separation of the Churches has been shewn by her to the Elders here - and as one of them writing for myself however & not as authorised to enter into correspondence on behalf of the Ch. in London, I feel constrained to take notice of one point in yr. letter which is not quite clear to me & also to refer to another in which you seem to have fallen into a misconception of our mind - as expressed by Mrs. Young. - When she speaks of the Elders disliking to open up the matter again before the Ch. not wishing to judge those who have gone before. As the matter has come down to us in our day we agree with what we understand - broadly speaking - to have been the view of those who have gone before us. We do not consider that we are introducing Judaizing teaching in viewing the Command in Acts 15. as a Confirmation & Continuation of the Command first given to Noah (before the law) & Confirmed under the

Levitical law, which law, in all that concerns
types and ceremonies as shadows of good things
to come has now passed away -
At the same time, I have heard one or two
here speak as you do as if there were things
said or written at the time which rather
tended to widen the difference than otherwise.
But for those, who like myself, were not in the
church at the time to attempt to judge of such
matters, w^d. it appears to me be most un-
seemly & unsober - it w^d. be more profitable
for me to endeavor to follow the faith &
patience of those who have passed away, than
to attempt to find things in which they may
have erred thro' infirmities common to us all.
"Sufficient unto the day is the evil thereof".
From time to time we hear it said, that the
doctrine & practice of the Ch^h. are the same & this
raises in my mind, as it must do in the mind of
many, the weighty question - "whether it really is so".
Unless I misunderstand the ref^{ce} in yr. letter to this
subject, Mrs. Young's question on this point is
not quite answered - In effect it is whether in yr.
judgment creatures not bles. at the time of death

can be afterwards cleansed from their blood in such a way as to be lawful food according to the decrees in Acts 15. v 28/29. - As you say - the introduction to these decrees - "it seemeth good to the Holy Ghost and to us" is a very solemn one, & in my judgment apart from any reasoning from the Levitical law, & looking simply to the command as given to the Gentiles, we are not chargeable to the Word of God, when with the fear of transgressing that command before us, we abstain from all animals, but such as we have good reason to believe lose their blood at the time of death.

Thus only do we feel that in this matter we can abstain from all appearance of evil - If the Edin. Ch. joins in this view, it w^d be cause of much thankfulness & rejoicing, but, if not, it will at least be a satisfaction to my own mind, if the doubt that arose in reading yr. letter to Mr. Young can be set at rest. - If the doctrine & practice of the Chs are really the same - all those beautiful passages of S^c you refer to, sh^d. be powerful in leading us to consider why we walk separately; but if not "can two walk together except they be agreed".

(877) D. J. Blankley

London 11 Nov. 1884

W^m Philip

Very dear Brother,

We have now carefully & we trust patiently considered yr. letter of 3rd Nov. and will now endeavor to answer it as fully as possible. We desire to express our deep regret that the course we have taken in communicating with Edin. has caused you the pain it evidently has done. But this we did not foresee as we wd. not have felt it needful to call in question yr. judgment if you, on yr. part, had at any time judged that the way seemed open in the matter, & had acted upon that judgment. We feel that before first meeting W^m. Waterston we had full knowledge of the matter which caused the separation, that is to say it was rehearsed to us by those who were concerned in it as you were. But our object after our first letter to Edinburgh was to satisfy our minds with respect to the present doctrine and practice of the Ch. there, for it was not infrequently reported among us, that these were now the same as held among ourselves, and in W^m. Waterston's letter there seemed some ground for believing it was so

We felt it rested with us, as having care of the flock here to be fully persuaded in our own minds on this, as on all matters, in which our counsel is asked. -

If there had been no room for encouragement, the matter wd naturally have dropped. With respect to what took place between us & our sister, we must ask you to judge as charitably as having acted faithfully. - We must now ask you to bear with us in pointing out what appears to us to be the most serious part of yr letter, and that is the view you express & endeavor to press upon us - that the church at Edin; after the separation, stood to all the other churches & brethren as excommunicants.

The Scripture you quote 2 Thes. 3/6. is a direction given to each independent church, as it was to the ch: of the Thes^{lno} (2 Thes. 1. 11) for their guidance in discipline; & the Divine word is plain in its directions concerning discipline, in observing which a member may be cut off, from the body with prayer, as being no longer a part of the visible church of Christ. (1 Cor 5 vs.) but when a question of obedience to the word of God arises between churches, we are constrained to judge that we can go no further than to give faithful

warning in calling attention to the word of God
& if it does appear to be heard - to withdraw - and
with respect to the Edinb. Ch: the Ch: in London proceeded
no further than thus withdrawing.

We do not find in the word of God, that authority is given
to any Ch: or ch:s to deal with one another in the way
of excommunication, & we believe this view has been
continuously held in the Ch:s -

The words in Mr. Glas's Treatise on the Lord's Supper
Chap. 5. Sec 6. last par. exactly express our mind -

The whole tenor of the Epistles to the seven Ch:s in the
Revelation teaches us that while each Ch: is exhorted
to be faithful in its discipline, the binding or
loosing of a complete Ch: can proceed only from
Him who walks in the midst of the Golden Candlesticks.

grievous errors had taken place amongst some of
those Ch:s, and yet the Lord still speaks to them as
His Ch:, under His chastening care, so that we may
well fear, lest we sh'd rob Him of His prerogative.

With this view of the nature of the separation between
Edinb. & the other Ch:s, we cannot see, we were in
error, when opportunity arose, in desiring to know
more fully their professed doctrine & practice, especially
as there was from Edinb. an expressed desire for the

restoration of charity -

In connection with this, we think of the words "when he was yet a great way off" &c

We regret, if from any words we used, you judge that in offering to send you the Correspondence we had any thought of going before you or anticipating yr. judgment in any way.

Hearing from you of the serious disturbance in yr. minds we have not yet laid the letters to & from Mr. Waterston before the Ch: or reported what took place at our interview with the Edinb. elders, but have asked the Ch: to bear with the delay -

We sincerely hope, that what we have written will serve to relieve yr. minds as to our conduct in this matter, & we wd. rejoice to hear so, as early as may be convenient -

We join with you, we trust from the heart in prayer for the peace of Jerusalem.

Sgd. Tho. Vincent
D. J. Blankley

P.S. We send a similar letter to Mr. Mori.

Dundee, 11 Nov 1884.

Mr. Thos Vincent |
Mr. J. Blackley | Elders of the Ch: of Jesus Christ assembling in
London.

Very dear Brethren,

We have recd. yours of 11th & have carefully considered its contents, and now without entering into detail in answering the various questions you raise - We consider it of the greatest necessity to hold to the point of diff: between you and us. which is that we hold that those who were in the Edin: Ch: at the time of the separation of all the Ch:s and Brethren, were & are simply in the position of excommunicants from all those Ch:s and Brethren - and that reconciliation can only take place by our former friends in Edin: approaching those Ch:s & Brethⁿ in the spirit of repentance, contrition & conviction, and any approach on the part of those who withdrew from them could only have the effect of stifling conviction in their minds. - Therefore we are sorry to say we still consider it was a false step in you not having dealt with the sister who felt her.

troubled about the separation, and we must
therefore still consider it a great error on your part
to enter into correspondence with + then go and
meet our former friends in Edin., with a view of
coming to a reconciliation, upon any modi-
fication of view on their part whatever.
We know that it has been reported all along
that certain assimilations of practice have
taken place on the part of our former
friends in Edin., to the practice of the other
but this does not obviate the necessity of
their making a profession of repentance
to those who felt constrained by the Divine
Word to withdraw from them.
If such a reconciliation, as you are projecting,
could have taken place consistently, it cd.
have been ent'd into long ago. —

Dear Brethren,

We remain, in anxiety
(sgd) Chas Philip
A. Morri

Edin, 14 Nov 1844

Wm Philip.

Very Dear Sir ~~Brother~~

My object in addressing you is to recur to the old story of the separation so painful to our remembrance.

A letter addressed to me by a relative, a member of the London Ch: on the subject of the separation & my reply to it, having been submitted by her to the Elders in London, has led to a correspondence between them & myself. — In this correspondence, I had taken the mind of my colleagues, but as it appeared likely to be protracted, we suggested that a personal interview wd. prevent all chance of mis-understanding.

This suggestion was at once taken up by the London Elders, and they kindly proposed coming to Edin, to meet the presbytery here & visited us on 6th Aug. —

In our correspondence it was proposed our intercourse shd. take the form of an enquiry into the present doctrine & practice of the Ch: rather than going back on what took place

at the time of the separation -

What took place then is a matter of deep sorrow to all now here, as no doubt, it is the same with you & if we are teaching the same doctrine & minding the same things - what took place abt 30 yrs ago need not be judged of by us beyond the expression of deep regret.

Our conference was conducted in a very pleasant manner, and as a memo. of our proceedings, a paper was drawn up (copied) & it is valuable, shewing wherein we appear like-minded.

You will notice this paper has certain paragraphs begⁿ "The London Elders" & the "Edin^g Elders" These paragraphs are the result of questions asked by us or by them - and the statements of what we respectively say or do appeared mutually satisfactory - We were desirous that no doubt or hesitation sh^d remain on each others minds. The London Elders very properly said it would require to be submitted to the judgement of the Ch^h in London before they c^d express a determined opinion but gave us to understand it was such a statement they c^d submit in hope of peace

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Since their visit we have submitted the paper to the judgment of the Ch: here who are heartily of one mind in approving of it and the matter is now in consideration in London -

Meanwhile as it appears to be following after the things which make for peace we send you copy of this memo. & have written in similar terms to Mr. Mor. & we trust it will have the earnest consideration of the Ch: with you and will be glad to confer with you on the subject either here or in Glasgow. The regrets expressed I may say may be equally addressed to any of the Ch: members with you. We shall be happy to answer any further questions which may occur to you - on our doctrine & practice in regard to the matter that separated the Chs:

In the course of this correspondence, I read an old letter of G. W. Nass of London, of which I thought so highly, that I had it printed - I enclose a copy of it with certain passages underlined which are of interest in this connection

(sgd) for self & colleagues
Geo. Waterston.)

Glasgow, 13 Nov/84

W. Phillips

Very dear Brother

As you will have recd. from
W. G. Waterston the same commⁿ which he has sent me
I will write down here a copy of my reply to
him which as it contains nothing that can
commit us, I have posted to him at once -
it is as follows -

Dear Sir,

I recd. your letter this morn^g. enclosing
Statement of assimilations of doctrine & practice
between you in Edin. & the Ch^h which, thirty years
ago, felt constrained, by the divine word, to
withdraw from the then Ch^h in Edin.
As we are at present in correspondence with
the Elders of the Ch^h in London!, we cannot
bring the correspondence on subject of it,
which has passed between you and them
before the Ch^h here until the correspondence
between us and them is concluded -
Since my last to you, my colleague, the
next morning wrote the London Elders &
what he wrote was in entire consonance

with our views as expressed to them -
He wrote this as Mr. J. Blackley in his letter
to me had mentioned that he had not heard
his mind on the matter -
I wrote a concurring sentence to that letter
& signed it -

(Sgd) W. Abou

John G. Waterston
Edin^g

London 14 Nov 1844

Wm. Philip

Very dear Brother

Feeling that it wd be unprofitable
to prolong the painful correspondence which has passed between us
on the subject of our communication with the Edin^g elders
we yday read the whole of the letters from us & you on that
subject to the Ch: here, when they were all united with one mind
in clearing us from all charge of acting unfaithfully or
at variance with the S^c in ent^g into communication with
Edin^g, under the circumstances which arose here.

And now we beseech you, dear Br: to abstain from
judging us, for He that judgeth us all is the Lord
1 Cor. 4. 15

We are far from saying that we might not have acted
more prudently in communicating more fully with you
regret if by our not doing so, we have given any offence
but we cannot acknowledge that it was a "great & serious
error" amounting to unfaithfulness on our part, in the
course we took with respect to the correspondence
with Mr Waterston, and in this we are sustained by the
Ch: here. This latter correspondence & the result
of our interview with the Edin: Elders has not yet
been laid before the Ch: but will be next Thursday
Evng. the Ch: being called together for the purpose.
"May we all be guided by the wisdom which is
from above which is just pure" &c.

(sg) No Vincent
D. J. Blairley.

A similar letter has been sent to the Elders
of the Ch: at Glasgow.

Copy of letter by G. Waterston J. to J. Vincent London

Dear Sir, I am sorry to say my father has been rather unwell, but now he is keeping better — On reflection I think Messrs Meir & Philip are right in not entg. on a double correspondence but it appears to me the realisation of our hopes for peace will largely depend on the issue of their correspondence with you, I trust it will not be allowed to come to a final issue without an interview between the Scotch Elders & Ourselves.

Writing is apt to be misunderstood & very unsafe in discipline between chs.

The opportunity that has arisen now, may never occur again if this is settled adversely, so I trust you will excuse my anxiety & look on what I now write as showing that I share yr. anxiety, rather than as intruding advice

(Sgd.) G

G. Waterston J.

Statement sent by G. Waterston Edinr to
Dundee & Glasgow regarding their doctrine & practices.

1. As suggested by the Edinr Elders Mr J. Vincent & Mr J. Blackley the Elders in London visited Edinr. & met with the Elders there.
2. After some conversation regarding the causes of the separation, Mr J. V. read a paper containing Mr B. Vincent's recollections of the original causes of the Sep^r -
3. Mr B. V's remarks as to the prohibition of blood as still binding on Christians & that the flesh of domestic animals commonly sold as free from blood is lawful food is in accordance with the views of the Elders in Edinr.
4. The Edinr Elders do not hold that the flesh of things strangled is the only case in which blood may be in the flesh. They do not consider it possible or lawful to wash flesh with the blood in it for Christian's food -
5. The Elders from London do not consider that game as ordinarily sold are in a proper condition for food. The Edinr Elders admits cases arise, where this is the case. The Elders from London & Edinr are united in agreeing that where even there is a case

of doubt, the Brethren sh^d abstain.

7. The practice of the Ch^h in Edin^g is to refrain from partaking of game in the house of strangers as there is apt to be a want of due supervision in respect to blood.

8. The Edin^g Elders do not consider it necessary to lay down a rule for the Church's guidance of any class of animals, but expect that the law of God, written in the hearts of the Brⁿ will lead them to abstain from any doubtful case.

9. In Edin^g sh^d any Br. see another eating game a question w^d arise between them as to its condition. The Brⁿ enquiring w^d rest satisfied if his Br. stated he had made sure the animal was properly bled.

10. The Edin^g Elders & W^m Waterston (more especially who is the only surviving Elder of the time of the Sepⁿ among them w^d be much pleased to express to any of the surviving members of the London Ch^h they deep regret they have at any offence that may have arisen between them in the discipline at that time.

Edin^g 6 Nov. 1884.

Glasgow 19 Nov 84

The Glasgow Elders
To The London Elders

Very dear Brethren,

We have just rec^d yr. letter
enclg. copy of note from G. Waterston Jr.
You say that the Ch: with you has been called
together for next Thursday - We wish we could
have been able to satisfy ourselves whether that
means Thursday first or Thursday next week.

We have only to hope that you will not lead the
Ch: in London into any agreement or recon-
ciliation with our former friends in Edin^g.
independently of all others of those who felt
bound by the divine word to separate or with-
draw from them.

If you really think that we are merely offended
with you on acct. of any supposed slight you
may have put upon us in entg. into corres-
pondence with our former friends in Edin^g.
we can only say you are mistaken -

While He who judgeth us all is the Lord, this does
not excuse us in forbearing faithfully to deal
with one another in all matters of discipline

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And while 'the fruit of righteousness is sown in peace
of them that make peace' we surely must beware
in all matters of this kind, lest we sh^d. come
under the condemnation of that S^c. which saith
'They have healed also the hurt of the daughter of my
people slightly, saying Peace, peace when there is
'no peace' Jer. 6. 1/3/14.

You endeavor to point out a diff^{er}ence between
withdrawing & excommunicating those who may
have once been breth^{rn} with us in the faith.
But we think you might easily see, that if we
withdraw from them, they are no longer Com-
municants, & if they are no longer Communicants
they surely must be excommunicants - therefore
we still hold that the only means of reconciliation
with our former friends in Edm^r. is their hearty
acknowledging their great error - which if they are
under conviction by the power of the word of God
upon their conscience they w^d. be very glad to
do. - If they for instance were making such
a profession of repentance as did the Ch^r. in London
at the time when that great discipline, it w^d.
open all our arms to receive them with joy, but without
this, w^d. not that be a slight healing of the hurt?
In anxiety ab^t. the purport of yr next (S^r) A. J. J. J.
A. Sandeman

London 19 Nov 1884.

M^r Thos. Vincent

M^r G I Blackley

Very dear Brethren

Your joint letter dated 17 Nov. I have rec^d. this day. I am sorry to say that my mind remains the same as to the subject of difference between us, as expressed in former letters signed by M^r Wari + myself.

I can see no authority you had from the S^r to open up a correspondence with Edin^g on the Sep^r that took place 30 yrs ago.

You say the whole Ch^r agree in clearing you from all charge of acting unfaithfully or at variance with the S^r in entg into this correspondence. Under the circumstances which arose with you.

In our painful correspondence I have not heard anything from you, appearing to me to justify you in doing this, as I have always considered our duty towards those who were separated to leave them to make approach to the Ch^r entirely of themselves, and then if their conviction appeared to the Ch^r to be such as described by the Ap^l - as those who were in

danger of being swallowed up with overmuch
sorrow, he directs them to confirm their love
to them, lest this sh^d. be the case —

Altho' I think you sh^d. have taken counsel with
the Elders and other ch^s. before ent^r. into this - it is
not that I feel any offence in not being con-
sulted, being older & more experienced - it
is because I think you have committed
an error from the S^s.

This being still my mind, I consider it my duty to
inform you, in the view of your bringing the matter
before the Ch^s. on Thursday Ev^g. a proceeding I must
say I am surprised at taking place, until you had
concluded the correspondence with us - that is the
two Elders in G^l. & myself, for I understand that both
the G^l. Elders are of the same mind.

As to what you say in beseeching us to abstain
from judging you, I have no wish to do so.

For all I have said in this matter I hope is from
a sense of duty, in pointing out to you wherein
I think you have erred from the S^s.

I can fully join with you in yr. wish that
we may all be guided by that wisdom which
is from above, &c.

(S^s) L. Philips

London 21 Nov/84.

W^m Philip

W^m V. d. Brothas

We duly recd. yr. of 19th. also one to
the same purpose from Gls.

In hope that the suggestion they make for a personal
interview may be carried out, we desire to abstain
from further correspondence, on our own conduct
in the matter which is now before the Ch.

We desire earnestly to meet with them & you, but
are precluded from offering to visit you, our
time not being at our own disposal.

We had no intention last night of asking the
mind of the B^m, but have given them all the in-
formation in our power to enable them to
form a judgment, & so leave it for a short time,
(not fixed yet) - commending ourselves to God
& to the word of his grace which is able to build
us up & give us an inheritance among
all them who are sanctified -

In the meantime it w^d be a great satisfaction
and we still trust comfort if we c^d. meet face
to face - yr. & Gls. letters were read to the Church
last night

(Sgd) J. Vincent
(for self & colls)

London, 24 Nov 84

W. A. Landeman
V. d. Brother,

I have this morn. recd. yrs dated 21st 22nd.
enclg. copies of letters of the London Elders with which they
had opened this most unwarrantable correspondence.
I cannot conceive how such letters sh^d. have been written
so completely setting aside & overturning the solemn
deed of the Ch^h and can only account for it, by
them being ignorant of the discipline, and the great de-
parture from the obedience to the word of God which
compelled the Ch^h to separate, and consider them as no
longer belonging to that one Body, walking in the unity of
the Spirit and in the bond of peace in obedience to the
Divine word. Their ignorance of the whole matter
which is so apparent in these letters sh^d. surely have
deterred them from dealing with such a subject, before
conferring with those who were engaged in it. &
knew the matter of offence, its rise and history
& its very painful conclusion, & who are now placed
by their unlawful proceedings in such a distress-
ing position - I therefore heartily agree with you
in thinking that these letters put their proceedings
in a far worse light.

and are far from any justification of them either
in the correspondence, but shew they were acting in
direct opposition to our duty. from the S^s towards
those whom the Ch^r withdrew from for the purpose
of leading them into repentance.

This as you say was the main thing, & the only
thing to be kept in view, in the spirit of love to them
& we sh^d never have moved a step in the matter
until that repentance appeared. —

They have lost sight of the duty of the Ch^r towards
them, & have been led away by a desire to
enquire into their doctrine & practice, with the view
if that appeared to be the same with us, of forming
a union with the Edin^g Ch^r, seemingly for the
purpose of making it more agreeable for the
connections in their intercourse with one another.
rather than patiently submitting to the self-
denial attending the obedience to the Command
of the Lord Jesus Christ - who says in regard to that
"Obedience" "If any man love father or mother or
Sister or brother, more than me he is not worthy of me".

I notice you have rec^d a letter from Mr. Vincent
informing you of what they had done at their
meeting on Thursday night - they have not sent

any letter to me as yet. but I suppose they
will think you wd. let me know.

It is so far well, they have not yet taken the mind
of the Ch: they perhaps do not feel supported in
doing that till they see what conclusion their
correspondence with us is to come to. a serious
consideration to us seeing our views are so much
apart. - it is giving me great concern indeed.

I do not think I ever remember of such a
state of matters, and can only hope, we will be
kept sober minded. & look to Him who can lead the
Blind by a way which they know not and make
crooked things straight before them -

I am not exactly clear what yr. colleague &
yourself wish me to join you in suggesting to
the London Elders, as they have not written me.
I do not know if they have taken any notice of
our last letters - or if they have produced any effect
on their minds in leading them to see their error
in which case I think the only way that wd. occur
to them, that as their whole proceedings have been
in error, the only way to rectify it wd. be to acknow-
ledge it to the Edin: folks & retrace their steps &
leave matters as they stood when they commenced

I cannot see that it is our prerogative to point out to them that the only way to reconciliation with us is to be their giving glory to God by confession, as in the language you quote. "Thus & thus have I done" - w^h this not be going before ^{consideration} their own minds & putting words in their mouth.

It seems to me to be a subject that I cannot see thought at all to receive back at this day, the Ch^h of Edms. as a ch^h. I can see no rule for it in the S^c. I suppose the ch^h of Edms as it is at this day is a diff^t. body altogether & very few among them who were ever in connection with us.

Can we reckon those now forming the Ch^h as being of the truth & objects of beauty, whom we know nothing of, and I think some of those who were separated from us - it was for the second time so far as I remember.

As to the doctrine & practice which has been so much spoken of as being the same - I am afraid other things than the original diff^t might be found diff^t. - at least I have heard so -

I shall be glad to join you, & hope we may keep together in anything we may say to London

Anxiously waiting yr. reply. &c.

(S^g) Chas Phillips

London 4 Dec/84.

Wm. Phillips
My dear Brother,

It is on our minds from certain words used by you at the conclusion of our painful meeting last Thursday to the effect that you did not charge us with unfaithfulness that there may yet be room for us to relieve yr minds to some extent.

We deeply regret the course we took in going as far as we did in the matter with Edin. without you + Mr. Morris' knowledge, as those more fully conversant than ourselves with the discipline, seeing that thro' our course has resulted in trouble & pain in the churches, & we especially grieve in having wounded you in carrying out the visit to Edin. after the knowledge that your minds were troubled. —

We can go thus far in acknowledging an error of judgment & in the spirit of Submitting are to another in the fear of God. —

We shall be glad if you can see yr way to lay this letter before the Ch. in Connection with the Subject of yr visit to us.

(892)

J. Vincent
A. J. Bradley

The Ch. of Jesus Christ assembling at Dundee
2 " " " " London.

Dear Beloved Brethren

Having on Sabbath, the 14th Dec^r. '84 assembled with our Elder & Deacons, together with the Elders from Gls. & having heard from the Elders of their visit to you, and what took place at their meeting with the Ch. in London regarding the correspondence which yr. Elders had cut into with our former friends in Edin^o. we were found to be all heartily united in one mind in considering that correspondence as being quite opposed to the law of discipline as laid down in the S^c. for the guidance of the disciples of the Lord in preserving the unity of the Spirit in the bond of peace. —

The passages of S^c. we wd. refer to are Matt. 18. 17.
"And if shall neglect to hear them &c.
And 1st Thes. 3rd. v. 16. "Now we command you brethren in the name of the Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly. &c.
& 1st Thes. 2. v. 15. "Therefore Brethren. Stand fast & hold the traditions which ye have been taught."
& 1st John. 9. v. 5. Whosoever transgresseth & abideth not in

the doctrine of Christ hath not God &c -

We consider that these passages justifying the lag deed glove
by the Ch^{rs} those at Edin^g. who were bothⁿ preclude us from
approaching them with any terms of reconciliation & that
we c^d. only stand still until the word of God alone
bring conviction to their minds & led them to return
under the Spirit described by the Apostle in 2 Cor. 2 6/8 v
"Sufficient to such a man is this punishment &c
Contrary to the spirit of these instructions - yr^s
Elders have written to our former friends at Edin^g.
"Nothing w^d. give the Brethⁿ here greater joy than to hear
"that this interpretation & practice (viz the erroneous
"doctrine that caused the separation) is not now
"held by you, in which case there w^d. be no cause
"for division between us, nor any desire to bring
to mind painful matters that belong to the past -
Thus setting aside the deed of the churches at
that time, & not waiting for its desired effect by
the divine power on their consciences.

Y^r. letter of 4th to our Elder has been laid before us & we are glad to
receive it & more especially so if we c^d. take it as indicating that
you now regret having opened up the correspondence with
Elders at all. - We earnestly pray that the Head of the Ch^{rs}
may in his gr^t. mercy bring us back to that oneness
of mind which must prevail among the Churches.
(S^d) Chas Philip &c

Londonth Janry 1885.

Wth Philip

Wth V. d. Brother,

After long & painful deliberation the Church here has agreed to the encl^d. reply to the letter from the Wth Ch^{ch}: with you & we beg you to lay it before the Brⁿ. with our love. You will I trust see that it has been agreed to in the spirit of the exhortation. Rom 15. 1/3 v. (see passage) And now Brother, I take this opportunity of craving yr. forgiveness, if during yr. last painful visit to London, I have offended you by unsober words or behaviours.

I have cause to judge myself, but hope thro' the mercy of God we may be granted to walk together in love as Christ also hath loved us & hath given himself for us, an offering & sacrifice to God for a Sweet Smelling Savour. - My colleague joins me in love

(Sgd) J. Vincent

London, 3rd Dec 1884

The Ch: in London to
" " " Dundee.

V. d. Brn.

Your letter of the 14th inst has been under our consideration & we are of one mind in recg. it as a mark of yr. faithfulness & love & of yr. earnest desire that the Ch:s may walk together mutually comforted in the faith love & hope of the gospel.

The Elders & those Brn who supported them see much reason to judge themselves of forgetfulness of the spirit of love & charity in moving in the matter with Edin.

For the grief & pain we have caused you in all that has passed, we desire yr. forgiveness, & in all wherein we have grieved the Holy Spirit, we hope we may find forgiveness thro' the intercession of the grt. High Priest.

The Elders & many among us do not clearly see the ~~Script~~ warrant for a literal application of some of the S. you refer to in matters of discipline between Ch:s, but we agree that the spirit of these instructions (which is love) shd. be our guide. (1 Co 13.6)

We trust that if in the course of the Divine Providence occasion shd. arise for judgment in a particular

case, we wd^d be found walking together, & with
 the other Ch^{rs} in one mind and one judgment.
 In the meantime we think we do well to
 forbear from judging one another on any
 suppositions case, & we entreat that you
 may also exercise that forbearance towards us.
 And now dear Br^s we trust that this expression
 of our regret & sorrow may lead you to confirm
 yr love towards us.

(sg^s) on behalf of the Church)

- | | | | |
|---------|---|----------------|---|
| Elders. | { | Thos. Vincent | |
| | | D. J. Blackley | |
| | | E. K. Reid | |
| Deacons | { | G. B. Whitlam | X |
| | | J. Barnard | |
| | | A. P. Blackley | |

Altho' the Ch^h is united in desiring this letter
 sh^d be sent & w^d rejoice to hear that if satisfied
 yr minds some two or three feel that they do
 not altogether agree with it.

J. V.
 G. B.

11 January 1885

The Ch. of Jesus Christ
assembling at São Paulo
to Ch. of Jesus Christ
assembling at London.

Very Dear Ben
Your letter of 31st addressed to
us in reply to ours of 14th Dec. has been read
to us this day. - from which we rejoice to see that
you are now like-minded with us that it was
inconsistent with the high deed of love shewn by
the Ch. withdrawing from our former friends in Edmi.
for you to approach them with the view to recon-
ciliation - This is matter of great thankfulness
to the Head of the Ch. in granting us yet the
great blessing of one heart & one way in the
matter of His heavenly Kingdom. -

We hope that this subject having been now brought
before us & thus settled will serve as a warning
against that spirit of murmuring at the deed of
the Ch. at that time when they felt it their duty to
withdraw from the Ch. at Edmi. which appear

to have been prevailing to some extent
among the churches.

W As we feel our minds quite relieved by
the sober expressions in yr letter, it affords
us much pleasure to confirm our love
towards you we hope in the spirit of the
Apostle's exhortⁿ to "put on as the Elect of
God holy & beloved, bowels of mercies. &c
(Eph. 2:4) C. Philip & others
on behalf of the Ch.

W. Philip
V. d. Brother

London 19 Jan/95

The letter of the Ch: at Dundee dated 14th was
read to the Ch: here yday. We are all glad to learn from it
that the letter sent by us dated 31st has quite relieved yr minds
and enabled the Breⁿ to confirm yr love towards us, in the
spirit of the Exhortⁿ Col. 3:12-15 v. which so powerfully &
lovingly sets before us all, the free mercy of God to His
elect who are holy & beloved thro' the great propitiation & who
are therefore exhorted to be longsuffering, forbearing &
forgiving towards one another even as Christ forgave them.
Happy indeed if we are found so walking as He
hath left us an example that we sh^d follow His

Steps - We have much cause ^{to be thankful} to the Father of mercies for all His goodness extended to us, & even during the long period of suspense we have just passed thro' we have been privileged to see manifested the power of His word endureth for ever & which by the gospel is preached unto us. —

We have been greatly comforted in hearing the good confession of faith in the finished work of the Lord Saviour Jesus Christ from 2 sick men both in the fear of death and the judgment confessing their sins in the hope of mercy thro' the blood of Him who died for the offences of His people & rose again for their justification. — (here follows an account of the Elders hearing the good confession from ^{two} ~~an~~ men named Adam Paterson & David Paterson (a nephew of the late Elder G. Whitelaw) — both of whom passed away shortly afterwards —

(sgs) J. Vincent

W^r Philip
V. d. Brother

London 29 Jan 1885

Soon after the receipt of the
last letter from the Ch. in Dundee - we wrote Mr. Waterston
to say why we cd. go no further in the matter that had
been before the Ch. here. But we have this week recd. a letter
from him & his colleagues with the request that it may
have the consideration of the Ch.

Before acting upon this request however we wd. be glad
to know whether you have recd. any further word
from Edw. or whether there has been any final letter
from you to them in answer to the one they
sent you before yr. visit to London.

You will doubtless understand, that as we
have not heard - we have some natural
anxiety to know the conclusion you came to
with respect to that communication.

(sgd) J. Vincent

J. J. Blackley

London, 16 Jan 1851

Mr G. Waterston

Dear Sir

A long time has elapsed since my
colleague & I joined with you & yr. colleagues
in discussing the matters which cause the Ch:
at London & the Ch: & Bm: in fellowship with them
to walk apart from that Ch: at Edin: with which they
formerly were in Communion.

It is with shame that on the part of myself &
colleague, I have to acknowledge that we have
been ever sanguine in our anticipations of peace
being confirmed between the Ch:s by a mutual
understanding of the doctrine & practice followed by each.
I especially regret having used an expression in my
first letter to you, which led you to suppose, that if yr
doctrine & practice were found now to be the same as
ours, painful events of the past wd not be brot-
to mind. - I had deceived myself on that point.
for we find that some among us who took part
in the separation cannot think that the doctrine now
professed by you, is the same as that held at the time of the Sep:
& they feel they c^d not be in charity with you, unless there was an
acknowledgmt. of error on yr. part. - - - (sgs) Tho Vincent

Mr. J. Vincent

Sir,

Edm 20 Jan 1855

We have certainly feelings of pain when we hear that some among you, cannot think but that we have changed since 1854. We have not changed. The memo. of our doctrine & practice which you have got fairly represents the careful way in which we have observed the decree in connection with shot animals long before 1854. We cannot understand how any other idea can have arisen tho' many instances have come before us these yrs. past which convinced us we were misunderstood.

It will be only faithful if any of those who think as you say will tell us from the old correspondence in what we have changed. It appears to us now that in 1854. our attention was so much occupied in resisting the law as expressed Lev. 17. 13/14 v. being laid upon us as our guide in observing the decree, that our own careful practice was not fully expressed. In the Purdee letter of that time refg. to Lev 17. 13/14 they write. "Here we have the manner of killing" explicitly laid down to us, & all beasts or fowls

killed otherwise, especially such as are known to be
killed otherwise, it is our duty to abstain from. — for no
other process can render them lawful to be eaten.
We consider this an addition to the plain command which
we were content to observe making sure that whatsoever
flesh we ate was free from blood.

We felt it very painful then when we who had professed all
our hope of Salvation in the blood of Jesus, found that we
were not believed by those in the same profession.

We now have hope now that the Holy Spirit of Charity, is going
before us all & that it will fill our hearts with the wisdom
"which is from above" &c

It is very painful to go back on old matters, but do
not let us drift into letter writing.

For the Truth's sake & for the reproach & grief that this
has occasioned among the members & their
children in all the Chs. — every means shd. be
taken to restore communion.

We will be happy some of us shd. come to
London & meet with any who feel
stained in this matter.

This has been read here & meets the Ch's full
concurrence.

(Sigs)
Geo. Waterson
J. Ayer
J. Dickson
G. Waterson Jr.

Glasgow 2 Feb 1855

W. C. Phelps
V. D. Brothers

We are having a very frequent interchange of letters, but I find it necessary to write a note this forenoon on account of an alteration W. W. W. suggests in the letter we propose sending to Edin. - it is in the last paragraph. With regard to yr. request for an interview "we think it right in the first place to apprise you that no assimilation of practice between us + you c^d obviate the necessity of the Chs being satisfied by a profession of repentance from those involved in the error which led to the separation of the Chs."

As we feel this accords with what we know of yr. views we send it to London to-day to Mr. Blackley asking him to shew it to his Colleagues & let us know - - - - -

(Sd) A. Sandeman

Letters from Glasgow, Dundee & London (embodying above paragraph) were sent to Edin.

Glasgow 10 Feb 1885

W. D. Blackley

V. D. Brother

I duly rec^d yr. last letter - from which we see by extracts from yr. letter to Edin^g & their reply, that you having left yourselves open for further negotiations they have availed themselves of it. - but as there is not even a thought of repentance on their part we think you must see, that any further correspondence with them on this matter w^d be altogether unsatisfactory both to them & to us, & w^d be quite inconsistent & at variance with the deed of separation between them and all the Ch^{rs} concluded 30 yrs ago. We wrote Mr Waterston on Saty Evg. in the same words in which in our last we told you that we had proposed to do, & as we do not expect any reply, we think you sh^d not delay writing them in expectation of this. And as Mr Philip will ^{now} not have written them to the same effect as we have, we sh^d feel much pleased & gratified if it sh^d be in accordance with yr. mind to do the same, that we may be able to present more appearance of unity in this matter among the Ch^{rs} than you have shewn them to exist in the Ch^{rs} in London, which we hope you must see cannot consistently with charity continue. Our former Edin^g friends know very well that

on the night of our last meeting with them 30 yrs ago -
we acknowledged them to be in one mind with us.
with regard to the prohibition from the eating of blood.
but that we at the same time stated, that with regard
to the prohibition from the eating of things strangled or
of flesh with the blood. - that is - unbled animals,
there was a very great diff^{ce} indeed.

But we shall by no means ^{re}open any corres-
pondence with them on this head, because
instead of leading them to conviction, it w^d
put it further off than ever.

I have now shewn this to my colleague, who
concurs in it -

Hoping to hear when you have written in
definite terms to Edwin

(Sgd.) A. Mow

Glasgow. 14/ Feb 1895

W^r. J. Vincent
V. d. Brother,

We rec^d y^r of 16th this m^o. &c. -----
While we are sorry you were grieved by anything we had
said to you, yet you know that ought not to deter us
from expressing our mind to ^{one} another - for as John says -
"My little children let us not love in word, neither in tongue"
"but in deed & in truth -"

As we anticipated - we have got no reply from Edin.
and altho' we had got a similar one to that which
they have sent you, we think it w^d be an erroneous
step for us to take to lay such a letter as a question
before the Ch^r: especially while in such letter they declare
that they see no error they have committed from which to
repent of - And as the Ch^r: in Dundee G^o. & London (with
the exception of some among you who asked forbearance) were
all of one mind, that without being satisfied by a profession
of repentance from those who were involved in that error on
account of which all the Ch^r: & B^r: at that time felt called
upon by the Divine word to withdraw from them - we
think it w^d be a wrong step for you to take to lay that
letter from Edin. before the Ch^r: for you must see from
the conclusion to which the Ch^r: in London has now
come.

they could not comply with the request of that letter.
and it certainly would not tend to bring round those
with whom you are in a state of forbearance.
But if you should resolve to bring that letter before the
Ch: we would request you to read this also, without
writing which we could not feel ourselves free of
responsibility. for this last may turn out
worse than the first error, if it should have the effect
of re-opening the question & leading to more
unprofitable and painful agitation.

My colleague suggests whether it would not be
consistent with the position of matters now
were you simply to write Edwin that yours of 16th
Jan^y was intended to close the correspondence
& that you cannot re-open it by bringing these
letters before the Ch: —

My colleague quite concurs in this

(Sd) A. Moss —

London 20 Feb 85

M^r: A Mori
v.d Brothers,

We duly recd. yrs of 14th having
considered the course we sh^d take we decided to do
as we originally proposed.
We read the Edm^r: letter of the 25th to those B^{rs}
among us who were in the sch. at the time of the
separation & who were directly appealed to in it.
numbering 6 in all —

We also read yr. letter to them — and as the
result of that course we now have to inform
you, we do not propose reading the Edm^r:
letter to the Chi being of yr. mind that
possibly it w^d. tend to introduce division
& strife. —

(Sgd.) J. Vincent

Glasgow 20 Feb/85.

W^m & Philip

V. d. Brother,

Yours of 19th and am glad you agree with letter we sent to London, and as you have not rec^d a similar letter, we do not see the necessity of yr writing to them, except for the reason that we have this m^g rec^d a letter from Edin^g, which being ^{also} intended for your perusal, we enclose for that purpose —

We are writing London annexing copy of reply which we propose making to that Edin^g letter - telling them, that we will defer sending it until we have heard whether they were prepared to write them to the same effect —

In this position of matters, we can see no use asking the London Elders for full copies of the letters between them & Edin^g. — indeed I ~~consider~~ the extracts they gave no quite sufficient to shew, that there was no possibility of reconciliation with Edin^g.

Before writing to Edin^g, you will see that we require to hear from you as well as from London - in order that we may all have some appearance of union in our reply to them —

(sgd)

A. Moir

Edin. 19th Feb/85

Edin. letter ref^d to
— in previous letter —

W^r A. Moir

Dear Sir,

We have yours of 4th and are glad to understand you are now enabled to take up the approaches made to you. What we notice what you say regarding the necessity of a profession of repentance for error & trust you will give no credit for every willingness to do so, if we have changed our doctrine & practice since the separation. —

If there has been any error on our part we would be only too glad to acknowledge it, but if otherwise rather than seek causes of separation & offence of 30 yrs ago, we w^d prefer to follow the ap^l exhortation to the elect of God to forgive even as Christ forgave "you so also do ye"

We fear our invariably careful practice in regard to shot animals was not sufficiently considered in 1855.

We were principally occupied in resisting the law of Moses being placed as our sole law in this matter.

What we objected to was expressed in a letter from Dundee at that time which ref^d to Lev. 17. 13/14 saying "Here we have the manner of killing explicitly laid down to us & all beasts or fowls"

"killed otherwise especially such as are known to be
"killed otherwise, it is our duty to abstain from

"for no other process can render them lawful to be eaten.

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

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

We are aware now that we were supposed to allow
ourselves great laxity in the observance of the
decrees in Acts 15. but this was not and is not
now the case. —

We observe the decrees in the light of the new cov^t
in which the gr^t Head of the Ch^r promises —

"I will put my fear in their hearts &c"

If we are wrong in understanding that you
hold the law in Lev. 17. v¹⁴ as the law of the Ch^r
in this matter to be observed literally by the Ch^r

+ if you think the doctrine & practice expressed
in the memorandum shews a faithful ob-
servance of the decrees, then an interview
will clear all our minds & remove all our doubts

but if you still hold we are bound to the ob-
servance of that law, & to abstain from all
animals killed otherwise, altho' we may know
their flesh to be free from blood. then we greatly
fear an interview will not restore peace.
A part of the memo. may be new to you, the
practice of avoiding game in strangers houses.
We cannot say this has been a universal practice
but it existed before 1854 & since -
We lay down no rule in regard of it - so few of us
have occasion to do so, but we exercise great
caution in this & counsel all brethren faithful & that they
make sure they do not eat flesh with the blood &
in every case of doubt refrain.

W. Philip writes no concurring in yr. letter & we wish this
to be understood as equally add^d to him & yr. Colleague
& trust that yr. opinions are as we are led to under-
stand, & this great reproach on the profession may be
wiped away for the Truth's sake & for the sake of the
B^{ro}ther^s families in all the Churches.

Our conference can be held either here or D'ce or
Glasgow as you may prefer. (290)

J. Ayer -
Geo. Waterston
J. Dickson Senr
Geo. Waterston Jr

Glasgow 3 March 1885

W. G. Waterston

Dear Sir,

Regretting the unavoidable delay, we have now to intimate that having duly yr. last letter in which, as we see no appearance of repentance we consider it wd. be an unfaithful act on our part to accede to any conference that wd. only tend to re-open discussion of that matter which was finally settled by all the Chs. & Bns. 30 yrs. ago.

We can only refer you to our last letter closing this correspondence —

(sgd.) A. Mori

A Sandeman —

London 25 Feb/85

W^m Philip
V. d. Brother.

In reply to the request in yr. letter of the 20th inst we now enclose copies of our letter to Edin^g of 16th Janry. & of their reply which reply, you will see, is much in the tenor of their letter to Glasgow of 19th Febry.

As Elders of the Ch^h: here we cannot hide from our knowledge the fact that such a reply to the letters from Edin^g, as seems to you to meet the case w^d. greatly grieve & strain the minds of many here who are aware or suppose that such letters are before the Elders of all the Churches for consideration. It seems to us that a distinct answer sh^d. be given to the Edin^g question, as to whether the Levitical law is or was held by the Churches as being literally binding upon Christians or not. The Edin^g letter acknowledges that they may have misunderstood the use made of this in the old correspondence, & our feeling is, that this readiness on their part sh^d. meet with a fuller reply than you propose. —
We feel very heavily the position in which we are

placed, in being thro' our office, called upon to go
before the br: in things arising out of a matter,
which took place so long ago, for it is manifest
to us that many who then & have since con-
curred in the judgment, wd. feel their consciences
greatly strained if a simple refusal to consider
the question were all the answer that cd. be
made to Edin^g, now that our former friends
there manifest so distinctly a desire for re-
conciliation

We wd. earnestly beseech you, dear Br., to consider
whether you cannot look at the question, somewhat
from the point of view which is thus forced upon
our consideration -

In the hope that we may hear further from you
as to this, we will defer sending any reply
to the Edin^g Elders.

A similar letter to this, is being sent to Glasgow.

(sgd.)

D. J. Blackley

Glasgow, 24 Feb. 1885

Mr Philip

V. D. Brother.

I rec^d yours last night by the same
deliv by which I rec^d one from Jas. Blackley & without
saying more, I will just annex copy of what we
write London in reply - viz.

Letter to London

V. D. Br.

We are very sorry indeed to learn that you
cannot comply with the terms in which we proposed to
write to Edin^g & have now to inform that we cannot
in faithfulness to Him whom we profess to serve
consent to write to them in any other terms than
those which we have proposed to you, and we will
not be parties to the re-opening with them of any
discussion of that matter which was finally
settled by all the Ch^rs & Brⁿs who felt called upon
by the Divine Word to withdraw from them at that time.
Their sin was disobedience - persistent disobedience
of the commandment of Him of whom Samuel
says to Saul "Hath the Lord as great delight in sacrifices
as in obeying the voice of the Lord? Behold to obey is
better than sacrifice, and to hearken than the fat of rams."

"for rebellion is as the sin of witchcraft, and stubbornness
is as iniquity and idolatry. Because thou hast re-
jected the word of the Lord - he also hath rejected thee
from being King over Israel." -

No doubt we sin against the divine commandments
daily, but for these we make confession & pray for
forgiveness - But that is a sin for which they
make no confession, and for which therefore they do
not pray for forgiveness -

If we therefore sh^d become reconciled to them
without being satisfied by a profⁿ of repentance on their
part, we wd. thereby be making ourselves partakers
of their sin - and at the same time rejecting the
word of Him agt. whom they have sinned.

That decree containing that Commandment to
abstain from the eating of things strangled or
unbled animals was just that Charter of liberation
to the gentile believers from the burden & obligation of
the law of Moses. - But this liberty granted to
the gentile believers was with the express reservation
of these necessary things -

As these necessary things then, were just that part
of the law of Moses that was thus excepted, so in
opposition to their practice of attempting

to wash the blood out of such animals - we at that
time referred to the law of Moses to see in how diff.
a manner the blood was to be poured out from the
bodies of such animals -

But as they know all this themselves, & that they
at that time replied to this, that as we contended
for going to the law of Moses for the manner of
killing such animals, we might as well contend
that the blood of all the animals we eat sh^d also be
covered with dust. - but we certainly will not reopen
this matter with them.

Now we w^d ask you to re-consider whether you
c^d comply with the terms in which we propose writing
to Edin^g for as we could write them in no other
terms, we must do so at once on receipt of
yr letter whether adverse or not, for we feel in
holding them in suspense -

Thus far our letter to London - & we w^d like to
hear if you agree with it -

Indeed as we think you will agree, we will
despatch it to-night.

Jr. Appelt
(sgd) A. Now

London March 1885

W. B. Philip

V. d. Brother,

I rec^d yr. letter of 28th this m^g. + one to the same effect from Mr. Moir. last Saty - which was considered yday by my colleague + myself.

We caⁿ only see our way to reply to it as per copy herewith - for, earnestly as we desire that we may all walk together, we believe that the proposed reply to Edw^d wd. widen the questions open in the minds of the Br^s here, rather than quiet + close them. + we are to follow the things which make for peace, especially in the Chi. over which we have the oversight.

My father had a letter from Ezra Knapp last wk, conveying the joyful news of the addition to the little Company at Danbury of Miss Hattie Stevens, a daughter of their sister Mr^s Stevens + grand-daughter of Mr. Ely.

(Sgd.) D. J. Blankley

copy letter ref^d to on other side -

London 2nd Dec/85

W. W. Wandeman }

W. N. How

of N. Brothⁿ

We have carefully considered y^rs of 24th Feb. and are sorry to say that for the reasons given in our last we are unable to comply with the terms in which you propose writing to Edwin -

We are grieved to think you cannot see any other way open to you in faithfulness - of receiving the last letters from Edwin - For the sake of peace & unity, we in the Ch^h still walking together we wd yet again ask you to consider whether the Divine word shuts us up to such a course -

If you can see no other we cannot further to delay your reply, but as things stand here we can not send a reply to their similar letter to us without asking the mind of the Ch^h upon it. Hoping to hear from you soon.

(sgd.)

J. J. Vincent

D. J. Blankley

W. C. Philip
V. d. B.

Glasgow 3 Mch 1885

Yours recd by which we were glad to see that you fully agree with what we last wrote to London. We have now a reply, and suppose you have to yours. in case yours may not be to the same purport we enclose the letter we have recd. As we see that you, no more than we, can see no other terms in which we cd. reply to Edin., we now send off our letter & hope to hear you have done the same. We have written London - as follows

Glasgow 3 Mch 1885

W. J. Vincent
Mr S. S. Blackley
V. d. B.

Yours recd. - We are very sorry to see that for the reasons given in yr. last to us, you cannot see yr. way to comply with terms in which we propose to reply to our former friends in Edin. - These reasons we understand to be that such a reply made to Edin. wd. have the effect of staining the consciences of some of yr. number in London. The only inference we can draw from that is

that those Brethren wd rather incline to leave room for
further negotiations which might lead to a reconciliation
with Edin. without the necessity of the Ch: & Brethren
being satisfied with their profession of repentance.
Now we consider that were we to comply with this, we wd
be guilty of setting aside, and quite trampling underfoot
the divine Word. - Now these Brethren you speak of must be
either right or wrong. - if right, then all the Ch: & Brethren
in withdrawing from our former friends in Edin.
were wrong. - but if the latter were right, then these
Brethren are wrong. - As then we are thoroughly convinced
that the Ch: & Brethren were right in withdrawing from our
former friends in Edin., you will not expect us
altogether to violate our consciences by complying with
what appears to be their desire. - As then, the course
which we have proposed to you, appears to us as
clear as noon-day, we will now, as we intimated
to you in our last at once write Edin. in the same terms
in which we proposed to you. - If you do again resolve
to trouble the Ch: with this question after the decision they had
made, we hope that you will read this - our letter to the
Church -

Thus far our letter to London. hoping to hear you have written
Edin. & London in the same terms as we have done

(Sgd)

Alex. Hoar

we fear nothing but pain could come of an
interview between you and them.

We much regret the long time that has elapsed
without yr. letter being answered. I am now
closing this correspondence, I can only
thank you for yr. patience & courtesy
& express our hope, that you may yet
be led to see these things as we do, that
so we might walk together with all
the Chrs. by the same rule, minding the
same things.

(Sgd.)

J. Vincent

J. J. Binkler

London 9 March /85

W^r Geo. Waterson

Dear Sir,

The letters from yourself & yr colleagues of Janry, 25th & March 5th have now been laid before the Ch: here & with respect to yr. refers to the application of the Levitical law, we can only say that while we see no authority for laying it down as literally binding upon Ch: we yet feel that the spirit of it "only be sure that thou eat not the blood" which is the abiding Command constrains our Consciences to abstain from game as usually killed & sold.

This was expressed in our letter of 16th Oct.

With respect to yr. question as to any change in yr. doctrine, our Bre: testify that in 1855. you claimed a liberty of washing creatures that had died unbled. This appeared to be modified in the recent correspondence & hence the ex-pectation of a confession of error -

But as you say that you have not changed & our Bre: remembrance of the difference between the Ch: at that time is very vivid; altho' they have not the correspondence & we therefore cannot quote particular passage

Position of the Ch: in London on resuming the
Lord's Supper. 29 March 1885. - a few thoughts on -

After a period of long strain + agitation, the London Ch:
finds itself again united on the fundamental ground of
the faith in Christ and to day 29 Mch. has again taken
together of His flesh and His blood -

What is our position at the present moment with
regard to the Edin^g question? A single member
expresses his own thoughts, but various others appear to
think similarly. It seems certain that no immediate
result, can come out of this tangle, for time must
be taken to let mere impulse + feeling subside +
conscience take up this great argument.

If the London Ch: is sincere in this tendency
towards Edin^g, this tendency will last + strengthen
by reciprocation. + we shall feel more + more
that this matter is of God -

Meantime Edin^g, shd. not feel grieved that there
are some doubts in the minds of many of us
who 6 months ago. had never thought about
the matter at all -

What we are now anxiously feeling our way
to praying "Send out thy light, send out thy truth

is a common basis of conviction, & the differences about
that in London have been so great, & the other matters
that will rise up & connect themselves with this
blood eating question, particularly the rapid
decay of the chs are so momentous, that it is
indeed a time for patience, though patience
may mistakenly be called temporising, but
James says "Behold, the husbandman waiteth
"for the present fruit of the earth, & hath long patience
"for it, until he receive the early and latter rain."
The difficulty seems to divide itself into 3 separate
stumbling blocks - 1st The Scotch Elders insist that Edin.
as allowing the bating of game, must confess ^{himself} guilty of
blood eating - Now, bearing in mind what we
hear abt washing clean, which to those not con-
versant with these things seems neither to prove nor
disprove & the great power for self-deception in all
of us, viewing too, Paul's words in all cases of
judging one another, to consider ourselves lest
we also be tempted Gal. 6: 1 - then the present
charge writer thinks this charge (of wilful blood
eating) cannot be urged at all & sh^d be laid aside
2ndly. The appeal to the Levitical law as to
the matter of killing seems to most of us to

have no place in the N.T. church as long
as the spirit of Deut. 12. 23. is observed. 'only
'be sure that thou eat not the blood.' only
brings to stumbling block of N. 3. -

The constantly conflicting evidence about washing
clean is an endless worry & makes endless
partisanship. Most people do not know for
themselves & must take somebody else's word.

That word might easily be carelessly given -
So on this point we must read Rom 14
carefully & tho' the first part (V3) appears to be
liberal & not suspicious, it is manifest that the latter
part of the chapter calls the disciple to deny himself
somewhat rather than continue a source of trouble.
A letter from an Edin. elder goes so far as to say - it
"w^d be a light matter for us to refrain from eating
"game" the Judaising teacher ref. to after, finds
little or no sympathy in London -

The laying aside of game eating now need
not be a confession of wrong doing in the past.
This is not temporising - if sacrifice of principle
is meant by that - It w^d be acting as the
New Testament says.

It is good neither to eat flesh etc (Rom 14. 21) and

as the O.S. "Seek the peace of Jerusalem"
We can understand that the charge of blood-
eating has been felt to be grievous, & think that
the beam in thine own eye sh'd quiet this. - but
the slow penetration of anything like a new
light - the force of pre-conceived ideas must
have time - for our Lord says "Let these sayings
sink down into yr. ears -"
To despair of unity wd be fretting against the
Lord.

W. J. Deacon

V. d. Brother,

London 20 April 1885.

As from some of yr. remarks on Thurs-
day after, last, I gathered that yr. mind was still much
disturbed at what seemed to you the Slowness to act,
knowledge error on the part of the London Elders. I
feel it may at least in some measure at least
serve to relieve yr. disquietude to have a reading
of the letter sent from the Ch: here to the Chs in the
North. in acknowledgment of their letters of reproof & Ex-
hortation - I therefore enclose a copy which I wd be glad
to have at yr. convenience returned -

And now, dear Brother, I must ask you to bear
with me while (I hope with fear for myself.) I
entreat you to suffer the word of exhortation.
I was taken much by surprise on Thursday at finding
a matter which I believed to be concluded, opened
up again, but above all, by yr. speaking so freely
on recent matters of which you had so little knowledge
so far at least - as I am aware -

May you not fear lest you put yourself in the
position described in Prov. 18. v13. "He that answereth
a matter before he heareth it. - it is a folly & a shame
unto him -" also consider the Exh^{ns} Ecc. 5. 1/2

Matth. 7. 12. John 7. 24. - the Spirit of all which Sh. & Surely
lead us to be very careful lest we lay things to the
charge of our Brn. on mere surmise or imperfect
Knowledge.

I hope you reached home again comfortably
with Mr. Deacon I was concerned to see her still
looking so frail, but thought you looking better
than I had seen you for some yrs. past.

Yours very affectionately
(Sps) J. J. Blankley

PS. We had much reason to thank you for the Exh. you
sent us during the late trouble. if I am wrong in feeling
that the Spirit of tenderness & cautious judgment then
shewn was not so manifest last Thursday - you will
in faithfulness point out my error -
The privilege of Counsel and Exh. is mutual between
Brn. - I may well fear my own Slowness to hear
but at the same time am fearful of softening the
pained feeling, I have in my mind, without
giving you the opportunity of saying the few
words which wd. quite clear it away.

J. J. B.

Newcastle 24 April 85

Dear Est. Brother,

Yr favor of 20th inst &c.

I have considered the passages you refer to & I cannot doubt that at all times, and in all matters of the Lords House, I offend and come short of his glory, so that it is good for me to examine myself upon them, and see my need of cleansing ever anew from the fittiness of my spirit.

In refer. however to the special freedom of speech at Dundee which grieved you, I beg you to consider that I was specially called upon by the Elders to attend and take part in the Conference of Elder Br^m, which took place, and altho' my fleshly ease, wd have led me to decline, I thought that matters from the reports current in N.B. had come to such a pass, that I was bound at all selfish hazards to take, what seemed a providential opportunity for mutual clearing of our minds. I trust, for the sake of the true peace of Jerusalem I waited until I think all who wished had spoken their, when to yr. & my great surprise, such a confirmation of all the reports current was read by the Elder

85
Mr. Sandeman as was contained in the paper ^{entitled}
"Position of the London Ch. on Resuming the Lord's
"supper 29 March 1885" - I felt bound to
speak freely. - You will doubtless remember
I particularly stated that I was moved to speak by
the reports which had come to the ears of Mr. Proctor
& myself. - Now, altho' we were abundantly satisfied
by you & yr. colleagues reception of our letters, yet
we were always expecting an expression of repentance
on yr. part & on the part of those who had followed
you in error - to a fuller extent than ever app.
in any tidings by private letters or reports that
came to hand. Yr. Coll^r's great weight of care
(which we readily sympathize with) as the reason
given that he sh^d. forbear entg. into particulars -
We, the little flock were left exposed to unreason
from reports which rec^d. so striking a confirmⁿ
from the paper read by the Elder from Glo.
Just, I entreat you to consider that the apostle
Paul did not base his remarks to the Corinthians
(as one might have expected) on his knowledge
by supernatural gift, but upon reports & upon
partly believing them -

At a very humble distance from Paul (whether
uninspired or inspired) I spoke upon reports
which came to our ears - Secondly, I entreat
you to consider that the four Elders of the Scotch
Chs. & yourself did not stop my remarks & I
may I add, that I was honored to receive
of one, - whom I took to speak for all -
thanks for having straight forwardly & clearly
stated the case of the present reported state of
the churches. - I hope therefore that you will
feel yr. mind relieved from any grievance
on my part as an individual & address
yourselves to the whole subject that threatens a
rupture between the Chs; & their outlying little
companies -

I return the letters for which I thank you &
grieve to think that the leaven of disunion
yrs. of 4th Janry. mentioned in the P.S. shd. have
so worked, as to bring forth the paper read
at Dundee. -

I must testify that the Elders present declare
that the writer is ignorant of the profession
I occupied my return journey by perusal
of the correspondence of the Chs in 1854.

I never read it before having (I trust) made up my mind on the unlawfulness of eating anything strangled, from the 8th command to let the life-blood flow - It is well known that the Jews understood under the term "strangled" every beast fit for food, that was not killed in an orderly manner, so that the life-blood flowed.

May I suggest to you to read that correspondence. I can find it - as Mr. Philip w^o I am sure perusing me - I feel persuaded that this is the matter on which you & your coll^g are called upon to deny yourselves, either in taking the sword of the Spirit, as in the earthly Ch. of old, did the Levites Ex 32v. 27. or in calling in the Elders from the Scottish Ch.

Bear with me if I seem presumptuous, considering that it is currently reported here, not only that letters stirring up a member at D'dee, & breathing love to the Edin^g people have been written from London, but quite lately that the Edin^g people gave up hope of re-union with the Ch. of D'dee & G^o, upon any existing terms, but have some hope for re-union with the Ch. in London. commending ourselves to the care & mercies of the Great Head of the Ch.

(S^r) J. Deacon

V. d. B.ⁿ

London 27th April 1885

I have been much occupied & not very well, so feel I need to consider more quietly yr. of 24th before replying at any length.

In the meantime, I will only say, that I have no doubt of yr. desire to follow after faithfulness in love in what you have said or written.

I wrote last week asking Mr. Philip for a loan of the Edin. Correspondence, and he reply that he had lent it to you, but that no doubt you wd. send it to me if desired.

May I ask you to do so as early as convenient!

I have never read it, & cannot say I have any desire to do so now, but it may be desirable for refce. in things now before us —

(sgd) D. J. Blackley

Y^r Deacon Esq

1885

London 30 apr 1885.

V. d. Br.

I will now endeavor to fulfil my promise of writing - On Sabbath last we heard a portion of the correspondence between Mrs. Y. & Mr. A.S. which concluded with her announcing her intention of withdrawing from the Ch: here. I was glad to hear the general assent of the Ch: to the very kind faithful Scriptural words of Mrs. Y. & I trust they will produce last benefit to us. Mrs. Young did not request delay, time was given her to reflect on the important step she proposed to take. As I promised you I reminded the Ch: of the chief object of the formation of the Ch: above 100 yrs. ago - viz the removal of the unreasoning obedience of the Command of Christ, & his Apostles, based upon Charity, the love of the truth - and the danger of these being obscured by false Charity, or superseded by Brotherly Kindness - its accompaniment; I also quoted some of the passages ref: to the unanimity req: in the Ch: in relation to these matters - Many, I think very strengthened by these S: - We met last night when Mrs. Young's mind was found to be in the same state, & the act of separation was effected. I myself do not think, she could have acted otherwise

+ if yr advice had been asked abt. it 8 months ago
possibly we might have been spared much trouble.
but it was otherwise willed by God.

Last night our Elders expressed their minds with much
sobriety & fear. + I trust that in a little time, we
may have more perfect unity.

There has been no opportunity of dealing with W.F.P.
When anything decisive occurs, I will write again.

There is much softening amng. us. + this painful
sepⁿ may lead us all to consider our position.
The Lord says "That from those who have not, shall
be taken away what they seem to have, and the
last verses of 1 Cor 11. - are very comforting to those
who feel the conviction -

I am sure you sympathise with us + value it.

Yours (sg^d) B Vincent

Wm. Philip

Newcastle-on-Tyne

30 April 1885

W^r. Philip

Dr. Est^d. Br.

That was exceedingly kind of you & yr. dear daughter to bring me the paper for which I had asked you - & yr. farewell greetings at some trouble to yr. selves on the Monday morning as we stopped for a moment or two at the Station. I now return the paper with thanks. I have kept a copy of it.

I need not say how very anxious Mr. Proctor & I continue respecting the course taken in London, of which we have heard nothing as yet. As the remarks I made before the Elders at our conference ^{cd} not be properly made (in my opinion) a matter of private offence, I enclose a letter I was surprised to receive from Mr. J. P. with my reply & his rejoinder. His tone, you see, is gentle & affectionate, but still I think, it showed his mind to be insipid, as yet, to the serious state of the whole Ch: in London & its danger to any members. You will probably think with me than my remarks based as I particularly said on Reports which trouble us here, need not have

led his mind aside from the great subject to be
troubled with me personally.

I hope I shall hear no more on the personal score
from here, while I feel too much for him this colleague
to be offended, particularly as I must submit
to correction in everything I say & do among the
B^{ms} when I examine myself in the light of the S^s.
You will see that I advised him to read the old
correspondence with Edw. &c. & I was glad to forward
to him early yday the U.S. book you sent me.
I employed my day's journey in reading it &
considered it very edifying, confirming what I
myself had gath^d from the S^s. on the subject.

It struck me as being very impressive to read the
testimony of the Chs. on the necessary things,
especially the plain statements from the American
friends - It is very strange that the Edin^g. people
sh^d. have attempted to set aside the O.T. as our guide
on a portion of the law left as a burden on
the New Testament.

There is I fear something of this feeling in London.
The decay of the churches in the paper you bent me
is a phrase which reminds me of remarks
in F. B.'s letters - We have lent to think

of the 8 saved in the Ark. The few saved from Sodom
and the few that the Apostles found gath^d together (except
in Jerusalem - but thence they were soon scattered)
to understand that the numbers of the visible Chi
at any time, are part of the secret things which
belong unto the Lord - We are comforted conce^{ing} this
in the O.T. by the 1000. reserved when Elijah thought
himself alone, & by the innumerable number shewn
unto John in the vision.

I was reminded of this by your Exhortⁿ in which
you said that we must look to see towards the
end, the Kingdom of Christ appear more & more
like the bruised reed and smoking flax.

Sobriety sh^d be shewn therefore by our refraining
from murmuring at God's decreed plan, that
the visible Chi sh^d be like her master on Earth
& rather thinking of the sentence - "the people are
yet too many" so as to fear for oneself.

Have you ever considered (no doubt you have)
the remarkable passage Dan 12v.7. "And when he
shall have accomplished to scatter the power of the
"holy people, all these things shall be finished"
the marginal ref^{er}ence is to 8 Chap 24 v. -
It is therefore a great enemy - figurative in Ch. 8 of

Satan, as Antichrist - the chief enemy, and as in
Chap. 12. the prophecy seems to be of the very last
days it has often crossed my mind that his
influence in Edin. & I dread also in London
works for the scattering of the profession.

The only holy people must be those set apart to the
worship in Christ, i.e. in spirit & in truth. 'Holy Bm'
they are called in the Epistles - is it then their power
as visible churches that is meant,

This is however to end in the coming of the Lord
"therefore we are to lift up our heads for our redemption
'draweth nigh' Still we be to him, by whom the
'offence cometh' is a saying that sh^d make us
diligent in strengthening the things which are to
remain unto the end. as far as it be put into our
power by the Commandments & Doctrines
of the Holy B^s. -

This is all in accordance with the Lord's &
His apostles prophecies concerning the last times -
Yet, do you know when I wrote to F.B. that
the Lord's words "When the Son of man cometh he
implies its low estate. F.B. replied - that we sh^d
not force such a meaning on the Lord's words
I did not answer, because just then the troubles

began in London, & I felt it was not a time for
argument or shall I say rambling -
The Revised version translates the faith which is
still more emphatic -

I told you I hoped my letter & time w^d aid in
drawing F.P. out of the grooves in which his mind
has a tendency to work & remain in, but I
am distressed to think how wrong an influence
he must have been subject to & also must
have exercised.

Let us hope that the full examination of the
whole question of the "necessary thing" will
clear the minds in London respecting
inapplicability of forbearance & that the
Sun of Righteousness will shine out of the
Scriptures so as to ~~as~~ dispel the thick cloud
of darkness that threatens them. - - - - -

(Sg) J. Neason.

Mr. Philip
7. d. B.

Glasgow 5/5/82

My colleague has got a very nice letter from Mr. B. Vincent, stating that according to the wish of the Elders, he had had a conversation with Mr. F. Barnard, who has thus for the first time been named as the writer of that paper which we had before us at Dundee -

He seems to be satisfied with him and thinks he is hearing. My colleague is to bring the letter he rec^d last wk from Thos. Vincent informing us of the separation of Mr. Young, and as he mentions in it, their having dealt with F. B., I shall enclose it, as well as copy of a letter by Mr. Sandeman to Mr. F. B. in which he deals most effectively with that paper, & which ought to prove beneficial to him.

Mr. Y. seems to think, that the deed of the b^{ch} with regard to Mr. Y. has had a beneficial impression on the minds of all those of the B^{ch} who seemed to be wavering so much lately. He also thinks the Elders are showing more softness & sobriety of mind, but I agree with you, that if they were under thorough conviction they wd be glad to unburden their minds to us, but I do not see that we have rec^d a word of contrition from them as yet.

(P) A moir

London 4 May 1895

V. d. B.

The withdrawal of Mr. Young from our fellowship appear to have had a ^{very} sobering effect. -
Though I fear to quote it, I am reminded of the passage "cast out the scorner, and contention shall cease" and many were moved by her powers of reasoning.
Various interviews have recently taken place with good results, and yday in order to see whether the Ch: was of one mind & judgment, and willing to walk by the same rule, the Elders acceded to my request to call the names on the question - "Is it our duty in order to avoid the risk of breaking the Divine Command, not to eat flesh with the blood to abstain from the flesh of animals doubtfully killed?"
To this an affirmative answer was heartily given by the whole Ch: and Ps 133 was sung with much warmth.
After the trouble that we have had, I think this result ought to fill us with thankfulness. -
In my recent experience I have found ^{great} willingness to listen to the Divine word & its wholesome rebukes as it is said "My sheep hear my voice" & and it is only that voice can call them back to the Shepherd of souls, when they go astray. B. Vincent
I think our Elders very much sobered &c. - -

Wm. Philip
V. D. B.

London 8 May 1885

When writing you last wk, I purposed re-
frained from touching upon the paper that had been under
our notice in the Elder's room at Dundee, as altho' my
colleague and I had had our minds satisfied about it.
our brother B. Vincent had not at that time, but now
I am happy to say he is satisfied.
The two points in the memo. which app^r to me to be
of most doubtful nature - were 1st an uncertain
ground of the need of real unity between churches pro-
fessing to walk together - and 2nd that the decay of
the Ch^r. sh^d. make us ready to enter into fellowship
with others to present a better appearance in the
eyes of the world. - Our Brother who wrote the memo.
appears to be quite clear that any such glossing
over of differences or dabbling with untempered mortar
as he was supposed to advocate; is utterly contrary
to the Divine Word, & says it was far from his
mind (which I fully believe) however indiscreet his words were.
His refer^{ce} to the decay of the Ch^r. was not with a view to propping
up by man's wisdom, but as believing it to be a matter on which
each Ch. & ea member may examine himself by such words as
"Who' much slothfulness the bldg decayeth &c" (sp) D. J. Mackley

Dundee 18th May 1885

W. C. Philip

V. d. Br.

You will be glad to hear that after much delay and difficulty, W. F. Barnard's paper was read to the Ch: yday aftn. The result shewed that there was really no cause of fear, as the offence was too palpable. The Elders & Ch: were unanimous in condemning the paper and Frank's conduct in giving permission for its transmission to Edinr. and after his free open and sober confession and request for forgiveness - confirmed their love to him - My son, as he said in the case of Mr. Young confessed his own error in the matter, & that he had been guilty of putting his hand to attempt to do work which God has reserved to himself - After the service was over, both Elders acknowledged that I had been right, in urging the reading of the paper to the Ch: and both are, I think, very sober-minded - I have gone thro' a trying time - but I feel much more happy now, as the Ch: now seems thoroughly united in regard ^{to the} matter of blood-eating, to the duty of abstaining from communicating with Edinr. and to the

necessity of unity - When we recollect the con-
dition of the Ch: eight months ago, I think
we have great cause for thankfulness, that
our prayers have been heard by the head of the
Ch: - I hope I am not presumptuous in saying
this -

There was much astonishment at the paper
& it was much censured by some, who
formerly might have fav'd it. - and
Frank was much warned & reminded of
the character of a deacon - in 1 Tim 3. -
I think that we must now wait trusting
in the promise that "all things work together for good"
I feel very grateful for yr. faithful & loving support
in my trial - I really hope from various
confessions, that we shall be more
reputed than we were before the trouble -
I write partly on behalf of my son Thomas.
who desired me to give his love to you being
fully assured of yr. loving anxiety in respect
to this Ch: - His ydng^r discourse on examine
yourselves & with refce to the Lord's Supper
was very sober, and I trust fruits will appear
Yours (y^r) B. Vincent

Glasgow, 28 May 1885

W. D. Blackley,
V. D. B.

In ours of 22nd we did express our gladness at the evidence of peace amongst yourselves resulting from yr. dealing with F.B. but we suggested other considerations that were pressing on our minds regarding the reproach on all the Churches, and that tho' individually we might feel relieved we still thought the same consideration was due to others for the reasons stated in our letter. — And now in reply to yr. of 24th inst. we have indeed much cause to fear for ourselves. we stand daily in need of forgiveness & it wd. ill become us to shew an unforgiving spirit, but knowing as we do the feeling both of Mr Philip & Mr Deacon concerning this matter, and as they were parties to the consideration of it we tho't them entitled to know the substance of the correspondence between us. They both feel quite as much as we do, & have been anxiously hoping to hear from you or yr. colleague that all complicity in that paper was repudiated with that in the most marked manner. We feel sure that a few words from you & yr.

colleague & the Ch: heartily condemning the
sentiment of that paper as being utterly opposed
to the spirit of truth wd go far towards re-
storing the charity, that is so sadly marred, & enable
us all heartily to respond to yr wish that
we may rejoice together in the faith love
& hope of the Gospel.

(sg) A Sandeman

London 3 June 1888.

V. A. Br.

From a letter my colleague has rec^{d.} from G^{lo}. I fear there has been a misunderstanding, respecting communicating to you the result of the discipline coneg. the discipline the paper written by our Br. J. Barnard which was read at Ideo when my colleague was with you.

At the end of that discipline, my Father proposed to me to write to you on my behalf - I did not see how I could decline and I thought you wd be glad to hear from him. how his mind had been satisfied, as since yr. visit to London, he has been at one with you and therefore I gladly consented, but it was fully understood between us, that he wrote on my behalf and I hope you will take his letter as from myself -

My Coll: and myself are greatly grieved at the letters we have rec^{d.} from G^{lo}. which appear to doubt our faithfulness and that of the Ch: here.

We can say nothing more than we have already said respecting our non-Complicity with the paper of J. B. - We & the Ch: repudiate that paper for which he was rebuked before all & refer to our

last letter to Edw. as an expression of our
minds respecting the decrees of the apostle
Myself and I both feel that we have
much cause to judge ourselves, as to the
cause of our word being doubted by our
Brethren - but our Lord says "Let your years be years
We dare not make ourselves of the number &
compare ourselves with some that commend
themselves who the ap says "are not wise"
Measured by the rule of the word of God, I can
only say "Unclean Unclean" - yet I trust my
hope is in Him who if he will, can make me clean
and so far as I know my own deceitful
heart, I had rather be a doorkeeper in the house
of God, than dwell in the tents of wickedness.

Mr Philip
Dundee

(S)

J. J. Vincent

Dundee 11 June 1885

The Ch: assembling in Dundee to
The Ch: London

Dearlly Beloved Breth^r:

You will remember that in
our letter to you dated 4th June last we con-
firmed our love to you. in reply to yr. letter to us
of 31st Decr. which we accepted as an acknowledg-
ment of yr. error in approaching with a view to
reconciliation, those from ^{whom} all the Ch: & Bre^m in
England Scotland & America (with the exception of
Glasgow) had been compelled from the Divine
Word to withdraw, as those refusing to walk in that
course which all these Ch: and Bre^m held to
be necessary in obedience to that Edict which
it seemed good to the Holy Ghost & the apostles &
Elders & Bre^m assembled at Jerusalem to enjoin
on the Ch: of the Gentiles.

But from the correspondence which has
passed between yr. Elders & ours since that time
which has been laid before us. - first, regarding
the answer which sh^d be sent to our former
friends in Edin^g & your Elders laying that

matter again before you, against all remonstrance
by the Scotch Elders - causing such confusion among
you for many weeks & lately issued in a paper
being written & published by one of yr. number, pre-
serving to be a description of the Ch: in London
on again recurring the Ordce of the Lord's Supper on
29 March last -

And having heard the labor which our Elders had
with you, before they c^d. get them to take the serious
view that our Elders had of that paper as being
a reproach on the whole profession & to bring the
matter into the discipline of the Ch: The Correspondence
on all these painful matters has still left a painful
feeling of uneasiness & doubt on the minds of our
Elders. & raises the same in ours, & convinces
us that we were wrong in accepting yr. letter
at that time with the reservⁿ it contained - by
"The Elders & many among us do not clearly see
"the S's warrant for a literal application of some
"of the S's you refer to in matters of discipline between
"Churches"
The state of mind prompting that reservⁿ has
been we are convinced a source of bitterness
producing all the dissension & errors which

have taken place among you -
Now, dear Brethren lest we be condemned as those
of whom the Lord speaks by the Prophet saying -
"They heal the hurt of the daughter of my people
slightly, says: Peace peace when there is no peace
and as those who daub the wall of the bldg. with
intempered mortar -" We now therefore for this
purpose & as endeavoring to keep the unity of
the Spirit in the bond of peace, consider
it necessary to propose to you the following
questions "Are you now all in one mind with
us that all the ch. & Brethren in 1855. were warranted by
the divine word in withdrawing from the then
Ch. in Edin. & that yr. Elders were unwarranted
by the divine word in approaching with a view to
reconciliation, our former friends in Edin.
These, dr. Brethren are plain & simple questions & if you can
answer them in the affirmative without any reservation
We are convinced it wd. set our minds at rest
& deliver us out of the great trouble & anxiety
under which we have so long labored.
Hoping that the God of patience & consolation
may yet point us to be like minded one
towards another according to Christ Jesus.
W. L. M. (Sp) on behalf of the ch.
CP. D. S. E. K. v.

Wm. J. Vincens
W. D. & Blackley.

Dundee 11 June 1885

Very dr. Br.

With refer^{ce} to yr. letter to Glo. of 2nd June
as intimated to W. D. & B. on 5th inst. it was considered
advisable to consult with Mr. Philip before replying.
He informed us of having rec^d. a letter from yr. Coll-
and as he felt much at a loss, it was considered
better that we sh^d. have a conversation together
as being more likely to lead to a thorough understanding
for this purpose we have met to day in Dec^r +
had a conference with the Elder here. + yr. letter
of 2nd having been before us, and in thinking of
the Corresp^{ce}. that has passed recently, & the
various matters that have occurred since the date
(3rd Dec. 1884.) of the letter from the Ch: in London
to the Chs in Dundee & Glasgow.
We cannot help feeling that these painful matters
arise out of the state of mind that prompted the res^{er}ve
made in the Ch's letter of that date.
"The Elders + many among us do not clearly see
"the ¹st warrant for a literal application of some of
"the ¹st you refer to in matters of discipline between Chs

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This leads us to fear we were hasty and wrong in accepting the letter with such a reservation - as evidence of yr. being of one mind with us because it has evidently proved "a root of bitterness" & we fear to the defiling of many. From all this now consider it necessary to ask you the following questions "Are you now all of one mind in considering that the Ch. & Ben. were warranted by the divine word in withdrawing in 1855 from the then Ch. in Edinb.?" and "Are you convinced that you as Elders were unwarranted by the divine word in approaching our former friends in Edinb.?"

These are plain & simple questions & if you are under conviction you wd. be happy to answer in a manner the shorter the better - giving relief to the uneasiness which still remains in our minds - because such a state of mind with you appears to us to cast a reflection on the deeds of the Ch. in so withdrawing - if these questions are thus answer'd without reservation we are convinced it wd. restore full charity & peace in all the Ch. We wd. be glad if you saw the propriety of reading this letter to & taking the mind of the Ch. upon it. (S^d) A.M. A.S. C.P. D.P.J.

London 14/6/85

Mr. C. Philip

Mr. D. Philip

v. d. Ben

We are in receipt of yr letter of 4th but we have not been able to see our way to lay it before the Ch: to-day for the follg. reasons
It is now nearly 6 mos. since the letter from the Ch: here was accepted by the Ch: at Dides, as encouraging them to confirm their love towards you as Elders now write us proposing certain questions to be put to the Ch: but you do not say whether you have taken the mind of the Ch: with you upon the matter or not -
As the whole Ch: joined with you in that letter confirming love towards us, we think it is due both to the Ch: with you & to the Ch: here - that any expression of standing in doubt of us, shd come as fully from the whole Ch: (if it shd. unhappily be the case that they do so stand in doubt, & that the reason for such doubts shd be plainly stated.

(Sgd) J. I. Vincent

J. B. Blackley

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Dedec 17 June 1885.

Mr. J. Vincent

Mr. P. J. Blaikley.

K. d. Sir

We are in receipt of yours of 14th in answer to the joint letter of the Glo. Elders & Bro. of 11th & feel much dis-appointed that you do not see any way to lay it before the Ch: - If you still adhere to that, we have no objection, but will be very happy to bring the matter before the Ch: altho' we are perfectly sure; that the Ch: here are all of one mind on the two questions we have found it necessary to put.

We thought if you had seen meet to read our letter and take the mind of the Ch: upon it, it would have saved much trouble in laying the Correspce before the Ch: here. Which Correspce, we think should be sufficient reason to you for our uneasiness & doubt.

Kindly let us know if you are still in the same mind for our guidance.

(Sgd) C. Philip &
J. J.

Dundee 24 June 1885.

The Ch: at Dundee to

" " " London.

Dear Beloved Brⁿ

You will remember that in our letter to you dated 11th Jan'y. we confd. our love to you in reply to yr. letter of 31st Dec. to us. - accepting it as an acknowledgment of yr. error in having approached our former friends in Edin' - with a view to reconciliation. But Brⁿ from what has now been laid before us by our Elders, first regarding Mr. Young's error shewing itself immediately after the date of that letter, and then regarding questions of diffie. between them & yr. Elders on the Subject of concluding the Correspe. with Edin'. Our Elders having urged the impropriety & danger of laying before you a communication from Edin'. this continuing the error so fully pointed out in our letter of 14th Dec. last. which we thought had been acknowledged in yr. reply of 21 Dec. former ref^s to. Also the production of a paper by one of yr. number on yr. position on resumming the order of the Lord's Supper 29 March, which paper beside having been sent to Gls. has also been sent to Edin'. & Ddee - disturbing the minds of all the Brⁿ who have seen it & causing a re-
proach on the whole profession

885.

From all this, we are now convinced we were wrong in
 accepting yr. profession in that letter, especially as
 it cont^d a reservation, viz. "The Elders + many
 among us do not see the S^t. warrant for a literal applen.
 of some of the passages you refer to in matters of discipline
 between Chs."

The state of mind prompting this reservⁿ has been - we are
 convinced - a root of bitterness producing so much dissension
 & trouble am^g you.

And now dr. Br^o. lest we be condemned as those of whom the
 Lord speaks by the prophet. "They have healed the hurt of
 the daughter of my people slightly - say^g. Peace, Peace
 when there is no peace - and as those who daub the
 wall with untempered mortar & see visions of peace
 for Jerusalem when there is no peace;" & so
 neglecting such an ex^h. as 1 Cor 1. 10 - & Phil 2. 1/2.
 For these reasons and having in view such S^t.
 & so endeavoring to keep the unity of the Spirit in the
 bond of peace; we consider it necessary to put the
 foll^g. question viz^t.

"Are you now all heartily of one mind with us as to
 the sepn. of the Chs. from Edin^g, & so ^{are} you convinced
 that you were unwarranted by the Divine word in
 approaching with a view to reconciliation our former

friends there. - This dear Bro. is a plain & simple
Question & if you can answer it in the affirmative
without any reservation this wd set our minds at
rest & deliver us out of that great trouble & anxiety
under which our Elders have lab^d so long. - because
the state of mind such a reservation indicates appears
to us to cast a reflection on the deos of the Ch. in 1855.
Hoping that the God of patience & consolation may
yet grant us to be likened one toward another
acc^d to Christ Jesus, that with one mouth &
one mind we may glorify God, even the Father
of our Lord Jesus Christ.

We remain &c.
(S^d) C. P. Elder
D. D. P.
H. Deacon
P. K. J. D. D. P.

The Deacon who was present & met with
the Elders & Mr. Vincent & Mr. Marbler Sen^r & heard the
discussion of the paper, is troubled as we are &
of the same mind with us.

London, 30 June 1855

M^r Philip } Elder of the Ch^h at Dundee
D Philip }
W. d. Bon

In forwarding the accompanying letter to you & asking you to lay it before the Ch^h; I w^d wish to say it was read to the Ch^h here this Evg. and as there are some who fully agreed with the letter from Idce, & other who professed not to understand what was in controversy we have thought it right to ask as many as thro^t with us to sign, as we do not send it in the name of the whole Church. We therefore anxiously wait yr^e reply in the hope, that it will aid in restg. that unity among us which the letters from the Churches in Scotland has disturbed — most fervently join- ing in yr^e prayer that the issue of all this may result in the restg. of that fervent love which must exist among those who love the Lord Jesus Christ in sincerity.

(Sgd) J. Vincent

To the Ch: of Jesus Christ assembling at Dundee
V. d. Brn

London 30 June 1852

Your letter of 21th was under considⁿ of the Ch: here last Sabbath, & while all of us recd. it as breathing the spirit of love & earnest desire that the Ch: may walk together in hearty charity and fellowship, those among us who sign this letter feel it needful to ask yr. patience & forbearance, while we lay before you some considerations, which hinder us at present from giving an unreserved answer to yr. questions which you desire. -

We do this we trust in the love of the peace of Jerusalem, and in that solemn fear we you allude to, as being present in yr. minds, concerning the darning with untempered mortar. When the three Elders from Dundee & Glasgow met with the Ch: here last year - one of them (as we understood him) spoke of the separation from Edin. as having been gone abt. with the united voice of all the Ch: & that we were therefore bound to regard it as being the mind of the Head of the Ch: -

This view of the manner of the discipline & its issue was assented to by the other two Elders & was set

forth with a boldness which had a new & strange
sound in our ears as applied to any matter
of judgment gone abt in the House of God.
for we feel that the spirit of the S.^s "Let him that
thinketh he standeth take heed lest he fall" - is
as applicable to Churches as to individuals & that
it is with the greatest fear we can put one foot
before another in the matters of His house.
We were therefore disturbed & alarmed at what
seemed a dangerous tendency towards the doctrine
that the Ch^h cannot err, & in the jealousy of love
and in the fear of saying "peace peace when there is no peace"
we pointed out our difficulty in applying - as yr
Elder did & as you did in yr letter of 11 Dec. - Some
of the S.^s quoted.

But on rec^y. your letter confirming love towards us
& not ref^y. to our reservation, we felt that
perhaps we had been unduly alarmed & were so
far relieved that we felt we let this matter rest
for fear of ent^y. into a strife of words to no profit.
If yr present question stood alone & without any
ref^y. to our letter of 31st Dec. we c^d. answer
it as simply as you desire -
We do not feel that our fear respecting the

Application of the S^s Matt 18 v 14/18. 2 Theo v 3. 6
& 9 bar. 2 6/8. casts any reflection on the deed of the Ch^s
in 1855. which those of us who took no part in
it accept on the testimony of our faithful
Brⁿ in all the Ch^s but we feel that such S^s as
1 John 4. 1 & 2 John 10/11. are sufficiently warrant for
the Ch^s withdrawing, as was then done from one
which appeared to be persisting in error.

But the other S^s quoted above have very particular
ref^s to particular offences of individual members
& instruct us how the judgment of such matters
is to be gone abt^d in a Church meeting in
one place as one body, with prayer to its
Head for guidance & Countenance in the
binding & loosing.

We feel that any judgment for punishment
of a whole Ch^s walking in error, lies entirely in
the hands of Him, who walks in the midst of
the Golden Candlestick.

Dear Brⁿ feeling the force of the S^s you quote
congr. the saying of "peace peace &c", we are
constrained to write this fully and freely
now that you have set before us the con-
tinuance of yr doubts of us.

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We trust it is with fear for ourselves as un-
worthy of a standing in the house of God - & in
the spirit of meekness & love, that we lay plainly
before you our difficulty, beseeching you earnestly
to consider it -

It wd indeed be a joy to hear that we have in
any way mis-understood you, or that our
fears are groundless -

If you cd write in such a way as wd remove
the fear we have expressed in this letter, we
think the answer of the Church to you, wd be
such that there wd be nothing remaining to
interfere with the full enjoyment of mutual
charity between the Churches which is our
heart's desire & prayer. We remain,

We hope in the love of the Truth,
Yrs affectly

The above is also signed
on behalf of a great
many of the sisters

(Sgd) Jho Vincent }
J & Blankley } Elders.
E. K. Reid }
A. P. Blankley } Deacons
J. Barnard }
Alex. Blankley }
Chas. Heighton }
Wm. Mercer }
W. R. Young }

The Ch. at Dundee to
The Ch. at London.

Dundee 8 July 1888.

Dear Beloved Brethⁿ

We wrote you on the 24th June
and have rec^d. a commⁿ in reply dated 30th sent
by yr Elders & signed by them & a number of the
the Brⁿ and on behalf of many sisters.

As we cannot consider this an answer from the
Church, we feel constrained to refer you again to our
letter of 24th June, in which we endeavored to lay
before you clearly, our reasons for asking an
answer without reservation to the question put.
As to those refs to in yr Elders' letter, as professing
not to understand what was in controversy, the
question is very simple. viz.

Are you now all heartily of one mind with us in
the sepⁿ of the Ch. from Edin^g, & so, are you con-
vinced that you were unwarranted by the Divine
Word, in approaching with a view to reconciliation
our former friends there?

We wd. earnestly entreat you, dr. Brⁿ to re-consider
our letter, in the hope you may be able to send us

satisfactory answer as from the whole Church;
we fear it wd be very unprofitable to enter upon a
discussion on the several points refs to in that
Commⁿ, which appear to us not to bear directly
on the plain question we ask, as this might pro-
duce that which is therein deprecated, viz a strip
of words to no profit. -

(Sgd) by the Elders & Deacons!

Mr. Philip
Mr. D. Philip
V. d. Bin

London 12 July 185

Your letter of the 9th and that of the Ch: with you, together with similar letters from the Bin at Glo. were duly recd. and laid before the Ch: here after the worship this morn. and again considered in the aftn. - The Elders felt constrained to express the deep sorrow they felt at the letters from the Ch: containing no appearance of endeavouring to remove what you must evidently feel is the stumbling block in the way to a restoration of that Charity which now appears to be so grievously marred. In the Dec letter dated 16th June, in speaking of the reservⁿ contained in the letter from London 31 Dec 184 you say, "The state of mind prompting this reservⁿ has been we are convinced a root of bitterness." In ours of 30th June, we have set fully before the Church our cause for that reservⁿ - We cannot help therefore being grieved & surprised that our brothⁿ to whom we wrote have failed to point out to us wherein they think we have erred nor answer our objection to an application of the S^s which appears to us, as going beyond the word.

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we now propose to you Dr. Am. a course, which has gained the hearty assent of the whole Church here & that the Elders & perhaps one or two of the Bm sh^d. visit the Ch^{rs} at D^{ale} & G^{lasgow} that we may open our minds freely before them, even as we were visited by their Elders last year -

If you sh^d. see yr. way to grant us this desired opportunity of speaking to the Ch^{rs} with you we will endeavor to hold ourselves in readiness to start - for as the breach of charity with you is the cause of the breach amongst ourselves we think every endeavor sh^d. be made to a full understanding of our respective views in the hope that if we be indeed partakers of the consolation in Christ, if any comfort of "love, if any fellowship of the Spirit, if any "bonds & mercies" we may yet be granted this the Divine long suffering to be like minded "having the same love, being of one accord, of one mind."

(Sgd) for self & colleagues.

Thos. Vincent

London

above was agreed to ~~and~~ the Elders & Dr. Barnard

were present with the Dale Ch^{rs} Wed Ev^g & the Glasgow

Ch^{rs} Thursday Ev^g =

Newcastle 19 July 1855

To the dear Elders & Brethren assembling in London
& beloved Brethren

It is with deep sorrow we read the Correspondence going on between you and the Disciples Ch^h. - We had the matter before us last Lord's day, and heard the questions proposed to you, which we most earnestly entreat you to consider.

The Company at Edin^g were withdrawn from by the United Ch^h in Britain & the Scattered Brethren in this Country & America unanimously, and as this was intended to lead them to bethink themselves and bring them back to the simplicity of the Gospel, that the Spirit might be saved in the "day of the Lord Jesus", we think you have weakened the divine command in approaching them, as they have not shewn any signs of repentance, but sh^d have been left - as it is said, "them that are without God judgeth". We all think, to eat flesh from which the blood has not been all^d. to pour out when life existed to be wrong, and that the attempt to render it fit to be eaten by washing is

is but a part of that philosophy & vain deceit
Paul so earnestly & affectly warns against (Col 2.8)
There seems to be an idea among you that one Church
can act independently of another, We wd remind you
that the first ep. to the Col: was not only directed to
them but to all the Saints in every place & he beseeches
"that there be no divisions among us" and to the Romans
he prays Chap 15. 56. And it was in this spirit he
commends Phoebe - the deaconess of the Ch. at
Cenchrea - unto the Roman Ch: ch. 16. v 1/2
And in the ep. to ^{the} Galatian Churches, he addresses
his exhortations to every man among them ch 6. v 1/4
He in many places exhorts to that Oneness of mind
Eph 1. 10. & 4. 13 Phil 2. & Col: 1. 9. and
Jude addressing no particular Churches but
all believers, says "Beloved when I gave all
diligence to Unless the Chs. walk by the same
rule, there shd be no fellowship. 1 John 3. 6-7
The Lord promised His people - "one heart & one way" (Isa 39. 34.)
and it was for this he so earnestly prayed John 17 -
Now, de. Br. we earnestly pray that God, in His great
mercy may ^{lead} grant us to that Oneness of mind so
very affectly urged on all who have an ear to hear
what the Spirit saith to the Chs (Eph) on behalf of all
J. Deacon

London 29 July 1885

Mr. Philip
V. D. B.

I am glad to be able to inform you that the accompanying letter is sent with the assent of the whole of the Church here, and in the hope that it will enable you & the Ch: with you to confirm your love towards us. It will be a great & undeserved mercy if the Ch:s are granted rest, "and like those in Judea & Galilee & Samaria" edified, & walking in the fear of the Lord, and in the comfort of the Holy Ghost, multiplied.

With much love in which my Coll: B. join.
(Sgd) F. Vincent

former friends in Edin^g which took place ⁱⁿ 1855
therefore we do feel that we were unwarranted
by the divine word in approaching them with a
view to reconciliation.

In so doing we judge ourselves as presumpt-
uously endeavoring to aid by our own wisdom
that work which belongs entirely to the Lord.
We confess before Him, that we have erred &
strayed like lost sheep.

Do us belongeth confusion of face - for we
have sinned, & have committed iniquity
& have done wickedly, & have rebelled
even by departing from His precepts & His
judgments & have not been hearing what
the Spirit saith unto the Churches.
Yet with Him it is still He accepted, & to Him
belongeth mercies and forgiveness, tho' we
have rebelled against Him.

There we do still hope in His mercy, for if we
confess our sins, He is faithful & just to
forgive us our sins, & to cleanse us from
"all unrighteousness" thro' the blood of His
Son Jesus Christ.

With regard to the receiver in our letter 28th Dec/84

the nature of which was explained by our Elders
 at their visit to you, we desire to cease from
 any contention about the application of those
 scriptures there referred, in the hope that if
 in the dispensation of the Lord, the need sh^d
 arise, we will be found thro' the divine
 mercy, walking by the same rule & minding
 the same things, and if in anything we
 be otherwise minded, "God" the apostle says
 shall reveal even this unto you -
 And now Dr. Brⁿ we ask your forbearance
 with us in love & yr. forgiveness wherem we
 have offended. & troubles you & remain
 we hope, in love of the Truth.

On behalf of the Church
 Tho^s & Vincent

X

- | | |
|------------------|-------------------|
| J. B. Blackley | } Elders |
| Geo. B. Whitelaw | |
| A. F. Blackley | } Deacons |
| Chas. Leighton | |
| Geo. C. Leighton | } Br ⁿ |
| Alex. Blackley | |
| J. Barnard | |
| J. Fox | |
| W. Mercer | |

31 July 1885.

To Mr Philip
1 d. B.

When in Dundee & Glo. lately, I was subjected to many heart searchings, as I listened to the faithful & loving words of exhortation from the Bm. there, so that I began greatly to doubt myself, and the views I had taken, but my pride forbade me to give expression to that which was beginning to work in my heart. Since we ret^d the Church here have twice met in discipline, and now that a letter has been written & sent from the Church, I write to you, my old friend - not to excuse myself in the least - but to explain, (as far as I can understand it) the working of my evil heart in this sad & long trial - It is very humiliating to me to think that my own pride & self-sufficiency, sh^d have so separated me from those I have known so long & well - At the beginning when Edwⁿ made advances to us in London, I failed to observe that she was approaching in our Elders - those who had little or nothing to do with the discipline of 30 yrs ago - When objection was taken to this by you in Dec

I persuaded myself that you were unwilling
to meet those who were shewing signs of re-
pentance - And then when you came to London
and reproved us for interfering with the laws of
discipline, I further deceived myself into the belief
that you wd. make the way to re-conciliation so
difficult, that Edin. cd. never satisfy you.
So that when at last I went north with our Elder
it was with much bitterness & evil surmising in
my heart. -

I expected to meet with repression from you
& to see repression exercised toward the Bre
with you, but how different did I find
things notwithstanding the pain & trouble
we have caused you these many months.

We were recd. by every one with remarkable
marks of love & kindness - every patience and
forbearance was expended to us & we were allowed to
express ourselves fully to the Churches, & above all
the Churches showed that unity which has been so
sadly absent from us.

This much I felt grieved in that you could
not understand us, but I do not now wonder
at it, seeing you cd. not then think so evil of us

as I have since learned to think of myself
I see now I was deceiving myself,

wilfully shutting my eyes to the truth -
I now feel that the various passages

to impress upon you, ought to have silence ^{I sought}
the more so, that by this time I knew the
advances of Edin^g were not caused by a

spirit of repentance, for in the early part of the year
several letters passed between Mrs. Waterston & me.

I sought to point out to him, that altho' our
doctrine might be the same, our practice differed,
for they claimed right to eat of flesh, which
at any rate appeared to be unlawful food
to their former Breth.

I drew his attention to Rom. 14. and suggested
that the doctrine there, sh^d. cause them to give

up that which was a cause of offence & stumbling
to others. - He answer^d - as nearly as I can

remember, - that the passage did not in any
way apply to the question - that to give way to

a demand so unscriptural as to give up lawful
food, because others had their doubts, would

lead to other demands equally unscriptural
and w^d. pave the way to endless confusion.

and superstition - This answer quenched all
desire of mine to take part with Edin., but
having taken a wrong course - pride - that
condemnation of the Devil - forbade me to forsake
it - I kept the correspondence to myself &
until the discipline arose concerning Mr. Young.
I then showed her two of the letters in order to
dissuade her from the course she had in her
mind. - I also showed them to two or three
others for the same purpose.

I now unreservedly acknowledge that in thus
corresponding with Mr. Waterston, I did wrong
for I was interfering with discipline and
taking upon myself that which belongs ^{alone} to Him
who says "I the Lord search the heart &c -
who also says "I kill & I make alive" &c.

When I think of all I have said and done,
during this sad discipline, I may well humble
myself & doubt not whether I have ever known
the truth - but whether the cares of this world
& the lust of other things coming in have not
choked the word.

I sh^d. feel ready to despair, were it not for
Him who spoke those loving words to the intent

that men sh^d. pray always & not faint -
who also says "As many as I love" &c.
Well may I say with the Psalmist
"Set a watch O Lord before my mouth;
(see Ps. 141:?)

Dear Brother, I entreat that you & those
with you will forgive the evil I have wrought
in this matter -
I trust yr. Colleague will receive this as if
written to him.

And now I beg you to believe me - if you can -
to be yr. affectly.

Jⁿ Barnard.

P.S.
You will of course show this where you think
proper, excuse my hand-writing, I am some
what unwell & broken down -

The Church in Glasgow 2

9 Aug 185

The Church in London.

Y. L. Ben.

Your letter of 28th was duly rec^d and read to us on the 2nd. It was considered again to day & in reply we w^d say that the first part of yr. letter wherein your Elders take great blame to themselves for their part in disturbing that mutual love for the Truths sake which had so long ~~existed~~ between the Churches, & wherein you answer the question that in faithfulness & love we felt constrained to put to you, gives us great joy & quite relieves our minds from that trouble and distress we have so long experienced. The language used in answering the question - in confessing before God that you had erred & strayed like lost Sheep. by departing from His precepts and His judgments, yet hoping in His mercy who, if we confess our sins, is faithful & just to forgive us our sins & through the blood of His Son Jesus Christ, appears to us to breathe that spirit of repentance, which caused so much joy to the Ap. Paul concg. the Church at Corinth (2 Cor. 7.) All this appears to us so satisfactory that we w^d have felt quite ready to extend to you, our hearty forgiveness from a sense of our own need

of mercy + to ~~confer~~ our love towards you in
the fullest manner, had it not been for the con-
cluding part of yr letter regarding the reservation
contained in yr letter of 31 Dec/84.

This gives us great misgiving -
Your Elders explanations during their recent visit
here - but before us the diffce implied in this
reservⁿ so very pointedly, that we feel it is in-
cumbent upon us to tell you fully the views that
we tried to explain to them - + we wd. faint hope
you may yet see from the S^c how vague is
the doctrine, that Churches in dealing with one
another in discipline, may come to a deed of
separation, independently of one another.
Yr Elders said that in dealing with an offending
Church, the offended one might as a matter of
expedency take with it one or two more, but
that as there is no example in S^c - we are
not now warranted in adopting the Lord's
law of discipline in Matt. 18. + making the
different stages of it, a rule of procedure
binding on the Churches in the event of offences
arising - Now, it is quite evident that
were one Church to avail itself of such a

liberty of action. it wd. loosen the bonds of
union, between churches, every one of whom
is a member of Christ's body -

It is true that each church is independent
of others in judging matters within itself, even
as the functions of the hand, are independent
of those of the foot, the eye also & each member
of the body having its own proper functions - but
all subordinate to the same spirit of life
that animates the whole 1 Cor 12. 12/20 ✓

And so with churches - a doctrine that would
give one liberty of action in severing itself from
another independently of all the other churches
with which its communion & fellowship, they
form the one body of which Christ is the Head
is a doctrine that wd. open the way for confusion
But - God is not the author of Confusion, but
of peace as in all churches of the saints.
You Elders say we have no example in
Scripture of one church withdrawing from, or
exercising discipline over a whole church
but we must recollect that the churches
during the time & up to the latest time of the
meetings of the apostles, were under the

charge of those Apostles, and there is no example that error prevailed + was upheld and persisted in. - and besides that it wd not fall to the separate Churches to reprove one another or exercise discipline over one another while the Aps. lived to do so.

The Eps. to the seven Chs. of Asia, contain reproofs to them, by Him who searches the hearts of men, and they are warnings + instructions to the Chs. of future generations regarding evils, that wd prevail among them at diff. periods of time, prophetic therefore in matters of transgression + practice at stated periods, but not even by inference, teaching of matters of discipline between Churches. Admitting therefore what yr. Elders say that we have no example; it behoves us as churches of the Saints, considering our profession as the pillar + ground of the truth - it behoves us to follow carefully + faithfully the Spirit of S^t where we have no example and to see that a doctrine or practice which is founded on inference

shd not open the way for a state of matters
opposed to the spirit & scope of S^c or that might
interfere with Charity in the Ch^h -

Our Lord says "After this manner pray ye"
& accordingly there can surely be no doubt
of Ch^h being fully & scripturally justified in
following the manner of discipline in Matt 18.
& there is no instruction for adopting a
diff^t manner, which might issue in two
Churches separating from one another, while
others remained in Commⁿ with both.

You may reply that a Ch^h so withdrawing
w^d communicate this fact to ^{all} the others.
but then each w^d need to enter upon all
details of the matter for itself to decide
as to which was in error.

Judge for yourselves D^r Brethren, how
great confusion might thus arise, as a
direct result of such a doctrine.

We are all of one mind here on this matter
but have reason to believe you are not
united - bear with us then in ref^g. again
to Phil. 2: 1/2.

Charity in the Ch^h would surely require

that there shd be oneness of heart & mind
in this matter which has already led to so
much trouble & in its present state wd remain
a root of bitterness among the churches
which if we are all faithful now shd be
thoroughly rooted up.

To conclude then, the thing that wd satisfy
us wd be the expression by you to the
following effect.

We are now all of one mind that the
Churches in dealing with the Edinb. Church
in 1855 were fully warranted by the Divine
Word in following our Lord's law of
discipline as in Matt. 18.

A similar letter was sent from Dundee:

Aug 13 . 1888

W. Philip

V. d. Br.

Your note with accompanying letter from the church at Dundee, was duly rec^d & will be laid before the Church here next Sabbath.

I will only say at present how grieved I feel that it seems to be now declared by the Churches in Scotland, that the views ever & ever again expressed in the writings of John Glass and also by Gabriel Russell are such as cannot be borne with in the Churches - It does not seem to be considered what a reproach is cast upon them in condemning us for holding the same views. Dear Brother, are all our longings & yearnings for the restoration of peace & love to be in vain! How true it is that God alone can give peace but yet the word is given to us "Pray for the peace of Jerusalem" Let us not then faint, but consider him who endured such contradiction of sinners against himself lest we be wearied & faint in our minds" Yrs affectly J. J. Vincent

Mr Vincent
V. d. B.

Aug 1885

I cannot refrain from writing a few lines to say how much I am distressed at the contents of your note. recd this morn.
In our dealings with one another we surely sh^d. confine ourselves to the S^c alone & however valuable the writings of I. G. & G. R. are and none can value them more than myself. I think it is wrong to appeal to them in matters of discipline, or to use their names in the Church - there only the words of our Lord & His holy Aps. & prophets can be appealed to. I do not think we sh^d. fear a reproach being cast on us for condemning you for holding their views, but we sh^d. certainly fear what w^d. be a just reproach indeed - if we condemned you for holding the views of

But dear B. as far as I am able to judge this painful controversy - I consider it is the S^c alone that we have been endeavoring to lay before you for the purpose of restoring love & peace & I do hope we have in all those dealings had in view the peace of Jerusalem - which at the first of this matter we warned you you w^d. be in danger of disturbing yours C. B.

London, 18 Aug /85

W^r Philip

V. d. Br.

The letters from the Ch^s at Dundee & Glasgow were considered in the ch. here on Sabbath. The Elders + many of the Br^s feel they can go no further than they have already stated in favour of bearing with the views expressed in those letters respecting discipline between Churches. - (so long as you do not lay them upon us as the commands of Christ, + in asking you to forbear with us. - We fully admit the necessity of unity in the Church, and acknowledge that unity to be the gift of its' Head.

But this unity + like-mindedness as you remind us to be "according to Christ Jesus" + we are not commanded to be like-minded according to human interpretation -

We cannot assent to the declaration asked of us in the glo letter viz "that the Churches in dealing with Edw^m 1855 - were fully warranted by the divine word in following our Lord's law of discipline -"

As we believe that Jesus Christ has taken both the chastening and casting off of

His churches into His own hand. & we think this is
manifest from the epistles to the ⁴ of Ch^s in Asia.
especially as there is no mention in the New
Testament of any other such cutting off, from
being a ch^s of His, & we dare not be wiser than
His word. —

I am grieved to say there is still division among us
but as we look upon those who differ from
us, as being at one with the Churches in
Scotland, & as they have not yet signified
an intention of withdrawing from us,
we abstain from further judgment, until we
learn your intentions, tho' it is with fear
lest we be neglecting the command to
purge out the old leaven — and we are
therefore unable to go about the chief object
of our assembling on the first day of the
week — the Lords day — to break bread in
remembrance of Him — but we have summed
and it is good that a man sh^d both hope
" & quietly wait for the salvation of the Lord "
We however anxiously wait an intimation
of your intentions, as it is manifestly
contrary to the S^s that we sh^d go on thus.

for an indefinite time.

With regard to the proposition that the Elders from the Scotch Ch^h. shd visit us. - we will heartily receive you, if you come for the purpose of laying before us your views, for tho' we think we know them, we cherish the hope that you may yet see reason from the S^{ts} to doubt to some extent yr. own judgment, as we have had reason to doubt ours. (See 1 Cor. 13.)

But of course, it will be understood that the Elders of the Ch^h. here do not abdicate their office of ruling among the flock of which they have the oversight - (inwoorthy tho' they be) - The presbytery is not divided on this question - With love &c.

(Sgs) J. J. Vincent

The ltr: at Dundee to
" " " London

Dundee 30 Aug 1885

V. d. Bm

In reply to our last letter to you, our Elders have rec^d a letter from yours by which we are exceedingly ^{grieved} to see that yr. Elders and part of yr. number still continue to oppose th^e view taken by the Ch: in Gt. and Dundee, as well as the view unanimously taken by our friends in Newcastle. In consequence of this we now see no other step open to us than to send our Elders & R. Marshall Deacon with this letter from us to be read by them to you - and that they may confer with you face to face, and ascertain the position in which we now relatively stand with regard to this most painful difference that has troubled you & us so long. We would earnestly hope, that this visit may yet be blessed by the Head of the Church in bringing you all to be like-minded with us - that the Churches & Bm in dealing with the Ch: in Edin^{burgh} 1855 - were fully warranted by the divine word in following our Lord's law of discipline see in Matt. 18. chapter.

5-
May the God of patience & Consolation
yet grant us to be like-minded one toward
another according to Christ Jesus.
we remain &c;

(signed)

O. Philip Elder
D. Philip
R. Marshall
J. Sandeman
P. Kimson
J. Duncan

Extract of old letter.

Dec 6 Dec. 1798.

We conceive that it is now proper for the preservation
of that union & purity of Communion which ought ever
to prevail among the Churches that we sh^d. have a
full understanding of the sentiments of each
other both with respect to withdrawing from
the Commⁿ. of those Churches now apostatised
or any who thro' their evil influence may be seduced
to adopt their errors, & in respect to our conduct with
regard to those whom we find ourselves called upon
to reject which we conceive ought to be precisely the same that is
enjoined to Christian Churches in regard to individuals refusing
to hear the Church - Matt. 18. v

of Mr. Moir's address to Edinb Church 1855.
as one of a deputation sent from the Ch: in Dundee
to the Ch: in Edinb. on the matter of diff: about the
eating of things strangled, & which ultimately led to the
withdrawal of all the Ch: & B: from them, addressed
the Ch: in Edinb. as follows. on the 22 Dec 1854.
We understand from the communications that have passed
between the Ch: in Edinb. & the Ch: in Dundee on this im-
portant subject, that while the Ch: here is in one
mind with the Ch: in Dundee as to the obligation
laid upon the disciples of Jesus Christ to observe
the necessary things contained in the decree, that
was sent out from the Aps: & Elders & Ch: in
Jerusalem, granting liberty to the gentile believers
from the yoke of the law given by Moses - yet the
view taken by the Ch: here of what is meant to be
conveyed under the term "things strangled" as one of
the necessary things, the abstinence from which
is to be observed by believers, is very diff: from the
view taken of this by the Ch: in Dundee & even by
the Ch: in London. We understand also that the
Ch: here is in one mind with us in considering
that the prohibition from the eating of blood & of flesh
with the blood thereof was made unto Noah from the

beginning with respect to the atonement which in due
time was to be made by Him, to whom all the
sacrifices pointed - the Lamb of God - who taketh
away the sin of the world, and that it was contained
in a written law for the same reason must be
obvious to us all from the language used in
prescribing the observance of it, "therefore the life
of the flesh is the blood, and I have given it to you
upon the altar to make an atonement for your
souls; for it is the blood that maketh atonement
for the soul." - As the eating of blood is forbidden
therefore, the eating of things strangled is forbidden
because the blood remains in the flesh. -

These the continuance to believers under the New Testament
dispensation, of the prohibition from the eating of
flesh with the blood is just comprehended in this
decree under the term "things strangled", so
that if we eat flesh with the blood, we may not
endeavor to flatter ourselves that we are walking
in obedience to this commandment, because
we may be able to persuade ourselves that
what we eat is not things that were actually strangled
for as these necessary things contained in the decree

are just that part of the law of Moses, that the disciples are bound still to observe - it must be the law of Moses by which we are still to be guided in the observance of this precept.

And there we see that whatsoever beast or fowl was hunted or caught, the blood was to be poured out from the flesh. as water -

The assertion of the necessity of going to the Levitical law for the manner of observing this precept, may be a new doctrine to the Ch. here, but it is not new with the Ch. in Turdee, for the same view seems to have been taken & held there for more than 100 yrs.

Therefore we believed to be surprised, when because of our holding this view we were told by yr. Elders that we had need to fear that there was something like the spirit of the Judaying teachers arising among us. for if our contention for this manner of observing this precept be a manifestation of the spirit of the Judaying Teachers - it cannot be said to be arising among us, seeing the same view has been held by us all along.

The eating of things strangled is forbidden not because they are strangled, but because

being strangled, the blood remains in the flesh.
Therefore in the case of these animals that are taken
or brought down by the shot of the sportsman, as there
is only a small portion of the blood let out, we
just consider it as unlawful to eat of their flesh
as to eat the flesh of an animal that has been actually
strangled —

You may wash them and put them thro' whatever
cleansing process you may, but you can never
separate the blood from the flesh after it is cold.
and if this cleansing process of yours renders flesh
or animals which have died in their blood lawful
food - you may just as well apply it to animals
which have actually been strangled & thus evade
the Commandment altogether -

This cleansing process cannot effect more than
the removal of whatever of the blood may adhere
to the outer or inner surplus of the flesh - it
is impossible if can effect the sepⁿ of the blood from the flesh.
But even granting this to be possible, we cannot see how it c^d. be lawful.
It is an open evasion & dishonouring of the Comm^{dt} & of Him who
gave it. who said, "but flesh with the blood thereof
which is the life thereof ye shall not eat".
Notwithstanding your opposition, this is the

now we still hold of this matter & we have
been sent by the Church in Dundee
to inform you of this & if by any means
we can get you to become like-minded with
us on this important matter -

With this view, I wd entreat the Elders to
hear the other part of the deputation, con-
sidering the ^{so} precedent the Ch. in Dundee
have been guided by in sending it. (Act 15)
They are Ben. chosen of the Ch. to tell you
the same thing by mouth which you have
just heard from their letter.

I wd also entreat the Elders to hear the
Elders from London - it is their duty to
their Ch. & also in faithfulness to this
Ch. to endeavor by any means to represent
the view taken by them in opposition to you
for it is not a matter between presbytere
but between Churches -

(Sgd) Alex Knox

Copy

Notes, partly from memory, of the occurrences at the Meetings on the 2^d & 3rd September, 1885 at Barnsbury, London, which resulted in the division and separation of the Church there.

On 2^d September, 1885, at 7 o'clock P.M. were present in the Deacons' seat,

Mr Thomas J. Vincent

" D. J. Blaikley

" Charles Philip

" David Philip, J^r

" Alex^r. Moir

" Arch^d. Sandeman

} Elders, London,

} Elders from Dundee

} Elders from Glasgow

In the body of the meeting were present Mr Rob^t. Marshall, Deacon from Dundee, Mr David Sandeman from Glasgow, & the writer (Thos J. Deacon) from Newcastle-on-Tyne,

The Deacons of the London Church,

Mr Edw^d. K. Reid

" Frank Barnard

" Frederick Blaikley

" George B. Whitelaw

} present

only absent from severe illness.

Mr. Tho: J. Vincent opened the meeting with solemn and very sober prayer, using in it the "I will search Jerusalem with candles and punish the men that are settled on their lees." (Zeph. 1.12)

He then made some remarks in which he expressed, on behalf of London, thankfulness for the Deputations from the Churches of the North and for the visit of one of the company, in Newcastle on Tyne, recognising their self denial, aged as some are, in this service of love for the restoration of Unity and Love, which had so long prevailed in the Churches.

Mr. Charles Philip then spoke (at times deeply affected) saying that this was surely a loud call for each one to fear for himself in this painful position in which the churches stood. The repentance of the error of the Elders Church in approaching Edinbro' could have been gladly received, but it was accompanied by that Reservation (under which objection ^{is} raised to the application of the Lord's Law of discipline & love, Matt. 18 to matters of discipline between Churches), which was inconsistent

with it. The only course left and which the Churches of Glasgow and Dundee felt bound to take, was to send a Deputation from each, authorizing them to ascertain what portion existed among them in London, who objected to the application of the Lord's Law of Love in Mat. 18, that Law of Love left for all his people, for the guidance, by its application, of Churches and Brethren.

The Letters of authority for the Deputations from the Churches of the North were read, the contents being alike.

Mr. A. Moir then spoke to this effect:

We are here to confer, in order to ascertain the relative position in which we stand concerning obedience to this Law. No other Law is possible and the Apostle Paul enforces it, writing to the Thess^{ns} 2^d Ep. 3 ch. 6 v. Now we command you, or brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received from us." This Law of Love was applied to Perth and Edinbro. You take, (he continued,

4
addressing the London Elders and their supporters,
take up a position in opposition to the lovers of the
in former times and now and are exposed to the
apostolic rebuke, Romans XVI. 17, 18 "Now I beseech you
brethren, mark them which cause divisions and offences
contrary to the doctrine which ye have learned and
avoid them."

Mr. Archibald Sandeman, "could not add much
to what had been said; it was a simple question yet
most important for the unity of the body of Christ. If
the law of love be neglected the effect would be separation
from one another and its observance is the chief evidence
of our separation from the world." He pointed out
that the law of love in Mat. 18 had been applied by
Edinbro' and the sister-churches to Perth and read an
extract from a letter proving this, from Dundee to Edinbro',
6th Decr. 1798, as follows: "We conceive that it is now
"proper for the preservation of that union and purity of
"communion which ought ever to prevail among
"the Churches that we should have a full understanding
"of the sentiments of each other both with respect to, with-

but

"drawing from the communion of that Church now apostatized or any who through their evil influence may be seduced to adopt their errors and in respect to our conduct with regard to those whom we thus find ourselves called upon to reject, which we conceive ought to be precisely the same that is enjoined to Christian Churches in regard to individuals refusing to hear the Church, as to whom the Lord says, "Let them be unto thee as heathen men and publicans." signed W.L.; C.P.; D.R.; In the same way London wrote to Edinburgh in 1855. He thought that we ought not to neglect the traditions of the faithful acts of those who had gone before us in the Churches and might consider them when in agreement with those spoken of by the Apostles in the first Churches.

Mr. David Philip J. said "it might well be imagined what was his fear, being so young in office, on being called to judge in so solemn a matter. He had but little to add; the decision of the London Church in 1855 was according to the law of love in Mat. 18 and those Elders who succeeded them in the

application of the Scriptures were understood to be for walking by the same rule. But it was not the same here and he could not help thinking of what the Lord says is one of the six things that the Lord doth hate "he that soweth discord among brethren" (Prov. VI. 19)

Mr. Robert Marshall could not add much; from the extracts of the correspondence he had seen, he was convinced of the need that now existed to relieve the minds of all concerned by taking heed to the law of love and applying it in this case; no other course was open and he agreed with what had been written to London, that as the Lord in teaching his disciples to pray, said, "After this manner pray ye"; so he taught them the manner in which they were to use His Law of Love, not limiting them to the exact words, but leaving it for application among brethren, as individuals, or brethren gathered together in Churches.

Mr. David Sandeman said "No one can feel more deeply than I do, how unworthy I am to speak, but I was constrained by my Brethren in Glasgow to come here as a peace maker and I implore you to

consider the result of the failure to restore peace. Shall we withhold from a Church the benefit of the love which we allow under the Law in Matthew to each Brother? - I am informed, but it is subject to correction that the Elders were not clear when at Edinboro about eating with the Edinbro' Elders.

(Mr. D. J. Blaikley here said, "we declined to eat with them") Mr. David Sandeman continued, "as you admitted that the discipline under the Law of Love was applicable so far, why do you now object to it? He then asked permission to read a short passage from Glas's Works.

Mr. Tho. J. Vincent at first strongly objected to the use of any man's writings, but later said he would not control Mr. D. S. if he felt great wish to read it; upon this he read the following passage. - "But it is a poor shift to take shelter under the authority of a friend or adversary where scriptural defence fails, or to fill up the place of Scripture proof by any human authority." (Glas's Works, 2nd Ed. Vol 1 p. 379)

Thomas Deacon then explained that he came not as having any appointment from or as being

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deputed by the Company in Newcastle, but as having
 asked by them, from his knowledge of their unanimous
 agreement with the Elders in the North to attend.
 first gave a message to the Elders and Brethren in
 from W. W. Proctor with his love, that he (W. P.) referring
 to the argument that there is no law for Churches ex-
 ercising discipline towards one another, thought it had
 not been considered that the passage "Tim⁴. III. 16, 17,
 implied that the Scriptures contained everything needful
 for the good works under the Gospel, amongst which
 the maintenance of the unity of the Churches must be,
 therefore, the application of the law of love must be under-
 stood in Mat. 18, as valid between Churches.

He then ventured to comment upon the whole matter
 brought before the Churches & the heads of his comments
 were the following:

The Revelation in the N. T. confirming the O. T. is
 that "God is love" and this must be accepted by
 Believers, not according to human ideas of love and
 Friendship, but according to His Revelation of what
 He counts Love. Illustrated Genesis 18. 17 in His

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condescension to Abraham, "his Friend! Shall I hide from Abraham that thing which I do?", and manifested by Him when tabernacling in the flesh to his Disciples, John 15. 15 v. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you". Thus we have the highest pattern for behaviour between Friends in the matters of His Kingdom. The command follows, "that ye love one another". This love must be a reflection of His love, judgment mingled with mercy, opposed to that worldly love, "the tender mercies" of which "are cruel".

There is a unity of the faith of Christ's disciples, Eph. IV. 3, 5, 13. The Law of Love in Mat. 18 is subservient to the new commandment of love in a Church. Love thus exercised distinguishes Christians from the world 1 Cor. 14. 33. The Lord so judges and rules that "all the Churches" may know it is He. Rev. 2. 23. All form one Body and have been made to drink into one spirit. 1 Cor. I. 11, 12, 13; Ephes. I. 10, 22-3; "II 5 & IV. 4 &

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The Thessalonians "became followers of the ^{the Gospel} God". 1 Thess. II. 13, 14; 1 Cor. I. 2, 10 v.; Gal. I. 2.

John, as do other Apostles, writes a general Epistle. Peter writes to the scattered strangers, 1 Eph. I & them that have obtained like precious faith "2 Eph. & II. 14. — "be diligent that ye may be found of him in peace, without spot, & blameless."

To apply the Word of God to the walk and conversation and discipline of his people, something more than the dry letter is needed. John judges, in charity, that his Brethren "have an unction from the Holy One," an anointing "to teach them "all things;" even the Spirit, of which Paul writes to the Churches of Galatia, "by love serve one another" & Ch. I. 13 & "Walk in the Spirit." He counts among the works of the flesh, "variance, emulations, wrath, strife, seditions, heresies."

How are these or any offences to be dealt with in the Churches but by the Law of love?

The Brethren in the Churches of the North and the little Company at Newcastle unite in holding that this

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is the way for every Church to "serve one another by love," by faithful application of the Law in Mat. 18, among individuals and among Churches.

The Elder, Mr J. J. Vincent, then spoke:
"There is no difference between us as to the body being united, so that as in Coloss^s. II. 19 v. it may be knit together and increase with the increase of God." - We are ready to follow the Law of love, Mat. 18 to the fullest extent, but where the Law stops, we decline to follow man. We know no other spirit in directing the Church but the Word. It is as the Pillar of fire by night and the Cloud by day which directed Israel of old, as these stopped, they stopped, and as these went, they went. And we cannot act otherwise. We must consider the Apostle's exhortation, Col. II. 3 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." And "Ye are complete in him". v. 10. And "This I say, lest any man should beguile you with enticing words." - We are not to forsake the assembling of ourselves, diligently watching "lest any root of bitterness

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sprung up," but it is said Levit. 19. 16 "Thou shalt
go up and down as a talebearer among thy people."
Let us read the whole law in Mat. 18 (Read 15)
We acknowledge the precept, Phil. 3. 16 - "let us
by the same rule, let us mind the same thing" and
we hold this Law of love for all dealings between
brethren in the Churches and for the final discipline
according to 1 Cor. V. 4, 5. This binding & loosing
(Mat. 18. 18v.) concerns individual brethren, dealt with
in every Church, where the Lord is in the midst of
them; He is their Head; to such an assembly he
commits the binding and loosing. We do not
dispute when a number err, that they should be told,
but when it is to be told, it must be in the Church
where it has happened, having the promise of the
binding and loosing in heaven. (Mat. 18. 18v.) No
other Church should do this. I look for precept and
example and find none in Scripture and it appears
to me a dangerous thing to go beyond, to be following
the rudiments of the world and not holding the Head.
In the Revelation where the Seven Churches of Asia

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are dealt with, we have no inference, no reference, to shew that one Church had received that power to bind and loose another; we see only the Lord rebuking and exhorting each Church.

If not able to see that a Church is walking orderly, we would not wish to join them. We have acknowledged our error in approaching Edinburgh, but to take a Church or a number of Churches under the law of Mat. 18, in the place of the "one or two more", is what I have not heard from the Scriptures. There is no word to shew that Christ is among them. To the Corinthians 1st Ep. II. 19 v. the Apostle writes he will go unto them, not to a neighbouring Church, but that the offender might be judged in the Church he belonged to. Another point I refer to, the threatening to cut off

If any of you are not convinced, of course we judge that you withdraw and if you withdraw, how can we fail to judge of that? -

Mr. D. J. Blaikley, Elder, said, "Many times you have heard my voice in this matter; first, one word on

the last letters. The last from Dundee and Glasgow expressly said that further correspondence was to purpose. And we were not able to join together in answering. It is very painful and grievous to me to have to speak on any point of difference with the speakers, especially as with the greater part I agree and have never called it in question. It appears to be thought that we would write but for the Reservation. If one in any Church fears error, he is bound to tell the fault, but he must go to that Church where the offence lies. But if a Church comes to the conclusion that the offence was not sustained, I cannot see that a second judgement, such as by a grouping of Churches, can be carried out. We plainly see if a Church is at variance, they must withdraw from them. Certainly as a duty we would lay the reasons before the erring Church not only by the 1st and 2^d Churches called in, but in concert. But what we cannot follow is in considering that Churches thus acting together are authorised to consider themselves the Church (and the others not disciples.) We fear a

x My notes are thus, but may be defective in the last words?

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second discipline.

Mr. Alex^r. Moir said, "We hear" — "they allow the Churches to deal in the first step of the Law of Love! You leave all out as to the second step! Why stop short?" The Lord said, "after this manner" concerning prayer. The second step is necessary, otherwise confusion alone results." — He must call this objection to the application of it, presumption.

Mr. J. I. Vincent declined to consider a suppositious case; denied confusion to be the result.

Mr. B. Vincent, who had acted as Elder in 1855 in the Edinburgh matter, observed he had never had any difficulty in carrying out the Law of Love and had never ^(denied?) doubted its application in the spirit and letter.

One of the Scotch Elders (Mr. Moir?) remarked "that in upholding their views they were judging and condemning the Churches and Brethren for their manner of concluding the discipline against Edinburgh in 1855."

Mr. J. I. Vincent, "No! I do not judge."

Mr. Archibald Sandeman asked "whether withholding an affirmative answer to the question was not equivalent

to judging? The profession of repentance and reservation are inconsistent."

Mr. Chas. Philip. "It all amounts to this, ^{that} they have all along firmly refused assent to the applica-
tion of the law of love to Edinburgh."

Mr. D. J. Blaikley. "I feel it may be great pre-
-sumption, but I must speak according to conscience."

Mr. David Phillip, Jr. "They would not eat with
the Edinburgh people, so they went so far according
to the final stage of the law of Love!"

Mr. J. J. Vincent. "Presumption it may be, but I must
act according to conscience."

Mr. Chas. Philip. "They still adhere to their reservation,
yet what a confession the two Elders made! What
part of the Scriptures had they broken in approaching
Edinburgh if they had not been separated under a
proper application of the Lord's law of discipline"?

Mr. J. J. Vincent. "We had the conviction of the law
of love having been applied to heal &c"

Mr. Chas. Philip. "Your confession of error does not
go to say that."

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Mr. J. I. Vincent. "All that we differ in is that one Church or two or three should take authority to cast out another."

Mr. Chas. Philip. "Their confession was of error in approaching such as were as 'heathen men & publicans'."

Mr. J. I. Vincent. "We now desire to put the question for agreement, 'That the Elders see no warrant for a Church or Churches casting out another Church after the manner of casting out an offender.'"

Mr. A. Moir. "We request to put the question, Are you all likeminded with us that the Churches and brethren in dealing with the Church in Edinburgh in 1855 were fully warranted by the divine Word in following our Lord's law of discipline, as in Mat. 18."

The London Elders waived their form of question and the roll was called according to that of the Elders from Scotland.

On the Roll being called;

Mr. E. H. Reid, Deacon, agreed with the London Elders and added emphatically that the discipline of Churches over another Church was "impossible".

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Mr Frank Barnard, Deacon, spoke some words the drift of which it was difficult to understand, about his voice it was likely not being heard again or for a short time only in the Church. Then he raised difficulties as to discipline among Churches if many existed in the world and perhaps thousands of miles apart finally declaring that he could never admit that God had committed judgment on a Church or Churches to any body of men.

A. J. Blaikley, Deacon, professed to agree in all that had been said as to unity, but could not allow that Churches could exercise discipline over one another.

John Barnard said emphatically he would not allow that Churches could exercise discipline over one another.

Charles Leighton, who surely laboured under the weight of years (80 at least) and of a confused memory declared he had never been satisfied with the separation of the Edinburgh Church. He could not agree that men should come here to force them to say what their

consciences would not allow. Addressing the Elders from the North he said excitedly: "I don't accuse you! I don't accuse you! but the Scripture says of the last days 'Also of your own selves shall men arise speaking perverse things to draw away disciples after them.'" (Acts XX.30).

W. Geo. Leighton entreated the London Elders to consider what a narrow line divided them by their own admission from the views of the Northern Churches and the brethren with them and pressed this upon them in an earnest yet gentle manner. "We are all so far agreed," he began to say when W. Chas. Leighton exclaimed, "But we are not agreed, Brother" - but sat down by request of the London Elders. W. Geo. Leighton then gave his voice with the Elders from the North.

W. Tho. Fox spoke in a very impressive manner of the need for application of the law of love in agreement with the Elders from the North.

Mess^{rs}. Vernor Barnard, Henry and Edward Young also agreed with the Elders from the North.

I should have mentioned W. B. Vincent's hearty

agreement with the Elders from the North earlier.

Mr. Alex^r. Blaikley said he had never willingly given his voice for the separation from Edinburgh and agreed with the Elders, see Note.

Mr. Mercer spoke very decidedly of not being able from his knowledge of the Scriptures to allow that Churches could exercise Discipline over one another; he then added what seemed unseasonable and flattering words concerning the London Elders.

In the Roll of the Women's names being called, those who took part with the London Elders answered for the most part: "We agree with our own Elders."

Mr. David Sandeman rose at the name of Abigail (Mrs. George) Sandeman and said he had seen her that day on her sick bed, and received the message from her that she agreed with the Elders from the North.

Note. - Mr. Alex^r. Blackley appealed to John Glas's Works as containing the Doctrine that a Church was subject to no jurisdiction under heaven.

Mr. Archibald Sandeman reminded him that they were written before the Churches were formed in the manner that they came afterwards into existence: according to the New Testament pattern. All Mr. Glas's arguments at that time being against Courts &c as constituted in the Scottish established Church. Mr. Alex^r. Blackley then rather excitedly charged the Dundee friends with advising the study of Glas yet now departing from his views.

After the Roll call which issued in the Church being nearly equally divided,

Mr. A. Moir stated that the Elders of the Church of Dundee and of that of Glasgow having good reason to fear that such a result as had now taken place might issue from this meeting, took authority from their Churches in such an event to call upon all who were of one mind with them and the Brethren in Newcastle to proceed to another part of the premises and there

constitute a Church to follow the final stage of discipline in regard of those who refused to hear the Churches - but that as the hour was very late and as two or three had asked patience he would call upon them to meet the following evening at 7 o'clock for that purpose.

Mr J. J. Vincent said that as far as he was concerned he would put no obstacle in the way of their assembling in the Meeting-house. He then announced that the Church would assemble as usual on the Sabbath.

(Closed at 10.30 p.m.)

Mr. A. Sandeman said, addressing the Church,
"I entreat you, to try to divest your minds of all the
intricacies, and difficulties which have arisen, during
this painful controversy, and accept the simple Word
of God, as it stands."

Mr. Charles Philip addressing the London Elders
said "You appear to look upon those who differ
from you as offenders, and as bringing in a new
doctrine, whereas it is yourselves who are in that
position."

Mr. B. Vincent heartily assented to the question put
by the Scotch Elders. The discipline with the Church
of Edinburgh in 1854 and 1855, was carried on in
conformity with the spirit and as far as possible with
the letter of the directions of the Lord given in Matt. 18,
and confirmed by the Apostles. — There are no specific
commands respecting congregations or churches —

Attempts were made to settle the difference by private
correspondence, next by Church correspondence, and

next by a deputation to Edinburgh - (two Elders from Dundee G. Baxter and A. Moir, with Tho^s Boyd, deacon, & D. Mackintosh, and two Elders from London (S. Leighton and B. Vincent) - They went in the spirit of love and gentleness, and not at all as a "superior Court." After the Edinburgh Elders had spoken, the two Dundee Elders only were permitted to speak - The Church was then called, and unanimously agreed with their Elders - After further correspondence the Churches in Britain and America withdrew from communion with the Church of Edinburgh with much sorrow, followed by fasting, and prayer for re-union, which has continued ever since. With regard to forbearance respecting the matter, W. B. Vincent said that he dared not assent to it, in view of the Apostle's entreaty or command "I beseech you, in the name of the Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment."

Towards the conclusion, Mr. P. Vincent addressing his son, with affectionate entreaty in his manner, spoke words to this effect; "My dear son, I beg you to consider that eighteen months ago, we were all living together (we hoped) in peace and unity, and a great responsibility rests with those, who, by persisting in error, have brought us into this state of trouble and disunion."

Mr. J. Vincent replied (pointedly) "Yes, a great responsibility does rest with them."

