

Vol 2
Pages 1 to 126

THE EARLY HISTORY
OF
THE GOSPEL
OF
THE KINGDOM OF GOD
IN BRITAIN
WITH
HISTORICAL, CRITICAL, AND SOCIAL REMINISCENCES
OF
PERSONS, PLACES, AND EVENTS

COMPILED BY WILLIAM NORRIE

VOLUME II.

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*Purchased in Albany 1921
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Christmas Book

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Bridgend
Glam.*

EARLY HISTORY
OF THE
GOSPEL OF THE KINGDOM OF GOD
IN BRITAIN.
—
THE TRUTH LOCALISED.
—
ABERDEEN.
—

The Origin of the Meeting.

The meeting in Aberdeen owed its origin to Dr Thomas, who lectured here on the occasion of his first visit to this country. The original members were mostly Campbellites, who were thus in a manner prepared to receive the additional light which Dr Thomas was able to communicate respecting the things of the Kingdom of God and the name of Jesus Christ. The existence of the church in Aberdeen, however, did not become known to the brethren in other places for some time after they had been so organised.

Personal Recollections.

Robert Roberts was one of the early members of the Aberdeen Church, as he tells us in his autobiography. He also mentions the fact that he first met his future wife at Aberdeen, in the summer of 1853. He says:

About this time photography was coming into notice, and my master's son, Mr Ebenezer Cornwall, took an amateur interest in it. He obtained a camera, and used to visit Dr Munroe's hydropathic institution at Lochhead in the early mornings to take portraits of the patients. On these expeditions, I used to accompany him as his

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'boy,' to fetch and carry. On one occasion, the group of sitters included my future wife, without any knowledge on my part or her's. She had come to Aberdeen to visit her sister, who was an invalid in the institution, and noticed the photographer's boy, with whom she was destined afterwards to have much to do. She was at this time a grown girl, close on the threshold of womanhood, and would have been disagreeably impressed had she been told that the mite of a boy in attendance upon the amateur photographer was her future husband. But so it came to pass, to my great blessedness.*

I accompanied my sister Jane in this visit to Aberdeen; and I find from my diary that, on the morning of Friday, July 8, 1853, Jane, Grierson G. Mitchell (who was one of our party), and I went out to Lochhead at five o'clock, to have our portraits taken by Mr Cornwall. None of us at the time took particular notice of the lad of fourteen who assisted, although I remember seeing him very well. This was only four months after the meeting of Baptised Believers of the Gospel of the Kingdom in Edinburgh had been formed, and we were not then aware that a meeting upon a similar footing existed in Aberdeen, else we would doubtless have tried to find it out. Grierson, my sister Agnes, and I were members of the Edinburgh Church, although Jane had not then cast in her lot with them.

Robert Roberts's First Baptism.

It must have been just about the time of our visit to Aberdeen that Robert Roberts was baptised and received into the Aberdeen meeting, as he himself tells us in his autobiography, as follows:—

Before this, my immersion into Christ had taken place in 1853, when I was fourteen years old. I was examined by Brethren A. Black and J. Mowatt, and immersed by the former in the river Dee, about a mile outside the town. A fisherman's hut afforded undressing convenience. It was a beautiful summer's Sunday morning. There was a crowd of Sunday strollers on the bank, who gave a loud

* *Good Company*, vol. i. p. 32.

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laugh when the act of baptism was performed. Another was immersed at the same time—I think a farm-hand, by the name of Lawson. I am also under the impression that the same morning my grandmother and uncle (Reid) were immersed. If not then, it was not long before or after. Next Sunday morning, we were very affectionately received at the breaking of bread. It was a very gratifying occasion, as I suppose it is to every one who is received among the brethren for the first time. We received the right hand of fellowship by being made to stand at the door of exit as the meeting dispersed—each one shaking us by the hand as they passed out. I was a diligent attender at all the meetings afterwards.*

An Anonymous Gift to Dr Thomas.

In the *Herald* for March 1854, Dr Thomas gives the following extract from a letter by Mr Richard Robertson, his London agent:—

Among my receipts for the *Herald*, there is an anonymous donation of two shillings and sixpence from a poor man in Aberdeen to assist the editor of the *Herald* in its publication. Such an item is indeed more gratifying than all the vain applause of the multitude; and in addition to which, I could extract from the abundance of my correspondence, a volume of heart-felt prayer that has ascended to heaven on your behalf as a diligent and faithful servant of 'the Gospel of the Kingdom of God.'

Commenting upon this gift Dr Thomas says:—

The donation is indeed a gratifying incident, and all the more acceptable as being spontaneous. Two and sixpence is a large sum to a poor man in the north of Scotland; and from its being contributed anonymously, it is good evidence that the demonstrations of the *Herald* have touched his heart. Though subjected to much misrepresentation and reproach by the adherents of a profitable 'orthodoxy,' I shall work on, encouraged by the good wishes, the prayers, and the substantial contributions of the poor, whose privilege it has been from the beginning to support the proclamation of the gospel, and to have it preached to them as the heirs of the kingdom which it reveals.†

* *Good Company*, vol. i. p. 108.

† *Herald of the Kingdom and Age to Come*, 1854, p. 65.

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Correspondence with the Edinburgh Church.

It has already been mentioned that, at an early period in the history of the Edinburgh Church, a correspondence was opened up with churches and individuals of the same precious faith in other places, as the existence of such became known, principally from communications appearing in Dr Thomas's *Herald*. The first church to be thus addressed was that in Aberdeen, of whose existence the church in Edinburgh had only learned a short time previously. To these brethren in the North the following letter was sent:—

To the Congregation of Christian Disciples in Aberdeen.

Edinburgh, 26th August, 1855.

BELOVED BRETHREN,—It has long been a wish with us to open up and maintain a correspondence with our brethren in different parts of the country; but we have wanted a suggestive opportunity. Let us make such opportunity and circumstance; for surely there is enough at any time to awaken and sustain a lively interest in each others' welfare. By such means we may reciprocate kindly feeling, and may mutually aid our studies of that sublime book—the Bible.

It was a matter of regret with us, that our meeting at New Year time was so little satisfactory to your deputy, our respected brother Alexander Black;* but perhaps we may, even now, by other means, undo the disappointment, and satisfy one another as to the importance and benefit of mutual interchange of sentiments and experience. Another meeting has been suggested for the forthcoming New Year; but whether it be productive of any good or no, depends certainly upon the prepared condition of those who then associate—personally, by deputy, or by letter. Now rather, while communication by letter is our best substitute for personal intercourse, and is perhaps quite an effective means towards assimilation, if rightly used, let us speak to each other.

Perhaps the best introduction of ourselves which we can now make is, to tell of our circumstances and occupations since the beginning of the year. During that time we have added to our number four brethren and five sisters, one of the latter having been restored; one brother has withdrawn, and one emigrated to America; leaving us now with forty-one members. A brother and sister have united their interests and fortunes by marriage; and we all have progressed somewhat encouragingly in the arts of life and consociation. The roll now stands as follows:—

[Here was given a list of the names and addresses of the members of the Edinburgh Church].

* [This was a reference to the fact that, at the aggregate meeting of the Scottish brethren, held in Edinburgh at the New Year previously, a proposal from the Aberdeen Church, that the various meetings of the brethren throughout the country should be formally organised into one body for the purpose of maintaining an evangelist; and also, that an invitation should be given to Dr Thomas to revisit Britain—both of which proposals had been strongly advocated by Brother Black—were not accepted by the united brotherhood].

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We have occupied a good deal of time in examining the teaching of the prophetic Scriptures regarding the order and nature of the events connected with the coming of the Lord, particularly those relating respectively to Gog of the land of Magog and the king and people of Assyria in the latter days; and the king of the North spoken of in Daniel xi. These inquiries are still pending.

In prosecution of our inquiries into these—and, indeed, into all topics—we have found that the only efficient method we can pursue is that of mutual search and conversation; finding that, however beneficial set addresses may be in the enforcement of absolute truth or in exhortation, they can help us but little in a free inquiry into the teaching of Scripture on any point in question.

Although we have not at all exhausted these topics, yet from want of ability we feel obliged sometimes to pause and change our track of inquiry; the imperfection of our mental powers, as well as a certain obliquity of judgment, resulting from having been nurtured in corrupt systems, necessarily holding us back from that perfect knowledge of the divine will which is attainable from even the simple perusal of the sacred Scriptures. But, while sensible of this, we will not abate in our endeavours after more knowledge and better imitation of the will of the Lord God. No, brethren; for this is our opportunity for the development of mind and character.

An inquiry has also been mooted lately regarding the proper use of music in the congregation, particularly with respect to the themes of song. The proposition that many of the psalms of ancient Israel are appropriate for our use only with a modified meaning, and that the New Testament and the writings of the prophets might supply us with additional subjects at least as suitable, has met with general assent; and we now occupy ourselves, at our week-evening meetings, with the selection and examination of poetical episodes—adorative, instructive, and exhortatory—from the sources alluded to. Of course there will be some difficulty in making use of these in their unaltered shape; but we expect that our end is the more easily attainable from the chants which we have to some extent got introduced into use on the First Day of the week.

We trust, brethren, that those few things may suffice to put you in possession of a sufficient acquaintance with us to make a correspondence practicable; and that you will be ready to reciprocate our kindly feelings and good wishes. We shall be happy to receive from you, and shall duly consider, any suggestion regarding either the matters or the manner of our investigation.

We hope that you all enjoy health and the prosperity which comes from God. May the richest blessings of the Almighty, through His Son, Jesus Christ, our Lord, descend upon you all.

We are, beloved brethren, yours in the one faith and hope of the gospel,

In name of the congregation meeting in Tailors' Hall, Edinburgh,
GEORGE DOWIE, Sec.

In response to this communication, a long letter was received from the church in Aberdeen, reciprocating an affectionate interest, and thereby encouraging to further correspondence. I have not, however, preserved a copy of this letter.

ABERDEEN

Letter by Robert Roberts to Dr Thomas.

Three years after his first baptism, Robert Roberts's growing appreciation of Dr Thomas induced him to send a letter to his spiritual preceptor, acknowledging his great indebtedness to him. Robert introduces this letter into his biography with something like an apology for having written it;—thus:

In the autumn of 1856, I wrote the following letter, which appeared in the *Herald* for 1857, page 43. It now strikes me as being an inflated and raw production of the sort that usually comes from impetuous youth when permitted to air itself—interesting only as the premonition of a laborious and painful day. There was no one to control or check me, otherwise the letter would not have been written, or, being written, would never have gone across the Atlantic.

Aberdeen, Scotland, October 8th, 1856.

MY DEAR BROTHER,—Although personally unknown to you, I have, nevertheless, in virtue of a unity and identity of 'hope,' presumed thus far upon your forbearance. It has long been my intention to write you, but hitherto I have been deterred by various considerations. At last, however, I have got the pen in my hand, which I am resolutely determined not to relinquish till I shall have transferred my ideas (such as they are) to paper. My object in writing, is more to encourage you in the struggle in which you are engaged, than to perplex you with pointless questions and imaginary difficulties. Allow me to remark, then, that, to my mind, you seem to be carrying forward the 'good fight' to a successful termination; for I conceive that the capture of the 'good and honest-hearted' (of which I painfully testify there are but few) by the truth, is the very highest point of success to which we could aspire.

You will bear with me if I should appear too minute in detailing a case illustrative of the illuminating influence of the truth, as set forth in *Elpis Israel*. The case is my own, and I can, therefore, speak with certainty. Previous to coming in contact with the above-mentioned work, I was zealously affected for what I considered the truth—namely, the ideas propounded from the pulpit. I believed them, and, so far as I am aware, walked consistently. I was sincere, quite in earnest, and my language mentally was, 'Sirs, what shall I do to be saved?' On all hands I invariably received the response, 'Believe on the Lord Jesus Christ,' &c. Being in perfect ignorance, except of what I had received from maternal indoctrination, I accepted the generally received understanding of 'Believe, &c.,' as truth. I was just on the eve of being immersed on Baptist principles, when I fell in with a *Herald*. There was something so rational, so comprehensible—something which partook so much of common sense—that my attention was at once arrested. My curiosity was so much excited, that nothing short of an understanding of the whole matter, in some way or other, would satisfy me. I therefore procured a copy of

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Bliss Israel, and read it with intense interest. I then compared it with what the Scriptures actually said, and I was perfectly struck with the identity of the language. Without further hesitation, I renounced forever the absolute blasphemies to which I had before adhered—namely, 'immortality of the soul,' 'heaven,' 'hell,' an atmospherical recompense at death, &c.; and, having become aware of the existence of a meeting of believers here, although then only in my fifteenth year, I identified myself with them by putting on Christ by immersion. In following this course of action, it is almost needless to add, that I experienced the most abusive misrepresentation and utter contempt that vindictiveness could possibly devise. Former friends turned their backs and became sworn enemies; relations became cold; and all agreed to pity my infatuation.

Brother Thomas, my gratitude is unbounded. I cannot possibly give utterance to my feelings. What a great salvation has been revealed! What a book is the Bible! What a God is Jehovah!!! My heart swells with grateful emotion when I contemplate these things. My thanksgiving knows no bounds—no bounds when I revert to the former contemptible, effeminate appearance which these things made, when reviewed through the medium of sectarian theology.

My efforts for the diffusion of the truth, I regret to say, can extend no further than contention, of which I have plenty. Being only seventeen years of age, I am, of course, poor in this world's goods, or else, I can assure you, dear brother, the *Herald* should never go down for want of funds. As it is, however, my exertions in behalf of the truth must be confined exclusively to speaking, and, when the time comes, they will also be extended to co-operation in the way of funds; and then, when Jesus returns, he will reward every man according to his works.

I am afraid I have trespassed on your forbearance, but then you know how to excuse one that is in earnest.

With an earnest desire that you may be spared until our Lord returns to Zion, I remain your affectionate brother in the hope of the promise made to Abraham, Isaac, and Jacob,

ROBERT ROBERTS.

An Abortive Discussion.

In the beginning of the year 1865, the brethren were much interested in an offer which was made by a Mr M. J. Dougall, a member of the Campbellite Church in Aberdeen, to enter into a written discussion with R. Roberts, in his monthly periodical, *The Ambassador of the Coming Age*, on the differences in faith between R. Roberts and David King, of Birmingham. This offer was made in consequence of the refusal, by David King, to enter into a verbal discussion of this kind, after being challenged to it by R. Roberts. Mr Dougall's proposal was thus intimated to the Editor of *The Ambassador* by James Mowatt, of Aberdeen:

ABERDEEN

Mr John Dougall, of this place, is willing to discuss with you what he understands to be Bibleism in opposition to what we believe the Bible teaches. He is a reader of *The Ambassador*, and has seen what has passed between you and David King. He does not approve of King's conduct in the affair; and as he seems desirous that truth should be promoted, he is himself desirous to enter the contest. He called upon me and stated his proposition. I said to him that I should take the mind of the brethren upon the matter, which I have done; and the brethren concluded that I should write you regarding it, and to say that if you were willing, they thought good might be the result. I may say that Mr Dougall meets with the Campbellite friends of this place. He is the most intelligent of them, and is of some standing in society. He has a very good moral character. In fact, I do believe he is sincere and honest, and that it is the promotion of the truth he has solely in contemplation. You will see from the accompanying half sheet that he is willing to pay the extra expense that you will be put to in providing the additional pages to be devoted to the discussion. I leave the affair with you, and you can let us know the result.

The challenge was at once accepted by R. Roberts, and the discussion was actually commenced in *The Ambassador*, four pages being added to the regular issue of that magazine for that purpose, at the expense of Mr Dougall. At the very outset, however, there seemed to be a thorough misunderstanding between the disputants, and the discussion did not get further than an attempt to settle the point or points that should be discussed. It was somewhat abruptly ended, after extending over only three months, owing to Mr Dougall having been 'unfortunate enough to get into the trammels of the law in a matter which, as a religious professor, he must feel to be exceedingly painful.'

A Division Healed.

In the *Messenger* for October 1867 it is stated that 'a division which took place several months ago among the brethren has now been healed—the seceding brethren having all returned to their places in the church.'

ABERDEEN

A Lively Visitor.

In 1868, Thomas Wallis—who had previously been successively connected with the meetings in Nottingham, Birmingham, and Edinburgh—came to Aberdeen, and the brethren had a very lively time of it during his residence among them. Brother Wallis—as he had previously been doing at Birmingham—took a very active part in the evangelistic work of the church, being accustomed to parade the streets with a large-sized banner, on which was the motto, 'Behold, the Bridegroom Cometh!' &c.; and being a very forcible speaker, he gained a hearing from a large number of persons. His stay here was very brief, however, as he left on Sept. 2, 1868, for Nottingham.

The Eldership.

In the communication by the Aberdeen Church to the July Meeting, held in Edinburgh in 1858, it was stated that for three years previously the subject of the eldership had at various times occupied their attention, with a view to having men appointed to office such as obtained in the apostolic church. They had not then, however, attained this congregational order, which, they were convinced, was intended to continue after the gifts of the Spirit had passed away. They believed that there should be bishops, elders, and deacons in every Christian congregation where properly qualified men could be found; and this subject was suggested for the consideration of the brethren at the aggregate gathering. The brethren generally, however, did not approve of the proposal, and did nothing in the direction of carrying it out. The brethren in Aberdeen, however, persistently clung to the idea, although it was upwards of ten years before they put it into practice, as we learn from the following paragraph in the *Messenger* for October 1869:—

Our meeting has been organised to-day (Sept. 26) according to the example of the early churches, by the appointment of elders and deacons. Instead of the single president, we have now two elders—Brethren James

ABERDEENSHIRE

his physical health. They left him, however, but poorly furnished with the means of providing what is required for the sustenance of 'this mortal,' and usually quite unprepared for the payment of his half-yearly rent when it became due. In the circumstances, and in response to repeated appeals that were made on his behalf in the *Messenger of the Churches*, the necessary funds were provided for him by the friends of the truth throughout the country. The poor man, who seemed just in his element when 'gospelling' in the district, was thus kept beyond the reach of want, though very little more, while doing the work of an evangelist gratuitously.

A Newspaper Sneer.

As showing the unappreciative manner in which his labours of love were viewed by an unsympathetic local newspaper press, the *Messenger* for June 1863 had the following:—

During May our Brother Robertson has been busily employed in that field which has Turriff for its centre. The places before mentioned have been revisited, and sanguine hopes are entertained regarding several, who, indeed, are all but prepared to take a decided stand for the ancient faith. The following is cut from the *Aberdeen Free Press* of May 15th:—

NEW BYTH.—LECTURES ON THE SECOND ADVENT.—A Turriff shoemaker has been amongst us lecturing on the above subject; on the evening of Sabbath week, he lectured on the 'Personal Reign of Christ on the Earth.' On Monday night he laboured hard to prove the necessity of his coming to dwell on Mount Zion, and judge the Twelve Tribes of Israel, &c. On the whole, we would advise, '*Ne sutor ultra crepidam.*' (Let not the shoemaker go beyond his last).

This is bad advice. The world has been more indebted to those who work *ultra crepidam* than to the professionals who are paid for the business of amelioration.

A Holiday Evangelistic Tour.

In the beginning of August 1863, George Dowie made a tour in Aberdeenshire, of which he gave the following account in the *Messenger* for September:—

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Mowatt and William Gill; and three deacons—Brethren James Sellars, John Mitchell, and John Anderson. We have long been of the mind that such a state of things ought to be, but have only now arrived at the carrying out of it.—W. G.

The Evangelist's Office.

Another proposal which the Aberdeen Church submitted from time to time to the aggregate meeting of the brotherhood was, that an evangelist should be appointed to go through the country preaching the Gospel of the Kingdom, the expense to be defrayed by the several churches. This proposal usually received very small support from the bulk of the delegates—so small that it could not be adopted.

ABERDEENSHIRE.

A Humble Evangelist.

In the early sixties, a remarkable evangelistic work was carried out in a considerable district of Aberdeenshire by James Robertson, a man in very humble circumstances, but warmly interested in the propagation of the Gospel of the Kingdom. Brother Robertson, who was a shoemaker to trade, was a member of the church in Aberdeen, from which he removed in 1861 to Inch, and subsequently, in July 1862, to Turriff, from which, as a convenient centre, he used to make periodical visitations to a number of the towns and villages in the neighbourhood. The places thus visited included Balfaton, Crimond, Cuminston, Fetterangus, Inch, Lomnay, Mintlaw, Pitsligo, Whitehills, &c. By means of conversation, lectures, and tract distribution, he did a good work in the service of the truth, and was instrumental in leading many to a knowledge of the Gospel of the Kingdom, and to become obedient to its requirements. He did not enjoy very robust health, and these repeated outings, besides being serviceable to the truth, had also a beneficial effect upon

ABERDEENSHIRE

Having a week's holiday early in August, I availed myself of the opportunity to visit the brethren in this county, particularly in the north part. In addition to pleasant communications with several brethren in the city of ABERDEEN, on two different occasions, I spent a very agreeable First Day of the week with the church in TURRIFF. It now numbers fourteen; although, from the distance of some, and the frailty of the elder Andrews (at Whitehills), they can seldom if ever all meet together. About the half of them are what we would call young persons. Brother J. Robertson's health is rather improving, and he uses all the energy he can command in the diffusion of the truth and the building up of the brethren: in the latter work not as yet much assisted by those brethren; but those ardent souls cannot long remain inactive in this necessary work.

In company with Brother R., I visited BANFF, NEW PITSLIGO, and CUMNESTON, holding public meetings in each place—in the first and last in the open air. As Banff and New Pitsligo had not before been engaged to hear an advocacy of the old doctrine of the kingdom, it is hoped that those meetings will prove only as the breaking of the ground, preparatory to a very diligent tillage of what appear to be very promising fields. This is purposed, as God affords strength and opportunity.

In the middle of the week I also visited FRASERBURGH, and there met with some who are believers in the Gospel of the Kingdom of God. One of these (William Gall, tailor, 12 Town Head), reports himself as having believed that gospel previous to his immersion, some years ago; the others—Andrew Marr, tailor, 2 Commerce Street, and George B. Findlay, clerk, Post Office—I immersed into the name of the Lord. These brethren purpose to meet together for the worship of God, and mutual instruction in the way of life and holiness.

By personal visit I also ascertained that there are some persons in connection with Baptist churches in PETERHEAD and NEW PITSLIGO who are giving attention to the doctrine of the kingdom. I was struck with the knowledge which those odd persons seem to have of one another, even though twenty miles apart. Surely they are those whom the visitation of the gospel is to take out of the nation for the name of the Lord.

AIRDRIE—BALFATON

AIRDRIE.

There never have been more than a mere handful of believers in Airdrie, but from a very early period there were several located in or near the town. Thus, at the aggregate meeting held at Edinburgh on Dec. 30, 1855, the number of brethren reported from Airdrie was seven—two of whom had previously been connected with the Reformation community, two had had no previous religious connection, and respecting three there was no information. Their standing in the faith may be inferred from the fact that, in 1857, they forwarded a suggestion to the church in Edinburgh, to the effect that an invitation should be sent to Dr Thomas to revisit this country—a proposal, however, which those to whom it was sent did not see their way to adopt. When the printed Church Roll was issued, in August 1859, the number of believers in Airdrie was given as only two—Thomas Forsyth and his wife; and these, along with two at Chapelhall, were grouped with what was then known as the First Congregation in Glasgow. In the autumn of 1860, it was reported that the brethren in and about Airdrie had commenced to meet together, holding their assemblies in each others' houses. At the aggregate meeting in July 1861, the membership was reported as nine; and in October 1862 it was reduced to eight. Subsequently the meeting was discontinued, without any particulars of the cause being stated.

BALFATON (Aberdeenshire).

A meeting was formed here in the year 1864, mainly through the labours of James Robertson, of Turriff; and in September of that year the small church was visited and refreshed by the services of Archibald Dowie, of Cupar. The meeting, from some unexplained cause, did not seem to have been of long continuance.

BANFF—BELFAST

BANFF.

This was one of the towns to which James Robertson, of Turriff, occasionally extended his evangelistic labours, in addition to those in Aberdeenshire. It was also visited by Archibald Dowie, of Cupar, in September 1864, his visit being thus recorded in the *Banffshire Journal*:—

Mr Dowie, from Cupar Fife, delivered a lecture on Friday evening last, in the drawing-room of the County Hall, Banff, to a highly respectable, although not a very numerous audience. The lecturer had for his subject 'The Fulfilment of Prophecy.' He contended that, notwithstanding all minor causes, the life, death, resurrection, ascension, and glorification of Christ were but the fulfilment of predictions concerning him. He further affected to substantiate, upon Scriptural grounds, that Christ personally, in glory, was to set up and reign over an everlasting kingdom in this world. He concluded by heartily denouncing the modern plan, to which many resorted, of explaining away unfulfilled prophecy, by spiritualising it.

Not much practical result followed the united labours of these brethren, however, at this time, so far as I have been able to ascertain.

BELFAST.

In the autumn of 1859, Brother James M'Kinlay, who at that time resided at Wishaw, was on a visit to Belfast; and finding five persons there—all women—who were ready to make the good confession, he immersed them into the name of the Lord. One of these women was the wife of a brother named John Mulholland, who had formerly been a member of one of the meetings in Glasgow, but whom business considerations had recently induced to remove to Glasgow; and three of them were her sisters. These six for some time afterwards met on the First Day of the week in the house of John Mulholland, to read and study the Scriptures; but not till the autumn of 1860 did they begin to break the bread of commemoration with each other.

BERWICK

BERWICK.

The Introduction of the Truth.

So early as the year ¹⁸⁴⁶ 1846, when Andrew Tait, in the course of his employment as a servant of the North British Railway Company, was sent to Berwick-on-Tweed, to assist in the opening of the railway between Edinburgh and that town, he made the acquaintance of a number of Baptists in Berwick. Among these were two men of some note in their own way—John Nesbit, a farmer at Paxton South Mains, some four or five miles from Berwick; and Thomas Jackson, a fisherman, at Spittal. William Wilson also subsequently became acquainted with them during a short residence, on business, which he made in Berwick. Both of these men were brought under the notice of the meeting in Tailors' Hall, Edinburgh, as individuals 'not far from the Kingdom of God;' and as it appeared, from a letter received by William Wilson, that Thomas Jackson had been very unfortunate in his fishing, in the season of 1855, it was agreed to send him a letter of sympathy and encouragement. This letter was read to the church, and approved by them, on Sunday, September 23. It was as follows:—

Letter to Thomas Jackson from the Church in Edinburgh.

Edinburgh, 23rd September, 1855.

MR THOMAS JACKSON,—DEAR BROTHER,—We have listened with much interest to the recital of your misfortunes, as given by our Brethren Andrew Tait and William Wilson, and have been pleased to learn that, under all adversities, your trust in God has not failed. The result of this confidence in Him who feeds the ravens when they cry, and who walketh on the wings of the wind, has been that He has helped you and never suffered you to fall. So trust, and so shall you live. It was a maxim in ancient Israel, 'I have been young, but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.' And this same principle Jesus our Lord has taught his disciples in the saying, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added to you'—food to eat and raiment to put on. The Lord is not unmindful of them that fear Him. And although the temporary frown of those with whom you formerly associated may light upon you, because of your unswerving advocacy of the ancient faith in plain words, do not heed that; for the same God in whom you trust can more than make up

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even the deprivation of their society—raising up about you men of more intense character, who will not flinch from plain speaking, but aid you in all endeavours after the long obscured and much-despised Truth which once warmed the heart and stimulated the conduct of the early disciples; but which is of little esteem in this faithless age and generation. It is altogether false policy, under any circumstances, to conciliate men by the temporary withholding or even equivocation of certain truth and well-founded conviction; for the esteem of those who can thus be conciliated is of little worth; while those worthy of regard ever admire integrity of purpose and honesty of speech. And though it were not so, what need we care? The friendship of the world so often proves itself enmity against God, that although all earthly homes and hearths be closed against us, we shall not heed, for we are thus only exiled into the larger and better house of God, enlightened by His countenance and cheered by the beauty and grandeur of all His mighty works. This is no misfortune.

We wish to have you know further, that we have felt much interested in the fact, that those truths which you have been so forward in advocating are those which we ourselves have had to search, and almost fight for, in our former associations; truths which we hold precious; truths which have revolutionised our thoughts and practices; which are probably destined to lead to the opening up of still wider disclosures of divine wisdom and more profound depths of heavenly knowledge. For we cannot allow that we have yet arrived at the end of that world of truth which is created and displayed by the Word of God. No, brother, we are but disciples—learners in the divine school—and many a hard lesson we have yet to acquire. But although yet only on the outer verge of knowledge, with an immensity before us still uninvestigated, we shall be—should be—guided by that apostolic precept, 'Whereunto ye have already attained, let us walk by the same rule, let us mind the same thing;' assured that thus only shall our progress be quite satisfactory and truly noble.

We have learned by your letter to brother W. Wilson that you have not had a very successful fishing season; but we trust that you will be able to weather that by other good fortune from the Father's hand. If, however, this has already straitened you, let us know, and we shall see what can be done for you, here or elsewhere. Although not at all rich in worldly goods ourselves, it is but right that we should endeavour to bear one another's burdens, and so fulfil the law of Christ; and we may indeed be directed by God to the opening up a way for you which shall have less vicissitude and clearer prospects. But whether or no, dear brother, let us be stimulated to a faithful discharge of all duties, knowing that we do not lack opportunity for the exhibiting and perfecting of true religion, whatever be our station in life. A diligent pursuit of business may be the carrying out of God's will more completely than the sober pursuit of a hermit's life.

The grand practical quality of the religion of Jesus Christ is that its requirements affect the ordinary working life of man; and that while the social advantages which unquestionably flow from the association of believers are important and indispensable, no one, although denied these privileges, is deficient of opportunity to live a life like the Master and adorn his doctrine. For ourselves, we are solicitous to encourage each other in the ways of God, knowing that we serve the Lord Christ, even by the work of our hands, and shall receive the reward of the inheritance if we be faithful to him.

Brother, the day is at hand when 'the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God.' In view of this glorious appearance, let us be wise and

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hopeful, and always abounding in the work of the Lord, knowing that, thus prepared and seasoned, we do not labour in vain. Thanks be to God for His unspeakable gift.

We are, in name of the congregation meeting in Tailors' Hall, 22 Potter Row, Edinburgh,

Yours with all esteem and affection,

GEORGE DOWIE, Sec.

12 Beaumont Place.

More Truth Seekers.

A letter in acknowledgment of this epistle was duly received from Thomas Jackson. It was couched in simple, natural, and grateful language, and I regret that I have not preserved a copy of it. It was read at the meeting on Sunday, October 7, and led to some very interesting conversation. From the statements made by Andrew Tait and William Wilson, it appeared that there were several earnest truth seekers in the Baptist Church at Berwick, and who, in consequence of some disagreements in church matters that had arisen, might be more amenable to the truth. The church, therefore, agreed to send a letter of counsel and encouragement to the persons thus indicated, which should be addressed to the care of John Nesbit. The letter thus written and approved by the church was as follows:—

Letter to John Nesbit from the Church in Edinburgh.

Edinburgh, 4th November, 1855.

MR JOHN NESBIT,—RESPECTED FRIEND,—Through our Brethren A. Tait and W. Wilson, we learn that there are a few in and about Berwick who have had their attention awakened to the things concerning the Kingdom of God as taught by the apostles and prophets, and that you are one of that class. In presuming, therefore, to address you, and your companions through you, by letter, we hope that our communication will be accepted in the spirit in which it is sent—with the desire that more knowledge and greater progress may be the results, and that a properly established friendship may spring up between us and those who seem, from the indications we have received, to be moving in the same track which we ourselves have traversed so far in an acquirement of clearer perception and more intense faith.

We understand that the Baptist Church with which you and your companions have been so long and so happily connected, is one of a constitution somewhat similar to those with which some of ourselves have been connected here, and from whose association we have derived so manifest an advantage. For it cannot be denied that to the Baptists we are very much indebted for habits of a condition of faith and practice much liker the apostolic than that which any other religious communion exhibits in our day. Indeed, the Baptist, and even Independent, Churches have been

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to us nurses in the era of immature judgment and incipient faith; and also from the fact of there being in them so many men of upright behaviour and sterling character, we cannot but hold them in esteem. It is, therefore, with an extra feeling of pleasure that we learn that, from among the society in Berwick, there are some preparing to move forward and put to proper use the moral and ecclesiastical education which their association has afforded them.

That your faith should lead to some important results, is what is to be expected; and we trust, therefore, you will all keep yourselves free from the control of feeling or friendly bias; that when you really find that the divine will has to be done at the expense of natural inclination and long-cherished opinions, you will have only a little struggle and no hesitation in acting your part nobly and honourably. It is only by such conduct that God can be honoured through us. The matter which you will experience hardest of all is doubtless what we have all felt most severe—namely, the possibility—nay certainty—that our former faith has been to a great extent wrong, and that the first step in knowledge is to know that we are ignorant; thereby preparing ourselves to ignore everything of our own rather than lose the Kingdom of God. With us, when the question came up, 'Is not our previous baptism valid, seeing we attended to it in sincere faith?' it was settled by some at once, 'We have been immersed in ignorance of the gospel of Jesus Christ, and therefore it is as nothing;' and by others, 'We have a difficulty, we doubt, but shall we suffer by the doubt? Nay; let us go at once and cancel the imperfect act.' And so, of those who have previously been in alliance with Baptist Churches, there have been none who have not manifested the utmost frankness in stating their case and unravelling their difficulties when they could not loose the knot, they cut it. Now, all this we deem good and becoming; for the apostolic maxim is one never to be forgotten: 'Whereunto we have already attained, let us walk by the same rule, let us mind the same thing.' To forego anything of faith by an inconsistency of conduct is certainly the very worst of policy. Jesus has taught the quality of his religion in these terms: 'If any man will do the will of God, he shall know His doctrine.' We have already experienced the truth of the principle by the augmentation of our own knowledge consequent upon the possession and manifestation of the ready spirit to obey.

One other aspect of our experience we shall advert to, as probably having in it something sympathetic with your own present position. The question, whether it is right to separate from a church because we see differently from what the others do, and still enjoy perfect toleration in holding—perhaps teaching—the pure faith. This we now deem a very natural and plausible guise for the feeling of attachment to assume, but one of very questionable policy. We have learned by the results what was once with us only problematical—that the union of those who have one faith, and to a great extent one mind, is not only more like the primitive fashion of church fellowship, but is also calculated to be more beneficial in our subsequent acquirement of knowledge; for then 'the fruit of righteousness is sown in peace by them that make peace.'

An old standing and well-recorded experience of the first churches affords a painful illustration of the evils of temporising with former opinions, however correct in their own date and circumstances. We mean the dispute about the bondage of the law on the hearts of the Gentiles—a question which could never have occurred had the Jewish believers made a clean riddance of their ancient law in assuming the faith of Christ. From the repetition of such a fertile evil may the Lord protect us. But should we not be prepared against the possible recurrence of it by a careful

opinions

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avoidance of any control by former judgments or strong natural feelings? This will we do if the Lord permit.

One counsel more, and we have done for the present. We regret to learn that among the members of the church in Berwick there seems to be so great an anxiety for a *preacher*, to occupy a conspicuous place over and in the front of all the other brethren. The disposition which can manifest itself in this way is a dangerous one. This craving for popularity has before now proved the bane of churches which at their beginning made a very close approach to primitive order—simple and intense. We hope, therefore, that you will discourage this 'itching of the ears' exhibited by some. This, for your own sakes, as well as for the good of those whose minds have not ripened to the same maturity of thought and faith as your own. It is but glossing over the veil to argue that a clergyman holds such and such views: he will doubtless soon find himself not at liberty to express them. If being independent of foreign aid necessarily leads to the display of what some deem weakness, be content: it is 'the weakness of God,' which is 'stronger than men.'

In the hope that you will find a ready excuse for any freedom which we may appear to have used in our address to you, and expecting to hear from you at your earliest convenience,

We are, in name of the congregation meeting in Tailors' Hall, 22 Potter Row, Edinburgh,

Yours faithfully for Jesus Christ's sake,

GEORGE DOWIE, Sec.

12 Beaumont Place.

For reasons which seemed to him sufficient, Mr Nesbit deemed it advisable not to show this letter to any of the persons supposed to be concerned in the important matters dealt with in it; and he therefore replied to it on his own account. This letter is so characteristic of the writer, and at the same time throws so much light upon the then existing state of matters in Berwick, that it is worth reproducing here:

Letter from John Nesbit to George Dowie.

Paxton South Mains, 10th Dec. 1855.

MR GEORGE DOWIE,—DEAR FRIEND,—I ought to make an apology for being so long of writing to you; but one reason at least may have been transmitted to you through the Taits, who have been corresponding with Mrs Nesbit lately, as well as formerly; and I know your kind letter did not go unnoticed by her.

I duly considered your communication, and came to the conclusion that, under existing circumstances, I could not show your letter to any of the brethren who might take an interest in it, because they and we are divided upon a MAN (not upon any religious sentiment or doctrine) as a pastor to feed us in knowledge and understanding, as the sheep of Christ's flock ought to be fed. I do not think that any of us are prepared to cast off pastors as unnecessary in the church of Christ. We may be behind you in this, but we do not see our way yet to that terminus. The brethren alluded to above have chosen a Mr Lees to be their pastor, and now hold communion with each other in a separate place of worship; and as to our-

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selves, we have chosen no one as yet, but are waiting to receive the resignation of our disaffected brethren, or something that will produce a proper understanding between us. I was told yesterday that they had requested the use of our cistern to baptise in. I said it should be granted to them, on condition that they gave in their resignation, and proved themselves a regular church of Christ, or that they came to some satisfactory understanding with us. I have since heard that their resignation is prepared, if not forwarded to our committee of management. Now, from what I have stated, you can easily see how improper it would be in me to interfere with the movements of brethren who have retired from our fellowship. Were a Paul present, he would be saying, 'Now, I beseech you, brethren, that there be no divisions among you—no contentions; for one says, I am of Paul, and another, I am of Apollos, and another, I am of Cephas, and the last says, I am of Christ. All such contentions show that ye are carnal—babes in Christ.' Whether this reproof of Paul would reach as far as your church, I cannot say, but it is quite evident it reaches to us; and to an influential brother I said yesterday, when he was deploring the divided state of the church, 'You see, brother, the need of Christ's second coming to bring us all to one state of mind. Neither the sheep nor the under-shepherds can do it—only the Chief Shepherd can.' I think this brother is about to get his eyes opened to the nature of Christ's second coming. We who have remained in the old church are disposed to call a Mr Kitts as our pastor; but whether we will now do so, or whether he may now come to us, I cannot at present say. If he comes, he is one of the right sort (a pupil of a Mr Rees, of South Sunderland), and it is possible we may have in Berwick two Baptist preachers of the right views. And if our brethren who have left us should labour more abundantly, and their labours should be crowned with more abundant success, than our own, I for one will therein greatly rejoice.

I must now say a word about baptism. This subject has already cost me twenty years of close study, and at times most agonising mental struggles, such as I will not now attempt to describe. The decision was at last come to, the resolution was formed, the die was cast, and the matter was told by me to my friends and the church, and through them to the public. The opposing influence came upon me both in flattering declarations and in chilling water-floods, or pelting hail-showers; and when all would not do, most tremendously heavy sand-bags were most unceremoniously thrown upon my poor head and shoulders. 'Well,' said I to myself, 'if you leave me any life and strength, I will use these to carry out my present convictions.' The day at last came—a day of peace after twenty years of war, and a day of happiness which can only be surpassed by the happiness, and joy, and rejoicing of the day of entering upon the glorious inheritance with Christ and all his glorious ones. From what I have here stated, you will see at once that I do not jump at conclusions, and run as swiftly at every call as my beloved wife is inclined to do. Perhaps you and she are right and ready in your reckonings, and reasonings, and conclusions, and demonstrations, and I am the reverse of all this; but when any young believer is baptised, he is very ignorant of the gospel he professes to believe; and I do not see him commanded to be baptised a second time, although he is placed in the church to learn and practise all that Christ, his Saviour, has taught him in his Word. But perhaps you say the baptiser should not need to be taught. Well, admitting that both the baptiser and baptised are as far instructed in the things of the kingdom as any one is at the present day, are you sure that there are not yet some things to unlearn, as well as some (or perhaps

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many) things to learn, and those things of as great importance as those discoveries which we have lately made in the things of the Kingdom of God and of Christ? In this case, will those baptised by your church need to be baptised again? Those who leave you will very likely say so and do so. Nay, they will do so if they return again to the spiritualising system. We read of twelve men who were baptised unto John's baptism, and I have heard it argued that these men were not baptised again. If these men are right, then we have no instance in Scripture of a re-baptism. Pseudo-baptists say that we re-baptise, but a Baptist at once pronounces this charge nonsense, and calls upon the person who brings it to prove that the person had ever been baptised before, or that he knew anything at all about the matter. Now, you have been twice properly baptised—you have a distinct recollection of both of the events; they were both performed in the name of Jesus Christ, of God, and of the Holy Ghost, and in the hope of spending first a life in His service here, and ultimately spending an eternity with Him and all His saints in glory. Again, I ask, are we sure—absolutely sure—that our ideas on this most profoundly deep and intensely interesting subject are so correct, that all future time, and all future researches, will never move us, nor any of our like-believing brethren, from the deductions and conclusions to which we have come, and on which we now so firmly rest?

I think I have now adverted shortly to the principal topics contained in your letter, and if you wish it to be sent to the brethren who have left us, I will send it. Kindly tell Mr Wilson, when you have an opportunity, that I have most carefully read his book, *Dobney on Future Punishment*, and think the greater part of his arguments sound and good. I think he sometimes confounds the acts of the two judgments, &c. As Mrs Nesbit is writing (on the other side of the table) to Mrs Tait, I need not here formally notice these beloved brethren.

I am, dear friend, yours sincerely,

JOHN NESBIT.

The Truth Germinating.

This was the beginning of a course of correspondence and visitation which ultimately resulted in the formation of a small church in Berwick, although, strictly speaking, there were no brethren resident in this town, all the members living in the neighbourhood, and being widely separated from each other. The bringing of a man like John Nesbit, entertaining the views just expressed on the subject of re-immersion, to a proper belief and obedience of the truth, was a work of some time. His better half, as he himself admitted, was a more apt pupil. So early as July 1857, Mrs Nesbit had been brought to clearly understand the Gospel of the Kingdom, and expressed her desire to be immersed into the name of the Lord; but through circumstances, this was delayed till the 18th of October in the same year, when Andrew Tait, being on a visit to Paxton, assisted her in her obedience to the law

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of the Master. The only other baptised believer in the neighbourhood at that time was John Yule, who was station-master at the Ayton Station of the North British Railway, some four miles distant from Paxton.

A Church Formed.

On Sunday, May 23, 1858,* Andrew Tait and George Dowie were at Paxton South Mains, and had the pleasant duty of immersing three believers into the name of the Lord—namely, John Nesbit, Paxton South Mains; John Brown, Ayton; and Thomas Jackson, Spittal. This was done at noon, in the river Tweed; and in the afternoon of the same day, along with Mrs. Nesbit and John Yule, and the two brethren from Edinburgh, the whole company broke bread in remembrance of the love of the Lord Jesus. Thus was the church in Berwick formally inaugurated, a meeting-place being subsequently secured in the

* George Dowie was moved to write the following verses in celebration of the memorable occasion. They appeared in *Excelsior* for June 1858:—

The Primrose:

AN EPISODE IN THE BERWICK EXPEDITION, MAY 23, 1858.

Yon rugged bank by the lone roadside
Is black with heath and green with broom;
But we passed there yester eventide,
And saw the yellow primrose bloom.

Yes, there, in its peerless beauty shone
This brilliant gem of the flowery spring;
Like modest worth, unseen, unknown,
Which yet to some may blessing bring.

We gathered a plant of this primrose fair
From the rugged bank so lone and wild;
'Twas a gleam of light in the darkness there,
So sunnily it lived and smiled.

We bid it grow by the home of taste,
Bade Phillis* tend it with all care,
Forbade that the winds should the fragrance waste
Of this primrose blossom sweet and fair.

We taught the guardian of this flower
To note how soon its charms decay,
And learn that all her beauty's dower
Is fated thus to pass away.

But let her mind informed with truth,
Her character divinely made;
And then, though pass the charms of youth,
Unlike thee, she shall never fade.

* Miss Phillis Nesbit, of Paxton South Mains (afterwards Mrs. John Duncan, Dundee).

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ancient Border town, as being the best centre for assembling in on the First Day of the week. Within a short time afterwards, several additions were made to their number, and occasional visitors from Edinburgh and other places helped the infant church to hold on in the good course which it had begun.

Thomas Jackson.

Thomas Jackson was a man of a very scholarly mind, considering his position in life, and could give a very lucid and forcible exposition of passages of Scripture which are usually deemed hard to be understood. He was very unfortunate, however, in his precarious occupation, and several times the brethren in Edinburgh and other places sent him pecuniary assistance. His business prospects were so bad, that in 1859 he made up his mind to go to America, with a view to bettering his wordly condition; but his death, in the end of the same year, prevented this purpose from being carried out.

A Newspaper Correspondence.

In the summer of 1865, John Nesbit availed himself of a religious controversy that was going on in the *Berwick Journal*, between a Roman Catholic priest in Berwick and two U.P. ministers, to put in a word for the truth, and got a number of letters inserted from time to time. A great amount of local interest was excited in the discussion, which was continued for some time after the principals had withdrawn from it.

Discontinuance of the Meeting in Berwick.

The death of Thomas Jackson was a severe blow to the small church in Berwick. The removal of two others to a place near Belford, fourteen miles to the south, and the fact that the brethren at Ayton were very seldom present, caused the meeting at Berwick to be discontinued. The few who were left met for some time afterwards in the house of Brother Nesbit, but ultimately this had also to be discontinued.

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John Nesbit.

John Nesbit was in many respects a very remarkable man. Although, in his day, by a number of years the oldest person in the brotherhood, so far as I am aware, he was by far the liveliest and most energetic speaker in the whole connection; and even at the July Meeting, held in the Waverley Hall, Edinburgh, in 1888, when he was over ninety years of age, he astonished and amused every one by the vivacity and animation with which he read an interesting paper upon the occasion. A scene at the July Meeting of 1859, held in the Tailors' Hall, Edinburgh, in which he conspicuously figured, is not likely ever to be forgotten by those who witnessed it. Speaking of the manner in which misunderstandings among the brethren should be dealt with, Brother Nesbit, in his own inimitable style, told a story about a young lady and a young gentleman who were tenderly attached to each other, and had come to the conclusion that it would be a wise thing for them to unite their destinies at the matrimonial altar. Before proceeding to extremities, however, the gentleman wanted to know which of them was to be considered the greatest. This was the cause of a decided 'tiff' between the couple. The young lady shook dreadfully, but said nothing. Mr Nesbit here walloped his hands up and down, by way of illustrating the excited state of the young lady's feelings, the pantomimic action convulsing the audience with laughter. Mr Nesbit added greatly to the general amusement by presently rushing frantically upon Henry Wilson, who happened to be sitting opposite to him, claspng him round the neck, and beating a tattoo on his back; thus giving ocular, instead of the usual auricular demonstration, of what he would have conveyed in words—namely, that the one who has the most forgiving spirit, and receives an erring one with open arms, is the greatest. Poor Henry Wilson, on his part, at first seemed terribly alarmed at this sudden and most unexpected onslaught; but presently grasping the situation, he added to the droll effect by hugging and cuddling his

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loving assailant in a way that ought to have satisfied the most exacting lover. It was altogether a singularly comical, but really very effective way of enforcing an important moral lesson.

It was the earnest desire of our aged brother that he might be amongst the 'quick' saints when the Lord should come to invest them with immortality, according to the promise; but this wish was not realised, as he fell asleep on Nov. 27, 1890, at the patriarchal age of ninety-four. Mr Nesbit was four times married. The Mrs Nesbit who has just been mentioned was his third wife; and upon her death he took, as his fourth conjugal partner, a widow named Mrs Methven, who was a member of the Edinburgh Church. She survived her husband exactly four years, her death taking place in the end of Nov. 1894, at the age of ninety-four.

THE TRUTH LOCALISED.

BIRMINGHAM.

After Dr Thomas's Visit.

The first intimation I can find of the practical result of the visit of Dr Thomas to Birmingham is contained in a letter to the doctor by George Hatfield, which was published in the *Herald* for Nov. 1852, as follows:—

Letter by George Hatfield to Dr Thomas.

23 Cherry Street, Birmingham, England,
September 29, 1852.

DEAR SIR,—I take the liberty of writing these few lines as a humble acknowledgment for the Scriptural light and knowledge I have derived through you, both by your lectures in Birmingham, and by carefully perusing your talented writings. Truly I have found them what you designed they should be—'Books to open the understanding that the Scriptures may be understood;' for before I heard you lecture and read your works, I was as profoundly ignorant of 'the Gospel of the Kingdom' as any infant suckling the Bishop of Exeter ever sprinkled for its baptismal regeneration. And yet, sir, enshrouded in theological darkness as I was, I laboured under the impression that I was basking in the bright sunshine of gospel light; because I was a member of the Wesleyan Methodist Society, conforming to all their rules and usages in attending regularly to the preaching of their gospel, going regularly to class meeting, paying my penny per week and shilling per quarter, as well as to the numerous collections, &c., &c.; and, besides, I had undergone their process of conversion in having been dragged up to the penitent bench, and there, with the assistance of some of the pious brethren, I was persuaded into the spurious belief that God had, for Christ's sake, pardoned all my sins; and consequently, ready at death for my soul to wing its way to mansions in the skies, as preached from their sacred desks, and sung with pious strains by a willingly ignorant congregation, in such words as the following from Wesley's hymns:—

Beyond the bounds of time and space,
Remove me to that heavenly place,
The saints' secure abode.

Under this belief, teaching, and training, I continued three and a half years, and perhaps should have still continued; for although I could perceive very great discrepancies between their teaching and the Word of

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God, yet the 'ministers' were, as I then considered, men called of God, and wholly set apart for the expounding of His Word. I generally concluded that they ought and did know better than I; and as I was only a poor illiterate layman, I had no business to question their decisions. In fact, such thoughts as doubting their teaching, or authority, I was led to believe to be nothing but suggestions of the devil, and consequently a dangerous sin.

At length, one day as I was perusing a newspaper, I saw that a certain Dr Thomas had come from America to England for the special purpose of denouncing the curses of God upon all Catholic and Protestant Europe; but more especially on Ireland; that the judgments of God would fall thick and heavy upon all these nations, and would end in the advent of Christ! So stated the *Stamford Mercury*. I had heard of Johanna Southcote, Joe Smith, and many other similar impostors, and accordingly I only considered Dr Thomas the latest edition of the fraternity. But as there was something novel in the newspaper paragraph, and as I had never yet heard any of the said fraternity, I resolved that for once I would go and hear one, if you should ever visit Birmingham. A short time after, I saw a placard announcing that you would deliver a course of lectures at the British School Room, Ann Street; but by some means or other I was prevented from going to hear you at that time; but in June following you were again announced to deliver a course of lectures in the same room on 'The Great European Earthquake.' Accordingly, I resolved to attend and hear what I considered would be the ravings of a fanatic; but when you made your appearance, and began, with your calm and forcible manner, to explain and show the things of the kingdom from the Word of God, in such a way as I had never before been shown, I confess that I became riveted, and felt overwhelmed with shame and confusion; for instead of hearing a wild fanatic, as I had expected to do, I found a cool, calm, reasonable, and really a sensible, man, expecting us to believe nothing but what the Scriptures testified of; and that, too, set before us with such force, eloquence, and reasonableness, that no man unspoiled with philosophy and vain deceit could gainsay or resist. I soon perceived that, instead of my having for three and a half years basked in the sunshine of gospel light, I had been overwhelmed in a fog of mysterious superstition and folly, groping in the mazes of error and delusion.

At length your *Epis Israel* came out. I obtained a copy, and read it carefully, comparing it with the Scriptures, to see if the teachings it contained 'were so;' and I soon found that, instead of Wesleyan Methodism being a system of Christianity, it was only one of the various forms of superstition constituting the aggregate of the strong delusion through which we believe a lie. As soon as I became thoroughly convinced of this, I renounced all connection with Wesleyanism, and endeavoured to find out a people whose teaching and practices were more in accordance with the teachings of Scripture. Such a people I expected to find meeting together in the room you lectured in; but, alas! I only found there a people like myself, just emerging from the labyrinth of error. They had broken up their little society, and had just formed what they called a class for the investigation of the Scriptures. This they did by commencing with reading a chapter, each one reading a verse in rotation; and when any difficulty presented itself, some explanation was endeavoured to be given by any one that considered himself competent to give it. This, instead of bringing about an acquaintance with the things of the kingdom, and a unity of the faith, only led to the development of each one's peculiar ideas, which ultimately ended in discord and disunion, and the breaking up of the class, through the lukewarmness and apathetic spirit displayed

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by those that took the most prominent part in its proceedings, and who ought to have been the very life and soul of it in keeping it together. Since its final break up, about half a dozen of us have met together on each Lord's Day, in my house, to break bread, &c., and for our mutual instruction and edification; and four of us have been immersed into Israel's hope, for which Paul was in bonds; which, with two that had been previously immersed, make up all that at present meet together in Birmingham.

Now, sir, the great personal stumbling-block to some of the friends is: they say we are not baptised into Israel's hope, because the brother that immersed us was himself immersed before he believed in the restoration of the tribes of Israel, and that we ought to have sent somewhere for some one duly qualified to immerse us; that is, some one that you yourself had immersed. Now, sir, would you please to state through the *Herald*, at some convenient time, whether you consider the legality of our immersion in any way affected by our brother officiating in immersing us into Israel's hope? My opinion is, that it is the faith which we who are immersed possess that justifies, independent of the faith that the officiating brother may possess; otherwise at present I cannot see any way of our being legally baptised save through apostolic succession. For if my salvation rests on another man's faith (and as it is impossible for me to know the heart of any one but myself), it must be by some one that is duly authorised and appointed by God; and as I cannot find that God has appointed any since the days of the apostles, then, as a matter of course, it must come through succession; and this is too much of a camel for me to get down at present.

Perhaps, sir, a few lines from your able pen may help us over the difficulty. In the meantime, I shall do my best towards promulgating the truth, by endeavouring to obtain as many subscribers as possible for the *Herald*, as I believe it to be the only true exponent of the truth; and herewith I annex a list of subscribers for the present volume, as an earnest of what may come.

Hoping to meet you in the Kingdom of God, I remain,

Yours in Israel's hope,

GEORGE HATFIELD.

Upon this letter Dr Thomas made remark and gave answer as follows:—

Administrators of Immersion.

'By grace are ye saved through the faith.'—PAUL.

We who believe that 'the testimony of God' is truthfully expounded in this paper, and who desire that its voice shall not be silenced for want of adequate support, return Brother Hatfield sincere thanks on its behalf for the encouragement his list affords. I trust that all, both in Britain and America, whose eyes have been opened by our humble endeavours, will follow his example; and thus, not only evince their own gratitude for benefit gratuitously conferred, but show their devotion to the truth they have confessed, in yielding to it their best services for its diffu-

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sion and ascendancy in the world. The first thing is to enable the *Herald* 'to stand;' the next, to run to and fro to the ends of the earth 'preaching the Kingdom of God.' 'Understandest thou what thou redest?' said Philip to Candace's treasurer, whom he beheld reading in the prophets. 'How can I, except some man should guide me?' This inability of the Ethiopian is the almost universal condition of the public mind at the present crisis. 'Moses and the prophets,' &c., are in their hands; but even if they read them, they understand not what they read; and though abounding with teachers, they have none to guide them to the saving comprehension of the purpose and promises of Jehovah therein revealed. Shall no effort be made to supply them with an interpreter? Shall Christ's sheep among them—if any there be in this cloudy and dark day—hear no voice of warning, or invitation to the coming kingdom and glory? Shall the still small voice of truth be overpowered by the senseless noises of surrounding chaos? We trust not. The believers of 'the Gospel of the Kingdom' say that the *Herald* is an intelligent, faithful, and fearless preacher of this glorious truth. The enemy, of course, denies it; but then, we have not now to do with Satan. We expect nothing else from him. It is to believers we speak, when we say, *res non verba quaeso*—deeds, not mere words, I pray.

Mr Hatfield is doubtless right. 'It is, as he says, 'the faith we who are immersed possess that justifies.' 'By faith are ye justified,' says Paul. It is desirable to have an unexceptionable administrator, if possible; but if this cannot be obtained, the next best thing to be done is to get the least objectionable we can. Better be immersed by an unimmersed believer, or by one who turns out to be a Judas or a hypocrite, than not to be immersed at all. The great thing is to believe the Gospel of the Kingdom before immersion, that, when immersed, our belief of the truth may be 'counted to us for righteousness.' It is the subject's pre-immersional faith in the gospel preached by Peter and Paul that constitutes immersion 'the obedience of faith'—(Rom. xvi. 26)—not the administrator's. If the subject be without that faith, his immersion is not the 'obedience of the truth,' which purifies the soul—(1 Pet. i. 22)—though the administrator himself may 'believe all things.' If, then, the purity of the administrator compensates not for the imperfection of the subject's faith, it is not to be supposed that the soundness of the latter can be

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made of none effect by the administrator's shortcoming. Have an immersed believer of the Gospel of the Kingdom to baptise you, if you can; if he is not to be obtained, have an unimmersed believer of the same truth to do it; if you can get neither of these, request an immersed professor of good standing, who reveres the Bible as the only book of God among men, and admits the claims of Jesus to the Messiahship, to do it after such a formula as this:

As a believer of the gospel, I immerse you in water at your request, that in that act you may be immersed into the name of the Father, and of the Son, and of the Holy Spirit, as the Lord Jesus hath enjoined upon all believers of the truth.

In these words the administrator appears in his real littleness; that is, simply as the dipper, or burier of the dead to sin—the faith, the act, and the name are everything; but as you value the 'great salvation,' see that you yourself believe 'the things of the Kingdom of God and the Name of Jesus Christ' before you apply for immersion; for it is only your faith in these can make your immersion anything else but 'a form of godliness without the power.'

Immersion is the uniting act by which a believer in the kingdom and name is married to that name. None but such a believer can, in the nature of things, be so united; for the act is only made uniting where faith in the Gospel of the Kingdom in the name of Jesus is found in the subject. Immersion once made uniting by the 'one faith' must not be repeated. It is only the spuriousness of the subject's previous faith—that is, of his faith at the time of his immersion—that makes its repetition necessary; and when repeated, it is equally powerless for union, if he be still ignorant or faithless of the Kingdom of God. See to it, then, that you be 'in the faith,' having a faith that works by love and purifies the heart: no administrator, however excellent, is a substitute for this.

From what has been said, Mr Hatfield will see that I do not regard his immersion, and that of his friends, as vitiated by the administrator's want of faith in the restoration of Israel previous to his immersion. He believed the truth when he immersed his friends. His former denial of Israel's restoration vitiates his own baptism, not theirs; for he that denies that, denies the Kingdom of God; for without their restoration there is no kingdom, because they are 'the children of the kingdom,' and 'enter into the joy of the Lord,' if they continue to walk worthy

George Hatfield died on 19th July 1886
He went from Birmingham to New Zealand
13 years ago (i.e. about 1873) on account of
his son's health whom, however he buried
7 months ago. Bro. George Aldridge visited
him during his illness & at his funeral
conducted a very appropriate service.....
(Arranged total Chancel Oct. 1886)

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of the high exaltation set before them in the gospel, and devote themselves energetically to the truth they have believed.

Further Information Respecting Birmingham.

After the lapse of nearly two years, George Hatfield sent another letter to Dr Thomas, which was published in the *Herald* for June 1854, as follows:—

Letter by George Hatfield to Dr Thomas.

67 Hill Street, Birmingham,
March 13, 1854.

MY DEAR SIR,—Since I last wrote to you, I have opened a shop for the sale of publications. I have displayed the *Herald* conspicuously in the window, placing it open at such pages as present captions of your most interesting articles on the aspect of human affairs. I could have sold the numbers so displayed over and over again, had they been for sale; but have not succeeded in inducing any to become subscribers.

The present aspect of affairs is auspicious of events that will doubtless usher in the Kingdom of God. The signs of the times are most significative and unmistakable to the believer. Hence I consider it the duty of all who have a knowledge of the truth (or at least those of us who profess to have) to do what we can to shed a ray of light into the surrounding darkness; and believing, as I do, that the *Herald* contains more light on the Bible than any other work known to me extant, I feel anxious to promote its welfare as far as my humble endeavours can do it.

I was sorry to see in Number One of last year's volume, that you considered yourself settled in Mott Haven till the Lord comes, if spared so long. I had hoped that circumstances might have induced you to come to England again; for I feel persuaded that, were you here, you would be much more instrumental in doing good service for the truth than you can possibly be in the United States. Here everybody is interested in what is taking place on the Continent; and it does appear to me, were you in England, and could go through the length and breadth of the land, you would awaken among the intelligent and thinking such a spirit of inquiry after the truth, that you scarcely could have done when here before, as such minds are now more susceptible of impressions than they were four or five years ago. Your *Elpis Israel* and lectures, together with several pamphlets—as, *The Coming Struggle, Destiny of Human Governments in the Light of Scripture*, from your own pen, and other works—have been extensively circulated, and have stirred up such an inquiry after truth as you can scarcely conceive. Hence some of the clergy have begun to preach on these subjects; but what few I have heard as yet have made but a very sorry affair of it; in fact, I should consider their effort worthless.

I have thought that, as the present edition of *Elpis Israel* is all sold, it would be a good opportunity for you to pay another visit to England, when you might obtain a goodly number of subscribers for a reprint and the *Herald*. I merely suggest the idea.

I sent you recently a copy of the *Illustrated London News*, in which you will perceive extracts from the 'Blue Books,' now before Parliament, testifying to the truthfulness of your exposition of the prophecy concerning

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the Frog Power. I also send you another copy of *The Truth Promoter*, containing the only reply John Bowes has inserted to your article in the *Herald*. I may just add for your information, that he is a sort of leader among the Plymouth Brethren, devoting the greatest part of his time in lecturing among them, and editing *The Truth Promoter*; and is generally considered a straightforward, honest, but meddling kind of man: but in my opinion he has acted very unfairly in not inserting your article in *The Truth Promoter*, as you did his in the *Herald*, so that people might form their own conclusions, instead of his doing so for himself and them. It appears very much like an endeavour to make himself popular at your expense by wilfully suppressing truth when he is unable to refute it.

I remain, yours in hope of the kingdom,

GEORGE HATFIELD.

In acknowledgment of this letter, Dr Thomas made the following

Remarks.

When in Britain, I stated that I proposed to revisit England in about three years, as I expected by that time some of my interpretations would be notably verified; and I could then lecture upon the Gospel of the Kingdom with more effect, being able to point to the verifications in evidence of my being entitled to grave and respectful attention, when I should undertake to prove from Scripture what a man must believe and do for salvation in opposition to all the empirical gospels of benighted 'Christendom.' The hearing I obtained in Britain was on a large scale; but the doctrine broached was so new, that the multitude listened with incredulity. I am aware that the truth would make a more lively impression now; yet I do not think my time has come for a second visit. The people indeed are in high excitement; but they are so bewitched with the idea of an easy and speedy overthrow of the Autocrat, that they would scarcely listen with patience to one who would undertake to show them that the reverse of all their expectations is decreed of Heaven.

The Frog-excited spirits are to 'work miracles;' that is, to bring about wonderful or unexpected belligerent and political results. At present, things do not appear very propitious for the Czar. But appearances are deceptive; and it will be found that he will become great and successful above them all. What are the proud fleets of Tarshish before Jehovah's whirlwind from the east? Maritime disasters would place the sword of Germany in the mouth of Russia. The Anglo-French fleets are powerful, but not omnipotent; and my conviction is, that more is expected of them than they will be able to perform. The

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Ottoman Empire cannot be preserved ; for it is an element of the 1290 years' abomination which is doomed to be destroyed. The drying up, then, of the Euphratean, whose integrity is guaranteed by the West, must therefore end in the failure of France and England. When people see this, they may be still more disposed than at present to give attention to what may be said. It is necessary, therefore, still to abide the time.

In visiting England again, I shall be anxious to do so without hindrance to our endeavours here. The information conveyed by the *Herald* is the only aid received by a wide dispersion, enabling it to discern the steadily advancing crisis of the world. It is desirable, therefore, that it should not be suspended for their sakes. But I see no prospect of visiting England this year ; and what may be next, is more than any of us can tell.

Mr John Bowes's policy is that invariably adopted by editors when they feel weak. If he could have rent my article to shreds and patches, it would have been paraded before his readers with a great flourish of trumpets ; but its suppression is an admission that it is unanswerable, and that, consequently, 'the least said the soonest mended !' My friend will please send me his *Truth Promoter* as often as he sees fit. The *Illustrated London News* has arrived, but not *The Truth Promoter*. I am much obliged. The *News* was very interesting and acceptable.

Edinburgh and Birmingham.

I believe it is not very generally known that, 'in the beginning,' there was a very intimate connection between the churches in Edinburgh and Birmingham—much more intimate than any one would suppose who only knows their history from latter-day developments. The knowledge that there were a few of like precious faith in Birmingham was obtained from the appearance of the two letters by George Hatfield, just quoted, in Dr Thomas's *Herald*. Accordingly, when circulars were being issued by the Edinburgh Church, intimating the intention to hold an aggregate meeting of brethren of the one faith, to be held at Edinburgh on Sunday, Dec. 30, 1855, one was sent to George Hatfield. In this circular, nine different points were mentioned, on which information was

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requested respecting the several churches addressed, and suggestions invited for the consideration of the united brotherhood. The response to this circular from Birmingham was as follows:—

Birmingham's Communication to the Aggregate Meeting, 1855.

67 Hill Street, Birmingham,
Dec. 18, 1855.

MY DEAR CHRISTIAN BROTHER,—I received yours of 18th ultimo, requesting certain statistics to be sent prior to your General Meeting on Sunday week. I am sorry to say that the meetings of the friends here are in a very unsatisfactory state at present, and have been for some time past. In fact, we are without either system or organisation, and what meetings we have now consist merely of a desultory kind of conversation. During the past summer, some of us were out of town, and others neglected to attend the meetings, whilst the rest were cold and apathetic. Consequently, the breaking of bread, &c., was neglected, and subsequently the meeting was discontinued. For the last Sunday or two we have again commenced the meeting, but, as I before stated, without any defined object; though I am happy to say that we have decided to have a friendly tea party at Christmas, and again organise a meeting to break bread, &c.; when most probably there will be a secretary appointed to correspond with kindred congregations in other parts of the country.

I may just say that the friends here generally highly appreciate the object of your meeting in Edinburgh on 30th inst., and would be glad to receive advice or suggestions suitable to our case, from you. I assure you we want something to resuscitate us to life, for we have long been in a very lifeless state, and these are not times for people who have taken on them the name of the Lord Jesus to be asleep. Surely there must be something radically wrong amongst us, and until this Achan is cast out of the camp we cannot expect to be in a much better state. This, I feel pretty confident, is coldness and indifference.

Enclosed is a list, complying as far as possible with your nine items for statistics.

Trusting that you will have a goodly meeting on the 30th inst.—and had it been practicable, nothing would have given me greater pleasure than to have been present—be kind enough to let us know the results.

In behalf of the friends meeting in Snow Hill, Birmingham,

GEORGE HATFIELD.

- Thomas Davis, 10 Summer Place; Summer Lane.
- Charles Crow, Summer Buildings, Loxton Street, formerly a Wesleyan.
- John B. London, 210 New John Street.
- John Pearson, 9 Cecil Street.
- William Herne, 142 Unctt Street, formerly a Baptist.
- Mark Overson, Lower Brierley Street, formerly a Wesleyan.
- Mr Taylor, Woodcock Street. (Very ill, not likely to recover).
- Mr Richards, Violet Place, Broad Street, formerly a Wesleyan.
- George Hatfield, 67 Hill Street, formerly a Wesleyan.
- Mr Appoby. (Cannot say street).
- W. J. Baily.

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M. A. Hatfield, 67 Hill Street.
Mrs Howitt, Aston New Town.

All of Birmingham.

These are the brethren that generally meet, besides whom there are several others who attend (when there are meetings), who hold the same doctrines, but do not identify themselves with us.

2. Cannot name any.

3. Place of meeting is a small room in Snow Hill, corner of Lionel Street; the time of meeting is half-past six P.M.

The remaining, I am sorry to say, we cannot answer, only in the general sort of way I have done.

As requested in the foregoing letter, the result of the aggregate meeting was communicated to the 'friends' in Birmingham in the shape of a copy of the report which was compiled for the purpose, and transmitted to all the various churches. (This report will be given when I come to deal with the Annual Aggregate Meetings). In reply to the request of the Birmingham brethren for advice or suggestion suitable to their case, by the direction of the aggregate meeting, the Edinburgh Church wrote to the believers in Birmingham as follows:—

Letter by the Edinburgh Church to Believers in Birmingham.

To the Disciples of the Lord in Birmingham.

Edinburgh, 17th January, 1856.

BELOVED BRETHREN,—We have, through your friend G. Hatfield, received notice of your position and acts during the past year, with your hopes and intentions for this. From his letter, we learn that the few in and about Birmingham who fear the Lord, and respect the authority and teaching of His Son, have been rather remiss in those specialities of His apostles' teaching which refer to Christian association. But we trust that now these things are remedied, and that the reorganisation of the scattered elements which was anticipated shall be so complete and permanent that all things in which you can serve one another will be abundantly supplied; and God our Father honoured by the exhibition of a society so unanimous and active, that all men shall see the light and feel the warmth of your life and character.

We have ourselves received so much benefit individually from our meeting together (for the space of three years nearly), that we are fain that all well disposed men may enjoy the same; which they may, by following the same course. We are far from conceiving that we have in all things exhibited, or even felt the best disposition toward each other all that time, or that our social learning has been the most productive that could have been; for we are not yet perfect: but we would that you and all were prone to take the same divinely appointed means toward mutual aid and encouragement in Christian life.

During these three years, we have met every First Day of the week; in

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the morning, to worship God, to read His Word and inquire into its meaning, to instruct and exhort each other; and in the evening to eat the Lord's Supper, which festival is usually accompanied with inquiries into the practical working of the divine laws, in their application to our every-day life. On a night in the middle of the week, we meet for instruction and improvement in other things; such as the practice of music, the art of reading, and acquirement of general knowledge. At present we number forty-two, for the most part resident in Edinburgh. In the management of our ordinary meetings, we have a generally understood plan; but for nearly two years we have had no president—the brethren spontaneously offering their quota of service for the good of all. The mode of procedure we have adopted may perhaps be better adapted to us and our circumstances than to any other society; but in cases where the brethren seem much on a par in intellect and general experience, it would appear to us a course preferable to that of setting up one as a permanent head or chief. That there are times and exercises in which a different plan is necessary, we show our admission of, by occasionally appointing a president—to methodise a special meeting and facilitate its business.

In our investigation of the Scriptures, we have generally employed the conversational plan; and although not excluding addresses on definite cut topics, have found more suitable an easy style of discussion for those subjects of interest and importance with which the Bible teems. Let us also remind you that the number of such subjects is great; and we may safely say there are none which have not suffered either perversion or obscuration from the corrupt tendencies of those who have from time to time arisen to speak perverse things. You see, therefore, brethren, that it is necessary that we meet together frequently, and work diligently, for our instruction in the great mysteries of our religion. Too many rest satisfied with a mere surface knowledge of those profound truths of God, and seem content to subscribe to the teachings of men as the utmost they can do, or need do, in Christian doctrine. We beseech you, brethren, to avoid this common error, and strive yourselves together for 'the faith once delivered to the saints;' not satisfied with any man's writings, be they ever so comprehensive or ever so clear; but, reading and studying the divine oracles, make your own applications.

The meeting together is certainly important for another reason—only thus will you attend to that ordinance which the Lord has left in his church—the breaking of bread. The full significance of this feast is only experienced by a steady continuance in its observance. By all means, do not allow your opportunities for this institution to be neglected; for 'thus show we the Lord's death till he come;' and if we break the chain which connects the first appearing with the glorious coming and kingdom of our Lord and Saviour Jesus Christ, by what token can we tell God or man that we are waiting and longing for that grand event?

We shall be very happy to receive a letter from you at any time. Let us know anything more you think would be interesting to us, or in which you think we could give you counsel or encouragement, and we shall be ready to aid you as much as we can. It is but a reasonable service to aid those who, like ourselves, are strangers and pilgrims in the world, looking for and hasting that glorious manifestation of God in the person of His Son, Jesus the Christ, to take his power and reign.

That you all may be enabled in every way, and in all things, to have your behaviour upright and comely in the sight of men, and that the hope of the gospel may still more brightly burn in your hearts till the Son

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of God come from the heavens to reward you all with the crown of righteousness and honour, is the sincere wish and ardent prayer of

Your brother in the faith,

In name of the congregation meeting in Tailors' Hall, 22 Potter Row, Edinburgh,

GEORGE DOWIE, *Sec.*

12 Beaumont Place.

A Remarkable Social Meeting.

It may be convenient here to introduce another link in the chain that connected Edinburgh with Birmingham, in the early history of both churches; and for its due appreciation, I must ask the courteous reader to go back with me, in imagination, to the first of the long series of anniversary social meetings that were held in connection with the Edinburgh Church. This meeting, it may be here remarked, was altogether unique in its character, inasmuch as it was the only occasion, during the somewhat lengthy existence of the Edinburgh Church, that *every member* was present. It was also the only occasion, I believe, when strangers were deliberately, and for a purpose, decided to be excluded. The reason for this latter arrangement, it may be explained, was because, at a previous social meeting—the very first that the church had held (on the evening of Thursday, April 21, 1853)—when strangers were present, no formal programme having been arranged, as an act of courtesy, they were invited to take part in the proceedings. One of these—William Laing, who was then an 'outsider'—availed himself of the invitation, and made a speech, which was regarded by some of the brethren as being in very bad taste, as it was a direct attack upon the basis on which the church had just been constituted. It was allowed to pass, however, without comment, as it was deemed inadvisable to turn the first social gathering of the church into a debating meeting, which it would probably have been had William Laing's remarks been responded to as some of the brethren were quite prepared to do. The matter rankled in the minds of some; and consequently, when the arrangements were being made for the first anniversary festival, it was agreed that none but the members of the church should

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be present. This decision, however, was not strictly carried out, and I was the person responsible for the deviation that took place on the resolution which had been come to, as I shall presently show.

Well, we shall suppose it is Sunday, March 26, 1854—the time 6.30 P.M., which is the hour when evening service is generally held in all the churches in Edinburgh. The Tailors' Hall, which usually has a rather dingy appearance, is the very reverse of this to-night, for it is well lighted; the long table extending down the centre is covered with a spotless white table-cloth; the table itself has been very tastefully 'set' for tea, cups and saucers being placed along its entire length; while there is an 'abundance of good things' distributed all round. The company have assembled, and have taken their seats—all except The Trio (Grierson Mitchell, James Lawrie, and William Norrie), who, as the stewards, on whom has devolved the duty of preparing and serving the tea, are standing in front of the fireplace, ready to begin active operations as soon as the preliminary exercises have been gone through. We have just commenced to sing our opening song of praise, when the door is slowly and silently opened, and presently a young woman enters in a timid and hesitating manner. She seems taken aback at the display of tea paraphernalia that is presented to her view, but she quietly takes her place by my side (I being the nearest to the door) during the remainder of the singing and the prayer which followed. My impression of the visitor is, that she is one of the people who reside in the neighbourhood who had been attending the lectures that were being delivered in the Tailors' Hall, and who is not aware that they are suspended for this evening.

From this point I think I had better tell my story in the past tense. When the prayer was concluded, the young woman turned to me and said something, but I did not quite catch her exact words. It sounded to me as if she said, 'If you please, is this where . . . Dr Thomas meet?' She afterwards told me that what she actually did say, was, 'If you please, is this where the followers

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of Dr Thomas meet?' and I told her that, if I had heard these words, I would probably have replied 'No;' because at that time we were beginning to feel rather sore at being called 'the followers of Dr Thomas,' and took every opportunity to repudiate the name, while fully agreeing with the doctrines he taught. I understood her to inquire, however, if we were those who were in sympathy with Dr Thomas. I therefore replied, 'Yes, but the present is a private meeting.' I have to confess that I said this rather abruptly—indeed, almost rudely. The fact was, I was anxious to get to work with my kettle, and believing, as I have already said, that she was just one of the people about the doors, I did not answer so courteously as I ought to have done, and did not feel inclined to have any further talk with her. She seemed to feel this; for she hesitated, lingered, as if she fain would say something more; but seeing that I was now giving my attention to my kettle, she slowly, sadly, and seemingly very reluctantly, withdrew as noiselessly as she had entered.

I confess, with shame and remorse, that the memory of that pained and disappointed face has often haunted me during the fifty years that have since elapsed; and I have often wondered what would have been the consequence if my rebuff to that young woman had taken its apparently natural and inevitable course. In all human probability, it would have altered the whole of her after career. There is undoubtedly a Providence that overrules everything—even our greatest faults and mistakes—to His own wise and beneficent purposes; and this was remarkably shown in the incident I am now relating at what the reader may regard as unnecessary length.

That young woman, in sorrowfully descending the 'cork-screw stair' which led to the Tailors' Hall, met my sister Jane (Mrs Robert Roberts) coming up; and, addressing her, got from her what she could not get from me—a little talk. The young woman—whose name, I may now mention, was MARIA HENRY—told Jane that she belonged to Aberdeen, and was going to a situation in Glasgow in the course of the same week. She was a

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Baptist, she said, but had recently somehow got an inkling of 'the gospel according to Dr Thomas,' and was desirous of learning more about it, and wished, therefore, to get the address in Glasgow where 'the followers of Dr Thomas' met. She also mentioned that she had been a fortnight in Edinburgh, and on the two previous Sundays she had searched the Potter Row from end to end, inquiring diligently where the followers of Dr Thomas met, but no one had been able to give her the information. On that, the last Sunday she was to be in Edinburgh, she had determined to make one more effort to find out these most mysterious people, and this had been the result! Jane told her that she did not know the address of the Glasgow meeting, but that her brother could give it; and she requested Maria to wait, and she would go in and get it for her.

Jane accordingly came into the hall, and told me what I have just related, and suggested that I should go out and speak to her. I accordingly forsook my beloved kettle, and went out with Jane to her. As she seemed interested in the truth, and I was feeling some compunction at my neglect of the apostolic injunction to be careful to entertain strangers, Jane and I thought we were warranted, in her case, in disregarding the church resolution; and we therefore asked her to come in and have tea with us. This she did; and I need scarcely say that no one found fault with us for having violated the decision of the church, when the circumstances became known.

Jane and I visited her during the week, previous to her departure for Glasgow, and she was provided with the addresses of several of the members of the two meetings that were then in Glasgow. Unfortunately, these two meetings were at that time in a very unsatisfactory position, and by no means friendly with each other; so that Maria was very awkwardly placed in relation to them. Her subsequent career was very remarkable, and a portion of it, bearing upon her connection with the Birmingham Church, was so well told by George Dowie in *Excelsior* for September 1863, that I reproduce it here.

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MARIA HENRY.

Why have so many of the brethren been interested in Maria Henry? or why have they so easily been affected with the interest which George Dowie seems to have felt in her? or why has he looked upon her and treated her in so friendly a way?—Because she is a sister in Christ Jesus; because she has maintained the faith with all steadfastness under circumstances which would have made many give up, or at least become indifferent; because, in the maintenance of that faith, she has had so little help in Birmingham, that she may be said to have done her part almost single-handed.

Few are aware of the very romantic experience she has had since she went to England some eight years ago. Then she was allured away by promises of finding a home in the house and family of Mr John Bowes, then in Cheltenham. She was much attached to this public teacher, and in her simplicity joined his family—soon to find, however, that her position was hard work and little thanks for it.

This led her to remove to Birmingham, where she betimes got a situation in a boarding-house. Mr Anderson, by whom she was then engaged, was the leading man among the 'Plymouth Brethren;' and Maria soon found her lot very agreeable indeed, for she got occupation of a congenial kind. Her housemaid work was pleasantly alternated with the joys of sisterhood and the little responsibilities of a Sunday School class. Indeed, she became a sort of indispensable person in that little community—a Phœbe in the church in Wynn Street, Birmingham.

Before leaving Scotland, she had secured correspondents, who wrote her at intervals. Among others were Allan Fordyce, Richard Hodgson, and some members of the Norrie family. But she could not write when she left Scotland; for the home education (in Aberdeen) had been rather scant. The interest of such a correspondence, however, impelled her to learn, and thus she secured a continuation of the communication by letter. This correspondence was assiduously directed to the development of her intelligence in the things concerning the Kingdom of God and the name of Jesus Christ, of which she had only faint perceptions before.

With such purpose did she then apply herself to the

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study of the Word of God, that she soon felt herself competent to take a decided stand on those questions ; and as her honesty of mind would not allow her to be silent on matters of such vital interest, she by and by found that her ' views ' were so little relished by her master and his co-religionists, that she was first warned and remonstrated with, and then suspended from church fellowship. She had to stand her trial for heresy, and that was no common ordeal for a lone young woman. Determined, however, that she would not bate one jot from her convictions of truth, she prepared her defence—such a defence as has seldom been made in these islands and in these times. She took her Bible—albeit a well-thumbed volume—and began at the beginning, doubling down the leaf to those texts which set forth the divine teaching on the mortality of man, the promises to Abraham, the hope of life, the Kingdom of God, &c., until, proceeding through the book, she gathered up so many testimonies that her old Bible became quite *curly*, and those sharp corners, which had heretofore pointed out, beckoning attention, were clenched fists in defence of the faith once delivered to the saints. Thus armed, she stood in the great room of Mr Anderson's Academy, in the presence of the whole brotherhood—at first quaking at the thought of what she had involved herself in ; but soon, like another Joan of Arc, strong and resolute, to fight, but with a weapon of heavenly temper—the sword of the Spirit. The defence which she made had been written for her by Moses and the prophets, and the bold apostles of the Lamb. Passage by passage—with only such remark as, ' I believe this,' or, ' This is the Word of God '—she read, through the volume, those parts she had marked, and carried herself through the whole with the carriage of a heroine, but the meekness of a martyr. The decision was afterwards given, that she could not have fellowship with ' the brethren,' while holding such heterodox ideas. She was stripped of her privileges and her communion, and looked upon as a very black sheep indeed.

It was just at this time that she became affected with a sore knee, which unfitted her for work ; and now came the testing point. Would she forego those doctrines which she held so tenaciously, and thus secure the service and good-will of the church for her recovery ; or would she remain obdurate, and be driven out to seek succour in the

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public hospital? She was not long in determining. *The truth*, with a sore knee, was more precious than *the untruth* and the nursing of the Plymouth brethren and sisters. She was removed, with her kit, to the Infirmary—[the Queen's Hospital]—and lay down there, to see what the medical skill of the Birmingham faculty could do for her. She had an occasional call from some of her former sisters, and daily crowding visits of her affectionate scholars, who brought gifts more precious to her than gold, frankincense, or myrrh. Time rolled on, and the allotted six weeks—[allowed to patients of her class]—were all but expired, and she pleaded for two days' grace ere she left the hospital—uncured, friendless, homeless, in the great city of Birmingham. This grace carried her over a First Day of the week, when she had a visit from some of her old friends, to whom she mentioned that she was coming out next day; but this did not elicit from any one the inquiry whither she was going, or the invitation to come and lodge with them. Monday morning came, and the trusted scholars came to carry out her bundle. She hipped to the gate and looked around. Her young friends asked her whither she was going; her heart filled ere she answered, 'I do not know!' The kind offer of one of the girls to come to her mother's house, she declined; and remembering one person with whom she was acquainted who *might* be disposed to give her a breakfast and a rest, the little company marched to Islington Row, and entered the hospitable home of Thomas Jones. He and his amiable wife very kindly took in Maria, fed her, and—more than the medical faculty could do—healed her knee.

Erelong their diligence in good service procured a situation for her, to which she removed, but to find that she was so weak that she could not possibly make out her term, being sometimes compelled to be in bed for days at a time. She received what little wages were owing to her, and, mounting the omnibus, rode away. The omnibus arrived at its terminus in Broad Street, and Maria and her box were set down. This time, however, she was not quite penniless. She procured a lodging, and after a week or two's rest got another place. Yet she was not strong enough for it either. Thus she flitted about until, through the kindness of her friends, she procured the situation she now holds. All this shifting about is easily told; but it is not easy to conceive what trouble it brought to Maria,

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and what anxiety there was inseparable from it. Yet her trust in God, and her progress in knowledge of the truth, still held their influence over her.

The situation she now occupies is that of housekeeper and servant to a single gentleman; and although her work is not very heavy, yet her confinement is very severe. Her master seems to make nearly every purchase himself, so that Maria has no occasion to go out of the house; nor, indeed, is there much opportunity. Fortunately, she has a garden behind, in which she may work or walk, and her master kindly (?) gets her any book she may fancy to read. He has apparently unbounded confidence in her, as she looks after and has access to all his treasures. But all this compensates little for the bondage in which she is detained. On Sunday she can, as a general rule, only get out in the afternoon, and that is when she can make little use of her time, as the brethren have no meeting till half-past six at night, and to call upon any of them at their houses would be to find them at their afternoon snooze succeeding the full dinner, as is the common English custom.

But I have anticipated. She was in this place when I first became acquainted with her. In the summer of 1859, I was in England, and visited her in Birmingham. Having been made aware that she had now so far learned the way, that she had determined as to the course she was to follow—having believed the gospel, she was anxious to find opportunity to be immersed into the name of the Lord—I rejoiced in going to see her.

A run on the railway from Derby, one fine summer afternoon, brought me over to Birmingham about seven o'clock in the evening; and before I slept that night, I had not only seen and satisfied myself about Maria, but had seen and conversed with a few to whom she introduced me, who were also in the way of learning the way to eternal life. Next day I was employed in calling upon some more, with whom I arranged to meet in the evening for consideration of the faith, with a view to the constitution of a church. That afternoon was to be devoted to the immersion of Maria. But here, as if difficulty and trouble were her inevitable lot, we had almost failed. We could not, for love or money, get the use of the Public Baths. What to do was the puzzling question, until her companion (Mrs Steven) suggested a swimming bath about

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two miles out of the town. Thither we drove, and at Balsall Heath we found it possible, for there was much water there. After a clear confession and a willing obedience, Maria Henry was immersed in that water, to arise a happy woman, and in the occupancy of a new relation to God and man. That day she looks back upon with much pleasure.

The meeting that took place in the evening was the first of a series of meetings held for about six or eight months, preparatory to the formation of the Birmingham Church. I now learn with sorrow that the most of those meetings were occupied in reading *Elpis Israel* and in studying 'the signs of the times,' as shown in the newspapers, instead of keeping strongly by the Bible, as I urged them. Consequently, the amount of profit which Maria received from an occasional visit to these meetings was very questionable. To the suggestion of hers that they should read and study the Scriptures rather, they promptly replied that they could do that at home. It is easy to imagine that, unless Maria had other sources for her nourishment in the Christian life during this period she must have starved. This was indeed a critical time, but she never wearied. By and by they determined to meet as a church, although even then after a peculiar fashion. However, during a visit of R. Roberts, while in the service of Fowler and Wells, they were shaped up much better. Yet they have never been what they might have been, so that to this day our sister has nothing like that heartening from Christian association which we enjoy from our frequent, interesting, and generally profitable meetings. The fact is that Maria's late visit to Edinburgh was an introduction to circumstances and experiences to which she had previously been an entire stranger.

There she is, however, in her solitude—a nun without the heart of a nun; recluse only because she must be so; for this separation from society has neither stunted her growth in knowledge nor blunted her relish for social life! God bless Maria Henry!

Further Particulars.

The foregoing interesting bit of biography carries the narrative of the Birmingham Church a little way beyond the point at which I had left it, and therefore I shall go

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back to that point in order that I may give some further details respecting the early development of the truth in Birmingham. This I am enabled to do from letters from Maria Henry during the period to which reference is now being made.

The only person with whom she at first corresponded was, I believe, Richard Hodgson, who then resided at Grahamston; and as Maria at that time, as George Dowie has mentioned, could not write, her share in the correspondence had at first to be managed with the aid of an amanuensis. Having learned from Brother Hodgson that trouble of some kind had befallen her, I took the liberty of writing a letter of sympathy to her, being the more impelled to do this from a remembrance of the very scant courtesy I had shown to her at our first interview. I sent this letter to the address of Maria that was given to me by Brother Hodgson, but it was returned to me endorsed, 'Gone away.' I mentioned this to Brother Hodgson the next time I saw him, and a few days afterwards I received a characteristic letter from him, from which I take the following extract:—

Letter from Richard Hodgson to William Norrie.

Grahamston, 23d January 1859.

DEAR BROTHER,—Since I saw you, I have received a letter from Maria Henry, who is still in Birmingham. Poor Maria is still battling with trials, but I am glad she has strength to do it. I do not remember whether I ever mentioned to you that she went from Glasgow to Cheltenham to serve with John Bowes. She left his employment for more wages (her allowance being very small), and engaged with a Mr Anderson, who, I presume, is a leader in Birmingham of the 'Truth Promoters' (or Perverters), although I have not been distinctly told how she became acquainted with Anderson. I think he had been a visitor of Bowes's, and in that way had met with Maria. She attended the same meeting until she was suspended for 'erroneous views' by 'the minister,' whose letter she enclosed to me—(a piece of real popecraft)—and was in a state of suspension for five months, during which time, as well as before, her master and minister was constantly bothering her with 'Skydingdomnia,' 'deathless spirits,' 'immortal souls,' 'souls in glory,' &c., until he became wearied. He at last caused her to be brought before the church—the Sanhedrim—to answer for herself; which she says she did, giving them her reasons from the Scriptures for her faith and hope. The result has been to shake the false foundation, in the minds of some, upon which they have hitherto been building. Their dealings were very tyrannical, she says, but she is cheered with the prospect of some good resulting there.

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from. After much confusion among them, she has been permitted to return, but she informs me that she is not happy among them, and in consequence solicits my advice in the matter. She has recently met with two individuals pretty nearly agreeing with her in sentiment, and consequently sympathetic with her; and this, I hope, will have the effect of adding boldness and courage in making her declare the whole truth. She took a sore knee; and this was an opportunity for Anderson getting quit of a heretic. She was sent to the hospital, but I fear she is not much better yet, although she has got another place. Perhaps you will correspond with her. If you have still your former letter by you, send it, that she may see how her whereabouts has been denied. She is a bad writer, and on that account may not wish to write to a stranger.

Affectionately yours in the glorious hope,

R. HODGSON.

I acted upon the suggestion of Brother Hodgson, and forwarded to Maria the letter I had previously written to her, to the address he now gave me. In due course I received the following acknowledgment from her:—

'Sowing in Tears.'

7 Yew Tree Road, Edgbaston, Birmingham,
Feb. 16, 1859.

MY DEAR BROTHER,—I received your very kind and sympathising letter, for which I feel very grateful. You say you had almost forgotten me: not so with me. Dear brother, I very often speak, and more often think of you, especially when I remember the first time I saw you, standing in the room with your book in your hand. I thought you so unkind that night when you told me it was a private meeting. I went away grieved in spirit, as I was an earnest inquirer after truth. But the Lord directed me there that night; so I was met by your dear sister on the stairs, and brought back; and the impressions made upon my mind that night have never been forgotten.

Dear brother, I have been nearly three years in England, and for about two years I was without a single friend or acquaintance. I knew no one of the same mind, and was treated with scorn by many. So I had to contend alone. Yet not alone; for God was with me, and taught me by His Spirit; and as I had no arm of flesh to lean on, I cast myself entirely on the living God. I was in connection with the Plymouth Brethren. My master was a truly good man, but very much opposed to our views—or rather God's truth. He had reasoned with me for nearly a year; but it was the means of leading me to see the truth more and more clearly. I searched the Word from Genesis to Revelations, and marked the passages as I went along. At last I was put out of the church, and there was church meeting after church meeting, and I had to appear before a large meeting and give an account of my views alone. I took the Word of God in my hand, and read the passages which I had all marked ready. I was excluded for five or six months. Some of them came many miles to reason with me, and some of them came once a week for months; and as we had many visitors—it being a minister's house—they all reasoned with me; but it only made me more firm.

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Dear brother, I was then sowing in tears ; but I am now rejoicing in the truth myself, and have the pleasure of seeing some of those very brethren who sat in judgment against me come to see the truth. Two of them—both speakers in the meeting—told me that from that night they became quite unsettled ; they now see the truth, and are teaching it to others in the meeting. There are others who are studying the subject. I take encouragement from I Corinthians i. 26, 27. There are two brethren here—one of them is Mr Jones, who takes the *Herald of the Kingdom*—I have got acquainted with. Mr Jones, I believe, corresponds with one brother in Huddersfield, named Roberts ; I daresay you will know him.

Dear brother, I am very much troubled about baptism. There are four or five of us anxious about it, but there is no one here to baptise us. I now see it very clearly to be my duty to be baptised. I have been baptised already, but at that time I did not believe the gospel. I was ignorant of the promises made by God unto us. When I was in Glasgow, I did not see baptism as I now do.

Dear brother, please to send me your magazine or any other pamphlets. Never mind expense, as I feel willing to spend and be spent for the Master's sake. I wish a meeting could be formed here, as there are some very sincere people, and we are doing all we can to spread the truth. I wish some of you could come over and help us. Pray for us, and remember us to all the dear brethren and sisters.

Dear brother, I hope you will excuse my writing, as I never have been taught to write, but tried to teach myself. That is the reason why I do not write my friends oftener. I am so glad you have got Brother Hodgson amongst you : he has been my best earthly friend. Please give my kind love to Jane.

I remain, yours in the one hope,

MARIA HENRY.

In a letter that I wrote to Maria on receipt of the foregoing, I told her of a proposal that was then under consideration in some of the churches to have an aggregate meeting in Nottingham that year, similar to what had now been established in Edinburgh ; and suggesting that this might afford her an opportunity for being re-immersed, if she could manage to go over at that time. I also told her of the approaching marriage of my sister Jane to Robert Roberts, and her consequent removal to Huddersfield, and spoke of the probability of her seeing them. I also told her I had got her name inserted among the English readers of the manuscript *Messenger of the Churches*, which then circulated among the different churches and isolated persons like herself. The following was the next letter I received from her :—

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Letter from Maria Henry to William Norrie.

7 Yew Tree Road, Edgbaston, Birmingham,
March 14th, 1859.

MY DEAR BROTHER,—I received the *Messengers*, and gave them to Mr Jones, and he sent them to you. We enjoyed them very much, and intend to put them into practice.

I received your very kind and sympathising letter. Nothing on earth cheers me so much as a letter from a Christian brother or sister, beloved in the Lord. My heart is often at home. I have one consolation—that my life is hid with Christ in God. None can get it, because it is hid. Dear brother, I have been called to suffer the loss of earthly friends for truth's sake. I might have been what is called a favourite, as my master and mistress were rather attached to me. The hall where the brethren met was the house, so that I made myself generally useful in the meeting and in the Sunday School, where I have been a teacher for two years. Some of them took a great interest in me, and did all they could to persuade me to give up what they considered error; but I can praise the Lord, who enabled me to remain steadfast. Now they have given me up; they scarcely speak, and they have taken some of my class from the school, lest I should teach them error.

But I am not cast down. Though alone, yet I am not alone. I have got the promises within to cheer my drooping spirits, and my present situation is very comfortable, but very lonely. I keep house for Mr Denman. There is no one else but my master and myself in the house, a short way in the country; so I hope I shall improve myself. I have much to be thankful for. I believe that what we lose for Christ's sake shall be made up to us both here and hereafter.

Dear brother, I thank you very kindly for taking such interest in us outcasts. There are only Mr and Mrs Jones and Mr and Mrs Stevens. They are very sincere believers. They go to no place of worship, as there is no place here where truth is taught, I am sorry to say. We do all we can to spread the truth; we scatter the seed by the wayside, praying that it may fall on good ground in some honest heart.

I have been making inquiry about Mr Loudon, and I believe he has joined a meeting called the Campbellites, which was formed here about a year ago. He is in great trouble at present, as I believe he has broken his leg, and I think his arm also. He is some miles off from here. I should like to see him if it were possible.

Dear brother, I am happy to say that I am seeing the truth more and more clearly. I am sorry I did not see it sooner. I feel myself as one of your members, though lost to sight. I often think of that night that I was amongst you. I felt that I was the one who had not on the wedding garment. These were my thoughts I was pondering over while there, but I kept them to myself. But now I see.

I told the friends about the suggestion concerning the meeting in Nottingham, and we will be very glad if it takes place. I received a letter last week from Brother Hodgson. He feels very lonely. May our Heavenly Father be with him to guide him amongst some of His own children.

I am very pleased to hear of your dear sister's marriage, and with one in the Lord: there are so few such to be met in with. I have read one of his letters in the *Herald*. I wish it had been Birmingham Jane was coming to. I think there will be more than a hundred miles between us. God willing, I hope we shall see each other in the flesh once more. All

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things are possible with God. I shall give her a hearty welcome. She will find the English a very orderly, clean, kind-hearted class of people, and very straightforward.

No more at present, but I remain,
Yours in the hope of the resurrection of the just,
MARIA HENRY.

When I wrote to Maria again, there was some doubt as to whether the proposed aggregate meeting would take place at Nottingham. Appearances were then against it; and consequently the prospect of Maria's immersion receded in the distance. Her next communication to me was a brief note, as follows:—

Letter from Maria Henry to William Norrie.

7 Yew Tree Road, Edgbaston, Birmingham,
March 27th, 1859.

MY DEAR BROTHER,—I received your two magazines with much pleasure. I see something in them about a new hymn-book. I should like to be a subscriber very much. I have got Bowes's Supplement, but I should like something better still, if possible. Dear brother, I take the liberty of sending you enclosed my favourite verses. I showed them to Mrs Jones one day, telling her they often cheered me on my way. Mr Jones being present, he looked at them, and copied them from the original. He thought I might send them to you. Will you please to let me know what you think of them.

May we be found watching and waiting, and all ready for his glorious appearing; for there are but few who seem to take any interest in him who laid down his life for their sakes. 'What shall we eat, and what shall we drink?' is all they live for. The world is in gross darkness; ministers cannot teach the people—they know not the truth themselves. May those who do know the truth spread it far and near.

I believe they have a very nice meeting in Glasgow: I had a short note from Mr Fordyce. And I am very glad to hear of your prosperity in Edinburgh. May it be as a little leaven that will leaven the whole town of Edinburgh. I often wish I could be present at one of your happy meetings. I should like very much to sit down with the Lord's children at his table, to remember his death and resurrection.

If all is well, I intend to yield obedience to the faith, by baptism into the name of the Lord Jesus Christ, the first opportunity.

May the blessing of our Heavenly Father rest and abide with you all.

Yours in the one blessed hope,

MARIA HENRY.

The following are the 'favourite verses' of Maria, mentioned as having been enclosed to me in the above letter:—

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Watching for the Morning.

I am watching for the morning ;
The night is long and drear ;
I have waited for the dawning ;
It must surely now be near.
I am watching for the morning,
When the sons of God shall show
All their beauteous adorning,
Even whiter than the snow.

I'm a stranger and sojourner,
A pilgrim on the earth ;
A sick and lonely mourner ;
Few own my noble birth.
But I'm watching for the morning—
Oh, when will morning come,
And I change the world's rude scorning
For the fellowship of home ?

They call me strange and gloomy ;
But, ah ! they little dream
Of the hopes that fill my bosom,
For I am not what I seem.
I am watching for the morning,
When He who for me died,
In glorious state returning,
Shall claim His own—His bride.

They often find me weeping,
And I cannot tell them why ;
For they know not the deep meaning
Of my spirit's sympathy.
I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe my tears away.

The earnest expectation
Of all nature is abroad,
And awaits the revelation
Of all true sons of God.
I am watching for the morning—
That morning bright and fair—
When Christ, in power returning,
A crown of life shall bear.

I will get me to the mountain,
Till the shadows flee away ;
I will ask of all the watchmen
For the tokens of the day.
I am watching for the morning ;
The night is almost gone ;
I hear the notes of warning ;
I will hie me to my home.

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I can quite understand that these touching stanzas should be great favourites with Maria; the third and fourth, in particular, seem specially applicable to her then circumstances; and I have no doubt she keenly felt this. I was at first under the impression that these verses were her own composition, and this impression was strengthened by the fact that the paper on which they were written was endorsed 'Maria Henry's contribution to the new hymn-book.' I inquired at her upon this point; but she replied that they were not original, but only copied from somewhere. The suggestion about having a new hymn-book was contained in one of the copies of the manuscript *Messenger of the Churches* I sent to her; but nothing came of the proposal at this time.

By the time I again wrote to Maria, it had been definitely settled that the gathering in Nottingham should take place, and arrangements with that view were being made both in Edinburgh and Nottingham. This revived the proposal that she should go over to Nottingham and be baptised there. The next letter I had from her was as follows:—

Letter from Maria Henry to William Norris.

7 Yew Tree Road, Edgbaston, Birmingham,
May 27th, 1859.

DEAR BROTHER,—I have received a short note from Brother Fordyce in reference to the meeting that is to be held in Nottingham on the 12th of June. I remember you mentioned it in one of your letters. Brother Fordyce thinks I should try and go, but he has given me none of the particulars; so I take the liberty of asking you concerning it. Do you think I would have an opportunity of being baptised then? and would I see your sister, Mrs Roberts? and would there be any of the Edinburgh or Glasgow brethren there?

As I see no prospect of being in Scotland this summer, Miss Graham has kindly recommended me to a lady in Glasgow; but my master is extremely anxious I would remain with him, and he has raised my wages. I have no mistress, and there is no other servant except a gardener, and I am very comfortable, for which I am very thankful, as I have had my share of trials in this world; but God is too good to be unkind to me.

Dear brother, will you please to let me know how I should do when I get to Nottingham, and if I would get lodgings. I don't know the distance from this, but I should think it would be about or near a hundred miles. My master has kindly consented to let me go for a few days, but I will not make any arrangements until I hear from you. An answer will oblige me very much.

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I don't expect any of the brethren and sisters here will get away, as they are in business; but I shall endeavour to see them on Sunday. They are the only friends I have got here. I go to one of their houses on Sunday to talk about the things of the kingdom. They are very dear Christians; we are the outcasts from society and meetings of every kind. We are treated with scorn because we differ from them. Mr Anderson won't allow me to sit down at the table of the Lord with him while I hold such errors, but he says he will pray for me; so I say I pray for him, that he may come to the truth as taught in the Word of God. He has turned me out because I have been propagating my views among the members. I believe there are some honest-minded people among them, but Mr Anderson is a blind leader of the blind, and whatever he says is right. He is their idol. I told him I hoped to see him teaching not only something that had taken place, but also something that was to take place in the future. I was his servant for nearly two years, and he was the best master I ever served, but he hated my doctrines, or I would have been there still.

Yours in the one blessed hope,

MARIA HENRY.

Visits of Scottish Brethren to Birmingham.

At the afternoon meeting of the Edinburgh Church, on Sunday, May 22, 1859, the brethren had under consideration the intimated intention of the church in Nottingham to hold an aggregate meeting of the brotherhood at Nottingham on Sunday, June 12. A lengthy discussion took place respecting a proposal that George Dowie should be sent to it as the representative of the Edinburgh Church—James Watson strongly opposing it on the ground of economy, especially as Andrew Tait had expressed his intention to go if he could procure leave of absence. It was ultimately agreed, however, that George Dowie should be sent as the representative of the church. It will be seen from the letter of Maria Henry, that she was strongly inclined to go to this meeting at Nottingham, for the purpose of being immersed. I was disappointed, however, on subsequently learning from her that it would not be in her power to go to Nottingham. I went down to Andrew Tait, on receiving Maria's letter, and asked if he could not extend his visit to Birmingham, so as to assist her to the obedience of faith; but he said he could not get away from his railway duties so long, as it was a very busy season with them. On the following day (Sunday), at the request of George Dowie, who could not be at the meeting

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himself, I read to the brethren a letter he had received from Nottingham, giving some details of the arrangements for the conference on the following Sunday. I also mentioned the circumstances in which Maria Henry had been disappointed in her desire to go to Nottingham. The brethren thought it very desirable that some one should go to Birmingham to give the brethren there a stimulus in the right direction; and on the proposal of Andrew Tait, it was agreed to send George Dowie as the representative of the Edinburgh Church. George accordingly went, and the account of his visit has already been given.

John Duncan, of Dundee, had arranged to accompany George Dowie and Andrew Tait to the Nottingham conference, but was prevented at the last moment from doing so in consequence of the serious illness of his sister, Mrs Lawrie, who was at the time believed to be just on the point of death. He did not abandon his intention to visit the English brethren, however, and, a week or two afterwards, when Mrs Lawrie was recovered from her illness, he visited both Nottingham and Birmingham. He spent two evenings at the latter place, which he utilised by having meetings with the brethren, to whom he gave the advice that he deemed most suitable in their circumstances, and which was received with appreciation and gratitude.

Accepting of a very kind invitation from Maria Henry, and having just a short time previously removed to Dewsbury, I also visited Birmingham a few weeks after John Duncan, and met with the brethren in their room on the evening of Sunday, August 21. The company numbered nine persons altogether, but they had not yet begun to observe the breaking of bread. I was struck with the absence of anything like warmth or heartiness that seemed to characterise the little company—it was so very different from what I had been accustomed to in Edinburgh. As the different members arrived, they did not even shake hands, but merely nodded to one another, and

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exchanged some commonplaces about the weather, &c. I was asked to say something, but felt considerable diffidence in speaking to men all of whom were much older than myself. I could only follow in a strain similar to that of the two previous Scottish visitors, and urged them to attend to the institutions that our Lord had appointed, as in this way only could they expect to have the divine blessing. On inquiry as to the difficulties that were in the way of their unitedly breaking bread, there did not appear to be anything more serious than a fear that they had not ability enough among them to keep up such a meeting; but I said I thought they were magnifying this difficulty too much, as it was not essential to the observance of the Lord's Supper that they should have either set addresses or long prayers. They could at least read the Scriptures, and converse about what was read in an informal way; and if they continued to do this steadily and regularly, the power to express themselves would increase, and the difficulty they so much dreaded would altogether disappear. This led to a good deal of talk, in which the proposal was made to assume quite a feasible aspect; and they ultimately agreed to commence the regular breaking of bread on that day fortnight.

Further Delay.

The resolution come to at this meeting was not carried out at the time agreed upon, for some reason or other of which I am not aware. Matters just continued for some time longer in the same unsatisfactory state as formerly. Amidst it all, Maria Henry took quite a cheerful and hopeful view of the situation, as will appear from the following letter (without date) I received from her:—

Letter from Maria Henry to William Norris.

7 Yew Tree Road, Edgbaston, Birmingham:

MY DEAR BROTHER,—It is with feelings of the deepest gratitude I sit down to write you a few lines, as I know you feel interested in the cause here.

I am happy to tell you that there are a few meet now every Sunday evening. It was quite a feast to me, as I may say it was the first meeting of believers I have been at since I left Scotland. I only get out once in

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perhaps three or four months, in the evening. There were very few, but they are very sincere and earnest. They were studying prophecy from the Book of Revelation that night, but some of them expressed a wish to begin at the beginning, and to look what the promises were that were made to our fathers. That was to be the subject for the next Sunday evening. Although they did not all see alike in regard to truth, yet they displayed a very forbearing and loving spirit towards each other. 'Charity suffereth long, and is kind.' They have taken the room where they meet now for another month, after which they remove to a larger one, somewhere near where they meet now.

Since I commenced this letter, I have seen Mr Jones. He tells me he was at the meeting last Sunday evening, and they were ten in number, some strangers being there. They are very anxious to keep together, and they say they hope to have a very good meeting soon. I have no doubt you will rejoice to know we are making such progress here; so thank God and take courage. I look upon you as the instrument, in God's hand, of bringing it round. God will have His work done by some one, and He does not always choose the noble and mighty for his work. I write this for your encouragement. Go on, dear brother, labouring in the blessed cause of our Lord and Master. I often think there are many ways of doing good, if we have the willing mind. May we have our minds fixed on the future. May we take little heed for the present, and be looking forward to the time when the King shall come in his beauty; and may we be found separated from the world. It is a great deal to say in a few words, to keep ourselves unspotted from the world. We all know it is a difficult task; but where our treasure is, there will our heart be also. So, when we know the truth, we shall care little for this age, compared with what is to come.

Yours in the hope of the resurrection of the just,

MARIA HENRY.

The Church Roll, 1859.

In the printed Church Roll of the British Brotherhood, issued in August 1859, the membership of the Birmingham Church, although they had not then begun to break bread regularly, was given as follows:—

Meeting place, 41 Summer Street; hour of meeting, 6.30 P.M.

Charles Crow, clerk, Midland Railway Company, Saltley, 1 Somer's Buildings, Loxton Street, Bloomsbury.

Thomas Davies, surveyor, Water Works, Paradise Street; house—336 New John Street West.

David Gardener, gun maker, Selly Oak, near Birmingham.

William Herne, shoemaker, 80 Garbett Street.

Maria Henry, housekeeper (Philip H. Denman, Esq.), 7 Yew Tree Road, Edgbaston.

Thomas Jones, clothier, 22 Islington Row.

George Monk, gun maker, Selly Oak, near Birmingham.

Mark Overson, Bee Hive Yard, Lower Drierly Street.

John Pearson, 8 Cecil Street.

William Stephens, coal merchant, Wynn Street, Great Colmore Street.

J. Beavan, Sandford Park, Woodstock, Oxfordshire.

Correspondent—Thomas Jones.

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Review for the Year 1859.

The state of matters in Birmingham at this time was thus summed up in the first number of the printed issue of the *Messenger of the Churches*, for January 1860, in a review of the year 1859 :—

At the commencement of 1859, there were four individuals, widely scattered in this large town, who had been members of a Christian church formerly existing here. There were also a few others who had carefully looked into their Bibles, and were convinced that the only salvation taught in the Scriptures was through the belief of the things concerning the Kingdom of God and the name of Jesus the Christ, with immersion into the name of Jesus the Christ. Several attempts were made to form a church, which, from various causes, did not succeed. In June last, however, we received a visit from Brother Dowie, of Edinburgh, who gave us a history of the Edinburgh Church, which interested us very much, and gave us hope for the future. In a week or two after, we received another visit, from Brother Duncan, of Dundee, who spent two evenings with us, and gave us an account of the proceedings of the brethren in Dundee; who also answered many questions, and gave us his advice as to the formation of a church. Since these visits, eight persons have put on the Lord Jesus by immersion into his name, and there was also one immersed by Brother Dowie. We continued to meet every Lord's Day evening for the reading and examination of the Scriptures until Dec. 11 [1859], when we formed ourselves into a church. There seems to be no ground to doubt that the progress made during the past year has been genuine, being the result of careful reading of the Scriptures; no doubt stimulated by the visits and letters from brethren in various parts. We are now going on agreeably, and hope to give a good account of our stewardship when the Lord comes.

The date and the action mentioned towards the close of the above extract may be said to mark the real commencement of the Birmingham Church, although the organisation and arrangements generally still left much to be desired. Changes and improvements, however, were to be gradually developed in the fulness of time.

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Help in Need Gratefully Acknowledged.

The infant church in Birmingham were not long in practically realising at least one of the benefits, in the way of mutual help, to be derived from co-operation with the brethren in other parts of the country. The *Messenger* for April 1860 contained the following appeal on behalf of one of the brethren:—

The brethren in Birmingham appeal on behalf of a brother who has been oppressed by long continued family distress. The brethren there help him as far as they can; but feeling their ability limited, they solicit the aid of other churches. We make no apology for the introduction of this new case: the sooner it is known the better, and we hope the brethren will, as early as possible, communicate with the correspondent of the church in Birmingham, or with Edinburgh, if more convenient. No man—no church—is impoverished by giving. This is the divine rule—'He that hath a bountiful eye shall be blessed.'

How this appeal was responded to was thus indicated in a subsequent issue of the *Messenger*:—

Brother Herne, of Birmingham, requests the insertion of the following acknowledgment:—'I take the opportunity afforded by the *Messenger* of returning my grateful thanks for the many tokens of love and sympathy manifested towards me and my family during the season of deep distress through which we have been called to pass. And first to my brethren in Birmingham, more especially to Brother Wallis, for his untiring zeal on my behalf. Many thanks to the church at Dundee for their united kindness; not because the amount they sent was larger than that from other churches; but because of the promptitude with which it was sent in response to the appeal. When all supplies were gone, every channel was closed, and we uncertain to which hand to look for help, the next post brought us relief from Dundee. Thanks be to God for this. The brethren at Edinburgh, Nottingham, Berwick, Dunkeld, Tranent, &c., will accept my sincere thanks. I humbly hope they will receive their reward in the resurrection of the just. Through much mercy, I am now enabled to say that my present wants are supplied.—W. HERNE.'

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Helping the Needy.

Having themselves experienced the help of brethren at a distance for a necessitous brother, it is pleasant to note that the Birmingham brethren, few in number as they were at that time, cheerfully responded to appeals for pecuniary help in other quarters. In the *Messenger* for March 1861, the receipt is acknowledged of a sum of money from Birmingham for the relief of a brother in Lanark who had suffered many privations in his family, and on whose behalf an appeal had been made in the *Messenger*. Again, in October of the same year, acknowledgment is made of help having been sent from Birmingham to a necessitous brother in Newcastle; also in Dec. 1861 in relief of one in Halifax.

Reports to Conferences.

Almost the only reports available respecting the progress and condition of the Birmingham Church for the next year or two are those forwarded to the aggregate meetings of the brotherhood held at different places; and these show that the infant church was passing through a period of trial and vicissitude.

At the aggregate meeting at Nottingham, held on May 27, 1860, it was reported that 'the church here is in a very languishing state, it being with difficulty that its meetings are continued.' The place of meeting was in Summer Lane, and Thomas Wallis was the correspondent.

In the report to the July meeting of 1860, at Edinburgh, the report from Birmingham stated: 'The withdrawal of some, and the indifference of others, have reduced their numbers, so that they now muster only six persons; yet they are cordial and interested. They would be very much benefited and gratified by the visit of any brother from another church.'

The report to the meeting held at Glasgow, on July 7, 1861, stated that the number of members had risen to fifteen, three having been immersed during the year, and one separated in consequence of non-attendance.

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The First Visit of Robert and Mrs Roberts.

The dawning of a better day for the church in Birmingham was at hand, however, and may be said to have been ushered in by a visit which was paid to the town by Robert and Mrs Roberts in the spring of the year 1861. Robert had a short time previously given up a situation on the newspaper press which he held at Huddersfield, to travel as shorthand writer to the Messrs Fowler & Wells, the American phrenologists, who were then making their first professional tour through the various towns in Britain. Among the first places visited by them where there were any brethren, was Birmingham, where they began a good work, which was to yield abundant fruit in years to come. Respecting this, their first visit to what was to be the scene of much active labour in succeeding years, Robert tells us in his autobiography:—

The principal feature of interest to us during our Birmingham stay was our Sunday intercourse with a handful of people who had been interested in Dr Thomas's visit and lectures in 1849, and of whose existence we learnt from occasional hints in the *Herald of the Kingdom*, and otherwise. They were not organised as a 'church,' or even as an ecclesia, but met together in a very informal way on Sunday evenings in an upper room (bath room) of a barber's shop in Summer Lane, to read Dr Thomas's writings. There might be getting on for a dozen of them when they were all there. The room just held them. The soul of the coterie was Mr Thomas Davis, a water-works official, who had not himself obeyed the truth, but felt a keen interest in everything socially pertaining to it. He was treasurer and general manager of affairs. There was another man who stood much in the background, and rarely attended, and yet who was much more pronouncedly of the fraternal type than any of them. This was Mr Bailey, a working jeweller, whose wife kept a grocer's shop in New John Street West. He was a fatherly and devout man, short and full-bodied, with round, anxious face and fully developed head. He was the quiet, tender-hearted father of a large family. He was full of devotional feeling, which almost invariably found vent in tears when he prayed. He was for this reason known among

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some of us as 'the weeping brother.' He and his Emily have long since gone to rest.

On the report of our presence, he came to the little meeting. The state of things was immediately the subject of conversation. I pointed out the unscripturalness of the chaos that prevailed, and recommended the proper incorporation of all immersed friends of the truth, and them only, as an ecclesia for the regular breaking of bread and the proclamation of the truth. With these ideas Mr Bailey most readily agreed, and something like immediate steps were taken for carrying them into effect. Friend Davis took a back seat, as the Americans say, and an ecclesia was regularly organised, and lectures commenced. At their request, I lectured every Sunday evening to a suffocatingly crowded audience in the barber's bath-room that would not comfortably seat perhaps over sixteen. It was a small affair, to the verge of contemptibility, but it was a beginning, and long experience has taught the wisdom of not despising the day of small things. Small things may be precious things. Everything depends upon the germ at work. My companion and I met with them seven successive Sundays. We were only five of these Sundays in Birmingham; but as our next town of call was Wolverhampton, only fifteen miles off, we came to Birmingham on the two Sundays we were located there. These seven Sundays afterwards led to a movement which brought us back to Birmingham.*

The *Messenger of the Churches* for April 1861 gave the following account of the visit of Robert and Mrs Roberts to Birmingham:—

As anticipated in last *Messenger*, Brother and Sister Roberts, in the way of business travel, have spent about three weeks in Birmingham. Their visit has been a most opportune one for the brethren there. By means of that cordial vigour with which both are blessed natively, and the ministration of the Word which dwells in them richly, they have quite transformed the aspect of the church in Birmingham. Flagging interest has been aroused into warm affection, indifference displaced by earnest faith, and the whole tone of the brotherhood made more genial. Some interest has also been excited amongst strangers, of

* *Good Company*, vol. ii, pp. 151-2.

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whom some have been immersed ; and, by dint of visiting, speaking, and social convening, &c., we presume our esteemed brother and sister have well nigh exhausted the number of their resources of usefulness. 'We sincerely hope,' one of themselves writes, 'that the good impression which has been made on our meetings and in our minds, by our brother and sister's visit, may never lose its effect.'

Again referring to this visit, in the April number of the *Messenger*, it is said :

The immediately apparent results of the late visit of Brother and Sister Roberts to Birmingham may be summed up thus :—1. There have been immersed and added to the church Brethren Bailey and Thomas Weir and Sister Mrs Hewitt—all of them persons of intelligence, faith, and fervour ; 2. The meetings are more lively and better attended ; and 3. The better to carry out the objects of their association together, 'men of honest report' have been selected from among their number to take oversight ; two are appointed as elders, two as deacons, and one as clerk and correspondent. We trust that the ultimate results of the very agreeable stimulus they have received will be abundance of peace, growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, and glory to God in the highest heavens.'

The Church Roll, 1862.

In March 1862, the meeting-place of the brethren was removed to 22 Mott Street, where they were much better accommodated than in the old barber's shop. They still continued to have but one meeting on the First Day of the week, and that in the evening. It may be interesting here to reproduce the Church Roll as it stood at July 1862 :—

William John Bailey, goldsmith, 96 Great Hampton Row.
Theophilus Bakewell, whip-mount manufacturer, 181 Bradford Street.
Mrs Bakewell, 181 Bradford Street.
William Herno, shoemaker, 80 Garbett Street.
Maria Henry, housekeeper (Philip H. Denman, Esq.), 7 Yew Tree Road, Edgbaston.
Mrs Ann Hewitt, 140 Farm Street, Russell Street.
Richard Hine, gun finisher, 75 Tower Street.
Susan M'Eachern, housekeeper, 8 Yew Tree Road, Edgbaston.
Susan Nicholson, 22 Mott Street.
John Pearson, locksmith, 101 Great Russell Street.

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William Stephens, coal merchant, Wynn Street, Great Colmore Street.
John Stephens, coal merchant, Elcho Place, Wynn Street.
Mrs Mary Underwood, 2 Woodbine Place, Edward Street.
Thomas Wallis, tailor, back of 22 Clement Street.

Visit of Dr Thomas.

In the course of his tour in Britain in 1862, Dr Thomas visited Birmingham in July, and gave several lectures; but the only record of his visit that I can find is the following meagre paragraph in the *Messenger* for the following month:—

BIRMINGHAM.—Brother Thomas, of America, has delivered a course of lectures here, on 'The Ancient Faith exhibited in the Bible for Salvation, before any of the Faiths of Christendom were Invented.' The lectures were well attended. A person came from Wales to hear him, and another from Hales Owen; both of whom put on Christ by immersion on Sunday, 20th July—John Richards, shoemaker, Montgomery, Wales; and Philemon Cowley, Hales Owen, Walf, near Birmingham.

See Notes p. 277

'All Hands at Work.'

There is no further intelligence from Birmingham until we come down to April 1863, the fraternal organ for that month making this welcome announcement of increased activity among the brethren, and of their being animated by something like the right spirit:—

BIRMINGHAM.—We rejoice in being again able to record the names of three who have recently been added to our number—Ebenezer Trueman, blacksmith, Wallis Street; Mrs Trueman, his wife; and Mrs Davies, 125 New John Street West. We have gained much by the addition of Brother Trueman, he being an energetic and stirring man, a worker, and one who has been accustomed to speak. For a long time, the church has been in a backward state; but now there is a change for the better. All hands are at work, and all hearts are filled with love for each other, and feel a deep interest in the welfare and prosperity of the cause we have espoused. In our meetings, we have also a good attendance of strangers; so that, altogether, our prospects are very encouraging.

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An Appropriate Gift.

In November, 1863, the following interesting paragraph appeared in the monthly magazine:—

BIRMINGHAM.—The brethren here had a visit a few Sundays ago, from William Norrie, of Lewes, and Robert Roberts, of Huddersfield. A social meeting was held on the occasion, and a pleasant and profitable interval was spent in their company. Brother and Sister Roberts expect shortly to remove to Birmingham, to reside there permanently, and it is to be hoped that this change may be for their benefit, and also for that of the church. It may be interesting to mention that, a short time ago, the brethren here received a very appropriate present in the shape of a handsome silver cup, suitable for service in celebrating the Lord's Supper, from some unknown well-wisher. It was handed to one of the brethren on Saturday evening, with the request that he would accept it, on the part of the meeting, from a friend. This gift was not the less acceptable that its presentation was so unexpected, and that the donor was not known.

Removal of Robert and Mrs Roberts to Birmingham.

When Dr Thomas was on his lecturing tour in Britain in 1862, he suggested that R. Roberts would find a much more promising field for his energies in making known the truth in Birmingham, than in Huddersfield, where he was then located. Robert was quite willing to go, but doubted whether he would get suitable employment in Birmingham which would enable him to give a large portion of his time to the truth. The few brethren then in Birmingham warmly approved of the suggestion, and did all that was in their power to give effect to it, although that did not amount to much. No one was more anxious for his coming than Maria Henry, and she was at great pains to further that object. She eagerly scanned the 'Situations Vacant' advertising columns in the local newspapers, to see if any reporters were wanted; and she even went more than once to what she believed to be the office of the leading local paper, to personally inquire if they were in need of a reporter. The last time she did this, the young

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man to whom she addressed her anxious inquiry (who must surely have been a bit of a wag), asked her if she wanted the situation for herself! This was long before the advent of the lady journalist into newspaperdom, and poor Maria was so taken aback by what she deemed an impertinent question, that she never went to inquire again.

However, at Christmas 1863, Robert removed to Birmingham, without having anything very definite before him; but the way was afterwards opened up for him in a remarkable manner. The *Messenger* for March 1864 gives the following account of the improvement that had already begun to be made in the meeting:—

As was intimated last month, Brother R. Roberts is now resident here; having, in pursuit of his business, opened a reporting and advertising agency (office—35 Cannon Street, residence—89 Great Colmore Street). Perhaps some of the brethren may have an opportunity of putting a little business in his way; if so, let them do it with all their heart. The work, however, to which he has devoted his right hand and whole heart, in his own time, is that of building up the church. Already, by a few simple arrangements, which the brethren in Birmingham seemed to have been waiting for, the dislocated limbs have been set right, and the flagging energies roused into something like activity. There are now two meetings every First Day of the week—the former, in the forenoon, for the breaking of bread, worship, exhortation, &c.; the latter, in the evening, for the preaching of the word. A series of twelve public lectures are being delivered, extending through the first quarter of the year; the attendance on these is large, and very satisfactory. The church numbers 25, and sanguine hopes are entertained of several additions very soon. Brother Richard Hines and Sister Susan M'Eachern have been united in marriage some time ago. May their union be for mutual good. It may be mentioned, also, that, in addition to the above work, Brother Roberts sets himself with energy to the improvement of the brethren in their song utterance—an evening through the week being devoted to the practice of music. This, when in right working order, will fill up the interior of his building with a happy and genial furnishing.

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AN ENCOUNTER WITH CAMPBELLISM.

As soon as Robert Roberts was fairly settled in Birmingham, he began a very active crusade against the religious error that he everywhere found rampant there. Naturally he should have an eye upon the Campbellites in the town—a people who usually have a better acquaintance with the Scriptures, and whose mode of conducting their meetings is more favourable to further enlightenment than those of the other sects. It was not long, therefore, before he provoked a direct encounter with the leading man among this body. Unfortunately, more zeal than discretion was displayed in his endeavour to draw Mr David King into a public discussion of matters pertaining to the one faith, as will be apparent from the following account of the proceedings which he gives in *The Ambassador of the Coming Age* for November 1864:—

'THOMASISM' versus CAMPBELLISM.

THE TRUTH REVEILED—CAMPBELLISM IN A RAGE.

We have received by post from Nottingham, the October number of the *British Millennial Harbinger*, the organ of Campbellism published at Nottingham; and we perceive, from an article headed 'Thomasism,' that Mr David King, editor of the periodical, and agent of the party in Birmingham, takes occasion to relieve his envenomed soul by attacking a faith which, notwithstanding the numerical feebleness of its adherents and the constitutional decline which Mr King loudly professes to believe is everywhere preying upon its vitals, seems strangely, thorn-like, to prickle his sides and disturb the equanimity of his spirits. We could have afforded to let the unholy lucubration—unrelieved as it is by a single gleam of Christian courtesy or a single touch of that dignity and moral earnestness which pertain to the vocation to which Mr King professes to belong—find its way unnoticed and unknown, to the literary abyss where piles of previous tidingless *Harbingers* have found their merited oblivion; but as silence is justly interpreted to mean consent, we cannot allow its misstatements and cunning misrepresentations to pass unnoticed and uncorrected.

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dwelling too deep in the Word of God for his superficial apprehension—to be altogether such an ambitious aspirant after ecclesiastical distinction as himself. We remember, just in time to relieve him from a little of the onus of this assininity, that he is indebted for his mistake to the cavillings of a class of men who, though wearing the external garb of the truth, are but a little way removed from himself in the dulness of their spiritual apprehensions. With this class Mr King wittingly confounds us, and unscrupulously uses their statements in indicating our professions and position. We therefore cannot pardon him much, but are nevertheless disposed to make a little allowance.

Letting that pass, we remind the reader that the word 'Antipas,' instead of being 'a name of human devising,' as Mr King affirms—wherein he displays the ignorance we have referred to—occurs in the book of John's Revelation. It is a name applied in a representative sense. In order to apprehend this, it is necessary to remember that the Apocalypse is essentially the wisdom of God in a mystery. The facts of past, present, and future—political and ecclesiastical—are therein shown or imported by sign, as indicated by the word *semaino* (to show by a sign, to signify) in the first verse of the first chapter, and as amply illustrated in the book itself. One feature and proof of the sign-ography of the book is to be found in the fact that SEVEN out of many churches existing at the time, are chosen as the repositories of the last message of God to man, SEVEN being the numerical symbol of completeness and perfection, and thereby indicating that the messages were for ALL who profess the name of Christ. The sign-ography extends to the messages themselves. Thus we find 'candlestick' used to represent the position of each church as a vessel of the light of truth and the illumination of the Spirit miraculously shed upon them. 'I will remove thy candlestick out of his place' is therefore the synonym of a threatened suppression of the individual church's existence. The enemies of the truth are styled 'the synagogue of Satan,' after the style of figure which represents the saints in the aggregate as a 'spiritual house.' Eternal life is spoken of as 'hidden manna' and 'the tree of life;' acquittal; as the gift of a white stone; incorporation with the resurrected righteous in the future, as being constituted a pillar of God's temple; inclusion in the glorified municipality of the metropolis of the future age, as having the name of the New Jerusalem written

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upon them ; and so on. In accordance with this beautiful system of figure, we find a martyr at Sardis named 'Antipas,' just as the opponents and oppressors of the truth are designated 'Jezebel,' 'Satan,' &c. Now, what is the significance of 'Antipas?' The word is composed of two Greek words—*anti*, against ; and *pas*, all. Hence the word means 'against all,' and, as a symbolic designation, is literally descriptive of 'a faithful witness,' which Antipas was said to be. Now, why should the Spirit apply this symbolical name to an individual martyr if it was not to intimate the character of the class to which he belonged? Are not all Christ's servants—at least those who please God—faithful witnesses? And does not their faithfulness place them in a position of antagonism to ALL? The world is radically the enemy of God, whether politically, ecclesiastically, or socially considered ; and friendship with God involves a sworn enmity to it in all its ramifications. Hence the wisdom of a representative name (applied first to an individual) so highly significant as 'Antipas,' which indicates the spiritual relationship of the class so designated. Mr King says the name is 'of human devising!' We leave the reader to judge whether the bumptious assertor or the man whom he so virulently assails is the more entitled to confidence and credence.

Mr King seems to find special delight in dilating upon the smallness of Antipas's number. True, the Antipas relatively are not numerous, but in this they only resemble the Antipas of all recorded times. No doubt, there were many bold-fronted defiant scoffers to twit Noah as he hammered away, in singular and unpopular faith, for 120 years, at the end of which the Antipas only numbered eight persons out of a world's population ; but though the time was long, the scoffers were at last destroyed by the flood they derided, and the Antipas were justified and saved. Even so, the break up of the existing order of things with judgment, and the subsequent establishment of David's throne in Jerusalem, will ere long justify the Antipas and put to silence the ignorance of wicked men, who speak evil of the things they know not.

The way of life has always been 'narrow' and unpopular, and only a few—courageous enough and conscientious enough to take the position of Antipas—have been found treading its rugged path. The other 'way' can always rejoice in plenty of company. Its attractions are palatable to the carnal mind. A wide entrance facilitates access

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to the enticing display within; and the solicitations of a thousand plausible gate-keepers—some in lawn and surplice, others with holy neckerchief and differing name, and others still in the plainer evangelistic garb—make the temptation irresistible; and once in, it is very difficult to get out again. The people are crowding in, and the man who once passes the seductive portal is apt to be carried with the throng which streams down the picturesque promenade with song and triumph to death, and to find himself at last in the gulf in which the flowery incline terminates.

We can afford to let Mr King have all the joy of numbers, and can bear with good grace the numerical inferiority on which he jibes 'the Antipas.' It is an easy thing to make Campbellites. They are ready made to hand. They are manufactured in teeming thousands in the spiritual factories of the old mother and her daughters which abound in all the cities of Britain. They only require the Campbellite trade mark. Let them say they believe in Jesus Christ as the Saviour—(and who is there in the legion denominations that would not make this confession?)—they may believe anything else they like; they may expect to go to heaven when they die, or they may expect to lie in the grave till the resurrection; they may believe man has an immortal soul, or they may believe man has no pre-eminence above a beast; they may believe Christ will come to sit on the throne of David in Palestine, and enforce the Abrahamic covenant of blessing for all nations, or they may expect him to come and plunge the globe in annihilating judgment fires and take his redeemed to celestial glory: all they require is an aqueous dip, and they come forth in all the distinctive glory of full-fledged Campbellism, duly qualified to sit down and participate in the felicities of brotherly unity in the one faith, the one hope, and the one baptism.

If the Antipas is few in number, it is only because it is difficult to communicate the truth to a generation who read everything but the Bible, and who are almost hopelessly obfuscated with the hoary doctrines of the Romish Church, though they think themselves 'free' in being Protestants. The wonder is that Antipas is so numerous. Yet they are not so feeble as Mr King would have his readers believe. The *Herald of the Kingdom* was not suspended because they were 'not numerous enough to support it,' but for the simple reason that the Southern

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Rebellion in America cut off so large a body of subscribers from postal communication as to make its suspension necessary. We presume the *British Millennial Harbinger* itself would not be unaffected by a similar occurrence to any considerable number of its supporters.

Mr King professes to be shocked with the doctrine of Antipas, that eternal salvation will consist in the manifestation of God through a multitude. If the man were of a humble and sincere type of mind, we could pity the extraordinary ignorance thus displayed in one professing to be a spiritual enlightener of his contemporaries; but knowing him, from our epistolary intercourse with him, to be of an entirely different stamp, we feel rather inclined, we confess, to resent the insult he dares to offer to the Word of God—namely, that God purposes to manifest Himself in many sons as He has done in one, and thereby to develop the collective name which has been His prophetic memorial since the establishment of the Mosaic dispensation. For the benefit of Mr King and all others concerned, we summarise the evidence of this proposition. It will not be disputed that Christ is the glorified manifestation of God, the fulness of the Godhead incorporated. In view of this, let the fact be noted, that, at the resurrection, the saints in the aggregate are to be united to him in physical assimilation. This union is called a 'marriage,' because the parties to it are to become ONE. The saints are now 'the body of Christ,' but only in the legal sense. The present connection is limited, and derives its entire significance from the consummated union to which it is prospectively related. It is called a state of espousal—(2 Cor. xi. 2); the nuptials are reserved for 'the day of his appearing,' when the bride, being numerically complete, will have made herself ready and will be physically assimilated to her glorious head. When this is accomplished, will the saints not be identical in nature with Christ? And if identical in nature, will they not be God-manifestations? As they have borne the image of the earthy, will they not also bear the image of the heavenly? Shall Christ not change their vile bodies, and FASHION THEM LIKE UNTO HIS OWN GLORIOUS BODY?—(Phil. ii. 20). Shall they not 'BE LIKE HIM when they see him as he is?'—(1 John iii. 1). What will have been done to realise these glorious conditions? The answer will throw light on the point disputed by Mr King: 'He shall quicken your mortal bodies by his spirit which dwelleth in you.' What is the

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result of this spiritual quickening of a mortal body? Jesus answers: 'That which is born of the flesh is flesh, that which is born of the Spirit is SPIRIT.' Paul answers: 'It is sown a natural body, it is raised A SPIRITUAL BODY.' Thus, when the saints are 'born of the Spirit,' they cease to be flesh and blood (which Paul says cannot inherit the Kingdom of God), and become 'spirit,' which is the incorruptible spirit of the Almighty corporealised under the fiat of His will through Christ. They are then said to be 'equal unto the angels'—(Matt.)—of whom it is said, 'He maketh His angels SPIRITS;' and also 'like Christ,' who is called 'the Lord, the SPIRIT,' with whom they will necessarily (by means of him) constitute manifestations of God, 'who is SPIRIT.' Thus will God be 'ALL IN ALL,' and thus will be consummated the prayer of Christ, 'that they [whom Thou hast given me] may be ONE. . . . I in them, and Thou in me, that they may be made perfect IN ONE.'

Mr King may call this blasphemy if he like. We believe the Word of God, and incline to think that the blasphemy is to be found in his opinion; but the onus of this we leave with himself.

In view of the above teaching, he accuses us of 'exalting man to the place of God.' This is a new charge in our experience: we are generally accused of lowering man 'to the level of the beast.' Both charges arise from our endorsement of the Scripture testimony, which, on the one hand, disproves that man is the mortal demi-God of Mr King's belief, and, on the other hand, informs us that God has been pleased to devise a scheme for the exaltation of Adam's worthless race to the 'place and dignity' of being His sons and daughters, and of fellowshiping His nature in the epoch when He shall dwell richly in them by His Spirit—when they shall have ceased to be flesh and blood, and therefore ceased to be generic man whose etymological characteristic is to be found in the phrase, 'of the earth, earthy.' Man is of the dust, and, as man, can never attain to the exaltation of which we speak. Men and women, to mount that altitude, have to become part of 'the Lord from heaven'—legally now; physically afterwards, if the legal relationship be worthily sustained. In attaining this 'place and dignity,' they change from flesh to spirit, from man to God, thus becoming 'partakers of the divine nature'—(2 Peter i. 4).

As to the remarks with which Mr King has favoured Birmingham, they may very briefly be dismissed. Antipas

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is not so small as he would have his readers believe. Twelve have grown to forty, and several immersions are pending. Has Mr King no recollections of a time when Campbellism in Birmingham was weaker than this? But we don't expect to progress like Campbellism. Campbellism sails with a popular wind blowing on all sides: Antipas goes in the teeth of the breeze, and is surprised when he makes an inch by the log.

After a contemptuous allusion to ourselves, for which we can forgive him in view of the colour of his glasses, Mr King says we challenged him to discussion 'in order to gain a little notoriety.' We can pardon him for this too, when we reflect that it is the most natural interpretation for a man of his ambitious instincts to put upon the conduct of others. A man naturally construes the actions of his neighbours in the light of his own motives. On this principle, we express no surprise at his verdict upon our procedure, but we cannot so well overlook his dishonesty in withholding from his readers the actual occasion of the challenge. We supply his omission by appending the following letter, in which the challenge was communicated:—

February 26th, 1864.

MR DAVID KING,—DEAR SIR,—As the author of the accompanying *Lectures* (now resident in Birmingham), permit me to take the liberty of addressing you. Last night I came in contact with a member of the church in Temple Street of which you are the pastor—I think his name was Mason; and something transpired between us which is the occasion of this note. The meeting took place in the house of Mr Flint, also a member of your congregation; and there ensued between us a discussion of considerable length on the Kingdom of God—he maintaining its present existence, and I alleging that it was not yet set up. At the close of our conversation, he said he wished Mr David King were present. I said I wished so too, as I should like to meet him on the question. He asked if I really meant so; I replied in the affirmative, adding that I should, in fact, be glad of the opportunity of discussing such an important question with a competent representative of what I conceived to be the wrong side of the question. He said he should tell Mr King so. I told him I had no objections, and that if he liked, he might convey my remarks to Mr King as a challenge to debate.

Since reflecting upon what occurred, I have come to the conclusion that it would be more orderly in me, and more respectful to yourself, if I were to make a personal communication on the subject. I have therefore taken the liberty of addressing this note to you, as a formal offer to publicly discuss the great and important issue lying between the community you represent, and those I am connected with in Ann Street, on the subject of the Kingdom of God. I shall be prepared to join issue on the affirmative proposition maintained by our friend Mason—you affirming the present existence of the Kingdom of God, I denying it.

Should you be disposed to accept this proposition, I shall be glad to be

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apprised of your willingness, that the necessary arrangements may be made.

Yours faithfully, in true respect for the Holy Scriptures,

ROBERT ROBERTS.

From this it will be seen that the offer to debate really originated in a virtual challenge from the other side, and not from any ulterior object so unworthy in itself as that which Mr King imputes to us. He thinks we lack the opportunity of submitting our convictions to the public except in a collision with his influential self! If this were not too small to deserve notice, we might invite him to Ann Street, Birmingham, any Sunday evening, to behold the fallacy of his arrogant suppositions. The truth is not popular enough to draw a large 'house,' nor will it ever be, seeing its ecclesiastical accessories afford no scope for the display of purple and fine linen, and no opportunity for the gratification of the flesh in the thousand fashionable ways that make a chapel attractive to even the giddy tastes of frivolity and youth. But, thank God, there are some who relish the plain truth as prophetically and apostolically delivered; and among these, we assure Mr King, we find as much scope for labour as our secular avocations will permit us to avail ourselves of, without having recourse to the adventitious excitement of a discussion. But we do not shrink from discussion where the enemy is audacious and self-confident, and flings his boasted strength, as in the case referred to above, into the arena in default of argument. We are willing in such cases to take up the sword, even against a King who has defied the hosts of clergydom, and to fight for the unpopular interests of the truth, against the assaults of a system which, with much pretension of Reformation, is as vapid and powerless as the apostate faiths of which it pretends to be an emendation, but of which it is really a sister growth. Mr King, however, refused the encounter provoked by one of his own admirers, and skulked behind his entrenchments under pretence that we were too insignificant a foe for his steel. We commend the prudence of his tactics, but cannot admire the principle displayed. He can revile 'Thomasism' while secure behind his editorial breastworks, and make large boast of his powers among his household, who are so credulous of his valour; but when challenged to an open canvass of the faith he so sedulously vilifies in private, he refuses the opportunity, on the inconsistent plea that we are not numerous enough—not numer-

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ous enough to be worth his while trying to save us by showing us our error! Considering the ecclesiastical character of his aims, we do not wonder at this; only we would have it known that the challenge he refused was a challenge originating in the boastful confidence of his own party, and not from the paltry motive to which he naturally imputes it.

One or two corrections on matter of fact, and we have done. Our assertion that Antipas has trebled its numbers since we joined it—which Mr King characterises as 'a bare-faced falsehood'—is strictly correct, referring, as it does, to the last ten years, within which the adherents of the truth have multiplied in all parts of the kingdom, particularly at certain points. Mr King italicises the words which indicate the date of our asserted increase, evidently for the malicious purpose of creating the impression that we suppose the increase is owing to our own doings. We were so innocent as not at first to see the import of the contrivance. This torture of a plain statement of fact is an illustration of the colour of his mind, through which everything in an opponent appears in a sinister light, on the principle affirmed by Paul, 'Unto them that are defiled and unbelieving, nothing is pure'—(Titus i. 15). Mr King tells his readers that we omitted the last letter from the published correspondence; he does not inform them that we at least had the candour to insert the following acknowledgment of it, with an indication of its character:—'An answer has been received to the last letter, but too late to find space in this paper, which was in type several days before it came to hand. It consists of an endeavour to justify Mr King's allusion to "the quality of some of them." Nor does he tell them that the unpublished letter was written after he had received intimation that the whole was to be published, and that he took care, with characteristic craft, to make it of an unpublishable character, in the hope that we should be deterred from a purpose so damaging to his reputation for valour. We therefore fill in the blanks of his one-sided information, and leave the reader to decide on which side the *suppressio veri* was practised.

Mr King boasts that 'Thomasism' has not contaminated his pages for three years. Poor man! If he only knew the significance of this admission, he would make a bonfire of his back numbers, and 'turn over a new leaf;' that is, if he were as honest as the Ephesians, who burnt their

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books of 'curious arts' on getting to know the truth they once despised. But there is little hope of this. He almost vows the exclusion of the truth for three years more, and ventures a speculative prediction that the truth may have so dwindled from sight as to escape the detection of a microscopic search. 'Peradventure' is a very plastic word, and may be employed on the other side of the picture. The flight of three years may reveal more convincing things than arguments, more telling things than recorded testimony, more stirring things than a gospel of mercy. Mr King may awaken some morning to find 'Thomasism' invincibly rampant in a returned and wrath-pouring Jesus, before whose awful prowess royalty, statecraft, generalship, and churchdom-universal, including Campbellism itself, will quail in irrecoverable consternation, and fall to rise no more.

A SECOND ENCOUNTER WITH CAMPBELLISM.

Nearly five years afterwards, circumstances occurred which induced Robert Roberts to renew his assault on the Campbellite faith; and it may be advantageous to reproduce, again from *The Ambassador*, his account of this second skirmish. Slightly abridged, it is as follows:—

WHAT IS THE TRUTH?

DAVID KING AGAIN DECLINES DISCUSSION.

David King, editor of the Campbellite organ in this country, and 'evangelist' (so-called) of the Campbellite body in Birmingham, is very shy of the truth. He is pugnacious enough, but his pugnacity cannot be brought to a healthy bearing. His attacks are always personal and of an insignificant character. He keeps as far off as ever he can from the great issue existing between the 'Thomasites,' as he delights to call them, and his own body and Christendom generally. He is ready to dilate on the character of Dr Thomas (which is unhurt, however, by the slander he has helped to cast upon it), but flies like a startled mouse from the proposal to discuss the question which does not depend upon the character of any living man—namely, What was the gospel which was preached for the salvation of men by the apostles, in the first century?—the no-creed creed of Campbellism, or the faith contended earnestly for by the Christadelphians?

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In 1864, when challenged to this encounter, he declined, on the score that the 'Thomasites' were too insignificant in number to justify the labour, and dying out with a certainty which made it superfluous. In 1869, he has a new excuse, as the old one does not suit. He finds that the hated class have grown to about 130 'members' (as orthodoxists coldly say), and a large circle of outside sympathisers; and that they have brought Dr Thomas to their midst to help on their successful battle for the truth in this country; and instead of joining issue on the main question—which would be inconvenient to him, as he is on some points more of a 'Thomasite' than anything else—he meanly seeks to neutralise their efforts by the circulation (on the eve of the doctor's departure) of an *ex parte* hash, in pamphlet form, of exploded slanders about Dr Thomas, hoping by this means to smother the real issue, on which he knows it would be difficult for him to sustain his part. But David shall not have his way.

The slanders have all been answered before. His caricature of the agitations attending the development of the truth, in America and in this country, we pass over as unworthy of notice, further than to say that the man who ignores the advances made by a mind progressing in the apprehension of the divine word, is not likely to interpret the career of that mind with justice; but is likely to find seeming discrepancies. This is David King's case; and there is not wanting evidence that his blunder is more the fruit of wickedness than dulness. He keeps out of reckoning the most important element in the solution of Dr Thomas's career—namely, that, ever since his contact with Campbellism in 1832, he has been making progress in the discovery of divine truth and Christian duty, while the Campbellites with whom he was associated were standing still; and therefore that sentiments and acts consented to in the beginning, came to be incompatible with convictions at a later period. By doing this, D. K. is enabled to found a plausible charge of fraud against the doctor in reference to his proceedings toward the London Campbellites in 1848. If the doctor had never explained those proceedings, there might have been room for excuse on the score of simplicity, which is not D. K.'s characteristic; but after the explanations which the doctor put on record twenty years ago, it is simply cruel and unprincipled to resuscitate these accusations now.

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The Challenge.

Having noticed the features of his pamphlet, intended and expected to be damaging, but which can only be so with those who have built their house on the sand, we introduce to notice the matter hinted at in the heading of this paper—namely, a renewed challenge to D. King, and the result. An invitation to discuss the real issues on the public platform, in the presence of those whom D. King was more particularly trying to mislead, was deemed the best method of meeting his malevolent attack. The form of invitation and the way it was met will be seen in the following

Correspondence.

Athenæum Rooms, Temple Row, Birmingham,
June 30, 1869.

DEAR SIR,—Referring to the correspondence which passed between us five years ago, on the subject of a proposed discussion, I find in a letter dated March 12, 1864, you say: 'When you can bring into the field a number of members at all equal to those who meet with me in Birmingham, I shall be ready to discuss the matter before the two parties.'

The number of the Christadelphians in Birmingham (or Thomasites, as you prefer to call them), is within one or two of 130, and this being beyond the number of your members in 1864, and probably not a long way below the number with you in 1869, I beg to renew the challenge given on the occasion referred to. I should propose six nights at least. When you signify your assent, I will be prepared to make the necessary arrangements. Let me hear soon.

Respectfully yours,

ROBERT ROBERTS.

Mr D. King.

Birmingham, July 2, 1869.

MR ROBERTS,—SIR,—In 1864, you published a scurrilous paper, setting forth what you were pleased to term my 'assuinity,' and declaring me a representative of the 'porcine class.' Now you send me a challenge to debate, and by so doing, you make known your own estimate as to the sort of persons you are eligible and worthy to debate with. As you thus modestly make known that you are willing to debate with a pig, my self-respect forbids further negotiation.

I merely add, that your renewed challenge is based upon grossly absurd falsehood. The number of the Birmingham Thomasites, as stated by you, is widely below that of the Disciples of Christ in this town in 1864; and if you double the number, you will still be very far from our present membership, not including churches planted from here within a few miles.

DAVID KING.

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64 Belgrave Road, Birmingham,
July 3rd, 1869.

DEAR SIR,—You act wisely for the interests of Campbellism, to come to the decision expressed in your note just to hand. Campbellism has everything to fear from an encounter with the truth in public debate. This you know. Hence it was predicted by those who know you, that you would decline such an encounter, even though the numerical condition so nobly imposed by yourself five years ago, is substantially realised. The prediction is verified, and the soundness of your discretion illustrated. Once more you prefer the ambuscade to the open field—the dastardly stab of an *ex parte* pamphlet to the manful grapple with error in open combat. Well, this is good generalship on the field of expediency, but what about Christian valour, David?

Your reasons are not good. You should never allow your 'self-respect' to come between you and your duty. This is letting the flesh get the upper hand, and a bad example to the flock. I didn't call you a pig, David; and even if I had done so, this would not justify you in ignobly turning your back to the foe. And as to my being willing to fight with a representative of the porcine class, you ought to have considered it great magnanimity on my part to offer to do so, and not to run away for fear of being looked upon in that light.

You act in a very naughty manner for an evangelist. You allow your public actions to be governed by 'self-respect.' You have caught up one of the world's maxims. Where does the holy Book by which you profess to be guided, inculcate the Gentile maxim of 'self-respect'?

But the fact is, David, you were hard up for an excuse to get rid of the challenge. You didn't want to expose the poor rotten structure of Campbellism to the perils of a Christadelphian breeze. We can understand this, and, to a certain extent, admire your keen-sightedness; but then it is not a noble thing, David, to try to make cowardice appear brave and righteous. You ought rather to have made a clean breast of it, and owned that you were afraid to risk the effects of the proposed discussion upon your congregation. This would have been the truth.

If you had had a good cause in hand, wouldn't you have been glad of the opportunity of converting 130 'Thomasites'? I daresay you doubted the possibility of achieving such a feat, and justly apprehend that the result of the conflict would only be to make gaps in the ranks of the misguided people who think you have 'lifted them into the kingdom.'

As to numbers, I spoke on information, and not from personal knowledge. I wonder how many more Campbellites than 130 there were with you in 1864? If there were 200—(and I don't believe there was that number in active fellowship with you)—I submit that 130 comes within your words, 'at all equal to those who meet with you.' However, you doubtless are the judge of your own meaning; and I leave with you the high moral dignity of refusing a challenge on such grounds.

You never dreamt the challenge would be renewed on the plea of approximate numerical equality. You thought and said we were 'everywhere dying out,' and gave this as your reason for declining discussion in 1864. I now show you that the reverse is the case, and give you the evidence in the apparition of 130 Christadelphians at the headquarters of British Campbellism; and again you skulk behind your entrenchments, on the plea that people will think you a pig! Very well, David, you must take the consequences.

Yours anti-Campbellistically,

ROBERT ROBERTS.

Mr D. King.

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ROBERT ROBERTS'S ONSLAUGHT ON DAVID KING.

I have read the foregoing accounts of R. Roberts's two encounters with David King many times, and always with a very sad heart. It may be, as R. R. states, that he was not the aggressor, in the strict sense of the word; but it seems to me a most regrettable thing that one who was undoubtedly well instructed in the truth, and able to show it forth to others so very clearly, should, in its advocacy, have stooped so low as to employ the many 'perverse words' which abound in his portion of the two encounters. I can only form an opinion respecting David King's part in them from the allusion Robert makes to it in the course of his own remarks; and taking both together, it really looks almost as if 'these twain' had mutually agreed, before commencing hostilities, to entirely disregard the divine directions applicable in such a case. The whole proceedings are such as reflect little credit on either party.

R. Roberts's 'Captions.'

'The Truth Reviled' is one of the 'captions' with which Robert Roberts presents his narrative to the reader. Well, 'THE TRUTH,' in the days of his flesh, was very grievously reviled, yet we are told that, 'when he was reviled, [he] reviled not again'—(1 Pet. ii. 23). Why did not R. R. follow the example of his Master in this respect? Surely 'the disciple is not above his Master, nor the servant above his Lord'—(Matt. x. 24). If R. R. experienced railing from D. K., why did he not act upon the apostolic injunction, 'not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing?'—(1 Pet. iii. 9). The whole performance, so far as Robert Roberts is concerned—and it is only with him that I have to do here—is simply a pitiable exhibition of 'the old man, with his deeds,' which include 'anger, wrath,' &c., although ostensibly deeds of valour on behalf of the truth. How far his action partakes of the character of the one, or the other, or both, God only knows, 'who searcheth the

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heart.' We cannot find in it, however, any trace of 'the new man,' among whose characteristics are 'bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, . . . and above all these things charity, which is the bond of perfectness'—(Col. iii. 9-14).

'Campbellism in a Rage' is another of the sensational headings to his highly coloured report. If Campbellism were thus irate, the maxim of Solomon should have come in handily, 'A soft answer turneth away wrath, but grievous words stir up anger'—(Prov. xv. 1). Robert did not give 'a soft answer,' but many 'grievous words,' and consequently his opponent's anger was thoroughly stirred up. Wherefore all this disregard of the teaching of Scripture? Robert frequently and strongly urged the necessity of the daily reading of the Bible, which was his own habitual practice; but one is almost tempted to think that his reading had not been to much practical purpose, when his deportment was so much in opposition to some of its plain precepts. No one would suppose, from the slashing manner in which he here championed the faith, that it is a 'faith which worketh by love'—(Gal. v. 6).

An Infirmity of Temper.

Robert Roberts had naturally a rather hasty temper, which could not brook opposition, especially in matters where the truth was concerned. That was his failing, and it was no doubt a very difficult task that ought to have been undertaken by him, to have it brought under subjection. In a letter to Edward Turney, dated April 27, 1872, which has been published, he said: 'Is not its mission [the truth's] to weaken and destroy the old man of nature, and to beget the new man, who shall exhibit the characteristics of Christ? These things are beyond contradiction.' Of course they are; and why did he not set himself assiduously, with the divine help, to 'mortify' the unruly member, which was to him a veritable 'thorn in the flesh,' and the cause of so much trouble both to himself and others? This was part of his duty in working out his own salvation, and in preparing for that kingdom

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for which he looked. How far he succeeded in his task, and how far he failed, it is not for me or for any one else to say. I believe no one but himself knew the difficulty of his task; for, as the Scottish bard has well said—

The ill men do we may compute,
But wha kens what's resisted?

At any rate, we may rest assured that all this will be fully taken into account by the wise and humane Judge to whom we shall all have to give an account of the deeds done in the body, and due allowance made for it.

Justifying Faults and Endeavouring to Remedy Them.

I cannot but remark, however, that, with every desire to give R. Roberts credit for the best intention in all that he said and did, even when it was seemingly at variance with the divine law, there was not that frank acknowledgment of fault there should have been in one who was sincerely trying to remedy it. Instead of that, there was frequently an attempt to justify that which, taking even the most favourable view of it, was undoubtedly a weakness; and it is well known that he makes no serious effort at reform who seeks to palliate an offence, or declares that it is no offence at all. Thus, when challenged for using so abusive and violent language against those whom he believed to be corrupters of the truth, he would cite the example of our Lord, in calling them 'hypocrites,' 'vipers,' and other harsh names. To claim the same right to make such denunciations, however, was to assert himself as equal to the Christ, which I cannot admit. Jesus 'knew what was in man'—(John ii. 25)—which Robert Roberts did not, and could not. Besides, we know that the Father 'hath committed all judgment unto the Son'—(John v. 22)—and not to R. R., who, from his infirmity, was not fitted to 'judge righteous judgment.' Further, he and every one else is specially prohibited from judging—(Matt. vii. 1, 2); and even when he did feel inclined to venture upon this forbidden indulgence, he might have been deterred from it, or at least

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had his judgment greatly softened, by a remembrance of the solemn warning, that 'he shall have judgment without mercy that showed no mercy'—(James ii. 13).

Robert Roberts Modifies his Convictions.

Some thirty years after his first challenge to David King, Robert Roberts, referring to the episode in his autobiography, thus remarks respecting it:—

Afterwards I wrote Mr King, formally making this proposal, and explaining how it had arisen. Mr King sent a curt refusal. One or two other letters passed; and thinking the incident might serve to draw attention to the truth a little, I published the correspondence, and had it distributed among his friends. This led Mr King to write an article, headed 'Thomasism,' in the *British Millennial Harbinger*, the organ of Campbellism, at that time published at Nottingham. Some one sending me the number containing the article, I made it the occasion of a counterblast in *The Ambassador*, such as I would not write now had I to do the work over again—not that there is anything wrong with the matter or the argument, but the style is altogether too highly spiced. I had inevitably taken my style from Dr Thomas, and his style was not suited to my thinner mentality. There was too much personal stingo; too much denunciation; too much high horse and swashbuckler flourish to go suitably with the mild discernments of a stripling of 25.*

No one who has carefully read the report will be disposed to question the accuracy of the terms in which R. Roberts came subsequently to speak of his own part in the performance. It is only to be regretted that it should have taken him so many years to realise its true character. One who was really imbued with the loving spirit of the Master—even a babe in Christ—would not have required as many seconds as it took R. R. years, to make so important a discovery. And yet, had any one, at the time, suggested to him that his writing exhibited 'too much personal stingo, too much denunciation, too much

* *Good Company*, vol. iii. pp. 67-8.

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high horse and swashbuckler flourish,' such an individual would have been denounced as 'an enemy of the truth,' or at least as only a lukewarm friend of it, for making so evil a suggestion. R. Roberts characterised Mr King's 'unholy lucubration' as 'unrelieved by a single gleam of Christian courtesy;' and it seems to me that this remark is singularly applicable to the manner in which he 'takes occasion to relieve his envenomed soul'—to plagiarise again from the editor of *The Ambassador*. One looks in vain throughout the whole composition for anything like the 'meekness and fear' which are apostolically enjoined to be exhibited under such circumstances.

The Challenger Rebuked.

The last letter by David King seems to me a telling rebuke to his challenger for using such swashbuckler language. R. R., by his insulting accusations of 'assinity' and of belonging to 'the porcine class,' furnished his adversary with a good excuse for declining to enter the lists with him on the issues proposed, and the challenger is made to appear very small in consequence. The result shows very plainly, that when one so far deviates from the instructions laid down by divine wisdom for fighting the good fight, as to take the sword of 'swashbucklerism' and 'personal stingo,' instead of 'the sword of the Spirit,' he is apt to come to grief in the hands of an opponent who can handle these carnal weapons more dexterously than himself.

The Divine Prohibition against Calling Names.

Robert seemed to have forgotten that the Master has very specifically condemned the use of opprobrious epithets, as subjecting the user to the dangers of 'the judgment,' 'the council,' and that most awful of dangers, 'hell-fire'—(Matt. v. 22). One does not require to hold the popular belief in 'eternal torment' to realise the force of this latter warning. Robert seemed to have quite forgotten the declaration of our Lord—'By thy words thou shalt be justified, and by thy words thou shalt be condemned'—(Matt. xii. 37).

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A Contrast.

In recording the early history of the Birmingham Church so far, I have been impressed with the contrast it presents of two very different styles of earnestly contending for the faith once for all delivered to the saints. What could be more touching than the spectacle of Maria Henry, after being for months badgered for her alleged heresy, finding herself standing alone, before an accusing 'Sanhedrim,' with only her bulging out Bible to help her, while she was resolutely, yet meekly, 'set for the defence of the gospel?' But partially enlightened as she herself was at the time, it was a truly noble and heroic vindication of God's truth that she thus made. Compare this with the large amount of personal abuse, ascription of sinister motives, and general indulgence in bad language, which characterise R. R.'s two encounters with D. K., and the contrast is most remarkable. The different 'manner of spirit' exhibited by the two reminds one of the suggestive incident 'written for our learning,' in which two individuals are represented as having gone up into the Temple to pray, and the different spirits in which this was done by the two; and, looking at the very different 'defences' of Maria Henry and Robert Roberts, methinks I hear the voice of the Master emphatically declaring, 'I tell you, this woman went down to her house justified rather than the other.'

'By their Fruits ye shall Know Them.'

In his final letter to David King, the editor of *The Ambassador*, in censuring his opponent for being influenced by 'self-respect,' very plainly told him: 'This is letting the flesh get the upper hand, and a very bad example to the flock.' Robert's own yielding to the flesh, and thus setting a bad example to the flock, was attended with its natural consequences. With every desire to acknowledge the ardent zeal shown by him in endeavouring to combat what he believed to be error, and admitting that his efforts were to a certain extent successful in enlightening many

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persons in the Gospel of the Kingdom, it is also an undoubted fact that the swashbuckler and personal stingo methods were attended with serious drawbacks. This was recognised by Robert Roberts himself. In the *Christadelphian* for November 1873, speaking of the labours of himself and his coadjutors, he said :

Their advocacy is necessarily of an iconoclastic character, in the first instance requiring them to attack the fables of popular superstition, and the precepts, ordinances, and institutions sanctioned by popular traditions. Consequently, among hearers whom they reach, it is rarely the devout that are convinced : unenlightened minds of the reverential type are repelled by the propositions that have to be maintained. It is the democratic mind that is attracted—minds conscientious enough, it may be, but of a 'material' turn, and lacking in those elements of veneration and spirituality which constitute the most fertile soil for the germination of the seed of the kingdom, when combined with intellect sufficient to receive it. The result is seen in the poverty of spiritual results when judged in the light of apostolic standard. . . . What is to be done ? We cannot alter the situation. We are powerless till the Lord comes. . . . The spiritual leanness of the fruit brought forth to the seed sowing of the present time is illustrated in the crisis now maturing in our midst. For about fifteen years, man's mortality, the locality of the kingdom in the land of promise, the unscripturalness of clerical institutions, &c., have been preached and published up and down the kingdom on a certain limited scale. A class of believers has been created by these operations, whose intelligence, up to a certain standard, is unquestioned ; but the spirituality and thoroughness of whose standing nothing had transpired to put to the test. The paucity of spiritual fruitfulness has been felt, and considerable efforts put forth to water the seed of the Word, and induce those beautiful results in the constant and practical fear of His name, zeal for His way and His righteousness, love to Christ and the brethren for His sake, and readiness to do sacrifice in the work to which we have been called. How far professors of the truth were growing in these things could not be known. There were unfavourable symptoms at certain points of the field, but the best was taken for granted.

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Hints from Outsiders.

The apostle Paul was free to confess that he was at times 'debtor both to the Greeks and to the barbarians—both to the wise and the unwise'—(Rom. i. 14); and in this, as well as in some other matters, I do not see why we should not be indebted to 'the alien,' when it comes in course. In the proclamation of the truth, it must be confessed with humiliation that the children of this world are in their generation sometimes wiser than the children of light. Dean Stanley, for instance, was not one whom we could regard as a believer of the Gospel of the Kingdom of God; yet he had a large and varied experience of his own in combating what he considered error and setting forth truth. Some of his suggestions on these points are so full of sound common sense, and so strongly flavoured with the wisdom from above, as to be well worth consideration. The following are a few, culled from his various writings:—

Never judge of one side of the question without hearing or reading the other side.

Never condemn in one man the same sentiment which in another we forgive or applaud.

Do what you can to drive out error by stating the truth, and not to secure the truth by always attacking the error.

Never impute to our opponents—whether churches, sects, or individuals—intentions which they themselves disclaim, nor fasten upon them opprobrious epithets which they themselves repudiate.

Preach on the true doctrines of the Bible, and the errors and weaknesses of the human writers will soon cease to have any hold on the minds of all but a few inquiring people, who can be dealt with in their own way.

Never attack any one without first making out—deliberately, carefully, seriously—all the points wherein we agree; and, then, and not till then, stating the points wherein we disagree; and stating these also to ourselves no less deliberately, carefully, and seriously, lest, after all, there be perchance no disagreement at all, or not that which we thought there was.*

* 'Human Corruption': a sermon preached before Oxford University, Feb. 8, 1863.

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The dean thus practically sums up the divine teaching on this matter, and on which, it may be said, hang all the law and the prophets :

Love one another in spite of differences, in spite of faults, in spite of the errors of one or the defects of another. Love one another, and make the best of one another, as He loved us who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad ; who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalen, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. Make the most of what there is good in institutions, in opinions, in communities, in individuals. It is very easy to do the reverse—to make the worst of what there is evil, absurd, and erroneous. By so doing we shall have no difficulty in making estrangements more wide, and hatreds and strifes more abundant, and errors more extreme. It is very easy to fix our attention only on the weak points of those around us, to magnify them, to irritate them, to aggravate them ; and, by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the new love wherewith we are to love one another. That love is universal, because in its spirit we overcome evil simply by doing good. We drive out error simply by telling the truth. We strive to look on both sides of the shield of truth. We strive to speak the truth in love ; that is, without exaggeration or misrepresentation ; concealing nothing, compromising nothing, but with the effort to understand each other, to discover the truth which lies at the bottom of the error ; with the determination cordially to love whatever is lovable, even in those in whom we cordially detest whatever is detestable. And, in proportion as we endeavour to do this, there may be a hope that men will see that there are, after all, some true disciples of Christ left in the world, 'because they have love one to another.'*

The apathetic indifference, and in some cases the active hostility, to the truth, so painfully experienced in the

* *Christian Institutions*, 1881.

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present day, but has been singularly characteristic of the hostile attitude of humanity to truth in all ages. As Thomas Carlyle has well reminded us :

The world has ever, we fear, shown but small favour to its teachers. Hungers and nakedness, perils and reviling, the prison, the cross, the poison-chalice, have, in most times and countries, been the market price it has offered for wisdom—the welcome with which it has greeted those who have come to enlighten and purify it. Homer and Socrates, and the Christian apostles, belong to old days ; but the world's martyrology was not completed with these. Roger Bacon and Galileo languish in priestly dungeons ; Tasso pines in the cell of a mad-house ; Camoens dies begging on the streets of Lisbon. So neglected, so 'persecuted they the prophets,' not in Judea only, but in all places where men have been.*

Not to lengthen these quotations unduly, I will only give one more, which is very much to the point. It is a brief but pithy suggestion—or rather, merely the calling attention to a divine command—by one who is a believer of the kingdom's gospel, which I would commend to the serious attention of those who approve of swashbuckler methods :

We have two branches of work as a church, and perhaps in the past we have been too much occupied with one of these—that is, the combatting of error. To some extent we must do that ; but it is well to remember a passage—not very often quoted—in which we have this recorded : 'Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant which my Heavenly Father hath not planted shall be rooted up. LET THEM ALONE.' Let us not worry ourselves too much about the error that is abroad. Let us deliver our testimony, and then 'let them alone,' and devote ourselves more and more to the other aspect of our work—building one another up, and enlightening all who are in need of God's mercy.†

* *The Edinburgh Review*, No. 96, 1828.

† Address by Matthew S. Strang, as reported in *Tyro* for July 1903.

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THE DIFFERENCES BETWEEN GEORGE DOWIE AND ROBERT ROBERTS.

I now come to what was to many persons a very melancholy episode in the early history of the Birmingham Church—the painful occurrence, in fact, that marked the great cleavage that has taken place among the Baptised Believers of the Gospel of the Kingdom of God in this country. I refer to the breaking off of the brotherly relations which had formerly subsisted between George Dowie and Robert Roberts, and a consequent estrangement between two considerable sections of the British brotherhood. I had intended to reserve for a subsequent volume the record of differences and divisions which, previous to the period now under consideration, had distracted the brethren in various places; but as the disagreement between the two persons named, in a manner stands by itself, and requires to be understood in order to comprehend some subsequent proceedings in Birmingham, it will be better here to so far anticipate the fuller narrative as to briefly state the circumstances, and give such correspondence, bearing upon the separation, as is available for the purpose.

Explanatory.

In the year 1862, a number of the members of the Edinburgh Church seceded upon a question of church order; and although the cause of the secession was removed, the separation continued, all efforts to get the seceders to return proving unavailing. After some time, a difference on several matters of doctrine which had previously existed between the two parties became so accentuated as to be held as affording sufficient ground for continuing the separation. Robert Roberts incurred the displeasure of the seceders, and also of Dr Thomas, for recognising the brotherhood of the Edinburgh Church, while agreeing with the seceders on the doctrinal points on which the two parties differed. On the part of the seceders, it was contended that the divergence from their views by the members of the Edinburgh Church from

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whom they had withdrawn, was such as to nullify their faith, and justify a repudiation of their fellowship. Robert Roberts could not at first assent to this; and with a view to ascertaining the actual facts of the case, he submitted a test, which he sent in a letter to George Dowie, who was regarded as the arch corrupter of the truth. This letter was as follows:—

The Test Applied to the Edinburgh Church.

Birmingham, March 19, 1864.

I wanted to submit certain points of faith to your consideration, for the purpose of eliciting a distinct profession on the part of yourself and those assembling with you. My reason for desiring this—which, under other circumstances, it might seem presumptuous to ask—is that I might with the more certainty determine my course with reference to the unhappy division at present existing in Edinburgh. You may be aware or you may not, that I have incurred the strong displeasure of Brother Thomas and those who meet in the Calton Convening Rooms by recognising the brotherhood of the Surgeon Square meeting and others in other parts of the kingdom who differ from them (as they do also from me) on several points of what I still prefer to speak of as comprehensively 'the truth.' This has led to considerable correspondence between myself and the brethren in Calton Convening Rooms, and also with Dr Thomas, but I have failed to satisfy them (from Dr Thomas I have not heard since last writing him) as to the sincerity of the position I take, which is this. While regretting the existence of what I conceive to be error among certain otherwise holding the truth of the gospel, I am unable in my conscience, and in view of the great tribune before which we must all appear, to come to the conclusion that their faith is thereby invalidated and their brotherhood destroyed. It may be that the errors in question are of the fatal character contended for, but I cannot see that they are or that they are not. I consider the question an entirely doubtful one, and therefore refrain from judgment, preferring to await the infallible arbitrament of the Judge of the quick and the dead. Till then, I recognise as brethren all who have been immersed upon a belief of 'the things concerning the Kingdom of God and the name of Jesus Christ,' and who continue steadfast therein, whatever may be the peculiarity of their notions on the subject, provided always that they do not make void the one faith as above described by Luke. This is my position as indicated in the indiscriminate category of names at the close of the second edition of the *Lectures* which has created such offence; and it is a position which I cannot modify even in reference to the strong convictions of those whom I believe to have the truth dwelling in them in the love thereof.

It is with reference to this that I purposed submitting to you a brief outline of 'the things concerning the Kingdom of God and the name of Jesus Christ,' as a means of setting many rumours aside, and ascertaining as a matter of fact what is the nature and extent of the faith maintained in Surgeon Square as the bond of union, and whether I am justified in regarding the men and women assembling there, as I have hitherto regarded them. Perhaps I cannot do better than at once define what I conceive to be

THE THINGS OF THE KINGDOM.

1. The prophetic doctrine that it is God's purpose, when the time arrives, to set up a kingdom in the earth which shall subdue and suppress all others, and turn them into the Kingdom of our Lord and His Christ.
2. That for this purpose Jesus Christ will be manifested from heaven, and appear again upon earth.
3. That the Kingdom of God then to be established will be the kingdom of Israel restored, not upon the Mosaic but upon the Messianic basis, necessitating—(1) the gathering of the Jews from all quarters of the earth, their discipline and purification in the wilderness, their reinstatement in the land after the latter shall have been reclaimed from the desolations of many generations; (2) the building again of Jerusalem; (3) the development (by resurrection and transformation) of the 'nation bringing forth the fruits thereof,' who will be the collective 'seed of Abraham' (in Christ), including Abraham, Isaac, and Jacob, and all the prophets, in whom all nations of the earth will be blessed; and (4) the establishment of the law, which shall go forth to the nations for their illumination, to the filling of the earth with the knowledge of the glory of God, as the waters cover the sea—all of which will constitute 'the building again of the tabernacle of David that is fallen.'
4. That at the appearing of Christ, his servants, faithful and unfaithful, dead and living of both classes, will be judged according to their works, and 'receive in body according to that they have done, whether it be good or bad.' That the unfaithful will be consigned to the second death, and the faithful associated with Jesus as joint heirs of the kingdom, living and reigning with him as kings and priests.
5. That the kingdom will continue a thousand years on the preliminary basis of Christ's vicegerency, rendered necessary by the prevalence of sin and death, and that the kingdom will then be transferred to the supreme ALL-IX-ALL, sin and death having been taken out of the way, and the race completely restored to the friendship of God.

'THE THINGS OF THE NAME.'

1. That Christ, exalted to the right hand of God, is the only name given for salvation among men.
2. That the name was prepared by a sacrificial process, rendered necessary by the facts of the case, which facts are—
 - A. That Adam, through transgression, fell, and brought upon himself the sentence of death.
 - B. That we, as propagations of Adam's nature, are subject to the law established in Adam's person.
 - C. That we are therefore under sentence of death, and for ever excluded in Adam from immortality; that the immortality of the soul is a lie, originating with the serpent, systematised by heathen philosophers, and incorporated in the corrupt apostated religions of the present day.
 - D. That mankind are sinners by constitution and act, and therefore, so far as their own acts are concerned, are hopelessly under the dominion of death—that is, apart from the arrangement made in Christ.
 - E. That God's law, requiring death as the penalty of sin, cannot be set aside, as God's supremacy would then be compromised.
3. That this process commenced with the 'preparation' of the body of Christ in the womb of Mary, by the power of the Highest—a preparation rendered necessary—
Because a sacrifice, to be efficacious for salvation, required to possess the sinning and condemned nature, while at the same time it required to be 'without sin' morally, so as to admit of resurrection.
4. That because of this preparation, the 'holy thing' born was 'Son of God,' being a body of flesh organised by the formative power of the Spirit, by which it became an incarnation of the eternal Word in the created Jesus.
- 4½. That Jesus was in 'the days of his flesh' holy, harmless, and undefiled.
5. That he died for our sins, standing representatively as the Second Adam.
6. That he was raised again from the dead on account of his holiness, and is now exalted a prince and a saviour, to grant repentance and remission of sins.
7. That, as the representative of human nature, he has triumphed over the law of sin in his own person, by yielding all the law could claim, and then escaping from its power by reason of his holiness.
8. That he is therefore now a name of salvation, on the principle that God allows us, on certain conditions, a participation in his glorious position, involving the forgiveness of sins and exemption from death.
9. That the way to participate in his privileges is to become a constitutional part of himself, just as we are constitutional parts of the First Adam.
10. That the way to become thus members of his body, and of his flesh, and of his bones, is to be baptised in water as a means of induction into the glorious name—a process only symbolical of the final adoption, to wit, the redemption of the body.

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11. That the condition upon which God recognises baptism in water as a putting on of Christ, is a belief of the things concerning the Kingdom of God and the name of Jesus Christ.

12. That the condition upon which God will ultimately accept those who name the name of Christ in baptism is a faithful continuance in their new position, in the varied well-doing prescribed in His Word.

The things of the kingdom, as above delineated, comprise the doctrines, not specifically mentioned, that Jesus is the king raised-up to sit on David's throne, and that by him the kingdom, previously a matter of prophecy, was brought nigh as a personal inheritance, both of which were proclaimed by Jesus during his first mission.

The things of the name, as defined, enforce the doctrine that it was absolutely necessary that Christ should die, and that, apart from the sacrifice of Christ, salvation, of which the Kingdom of God is an element, was impossible.

Will you please read this over attentively, and inform me if it corresponds with the faith held by those meeting in Surgeon Square. If it does, I am bound to recognise their standing in Christ Jesus, whatever amount of disapprobation it may excite in the minds of those whom I esteem in the truth.

ROBERT ROBERTS.

The Test Assented to.

A copy of the letter which George Dowie wrote in reply to this has not been preserved. I was informed by George that he acquiesced in the entire statement submitted, and that it virtually expressed what was held by the brethren who then met in Surgeon Square, and which had been held ever since the Edinburgh Church had been formed in March 1853. It was understood that Robert Roberts was quite satisfied with this assurance, that his difficulty was at an end, and his course now perfectly clear.

George Dowie's Belief in the Devil. 1864

Closely following upon this, however, something occurred which caused him to suddenly reverse his decision. In the *Messenger of the Churches* for April there appeared an article by George Dowie, entitled 'The Point of View of the Visions of the Apocalypse,' in which, among other things, he incidentally expressed his belief in a personal devil. This, it is to be noted, was not a new piece of intelligence to Robert Roberts, as, during his residence in Edinburgh, five years previously, he was well aware that some of the brethren believed in a personal devil, and he had always combated the idea, although never suggesting that such a belief invalidated the faith of the person who held it. In the article in question, which was an attempt to show that the Apocalypse should, to a large extent, be

At Thomas
Coker to
Rev. J. J. J.
to be dated
22 Oct
1864

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understood literally, and not figuratively, George at the end summed up his views in several numbered paragraphs, among his conclusions being the following:—

4. There shall be seen *in the heavens*—seen by those who are in heaven—a *woman* apparently clothed with the sun, having the moon under her feet, and on her head a diadem of twelve stars: and she shall bring forth a man child, which shall be caught up to God and His throne. There shall be *war in heaven*, bringing to a termination that struggle for the ascendancy, as we may deem it, on the part of the devil, which is now going on in the heavens, resisted by the intercessor for the saints—Jesus the Christ—and finished by victory on the part of the prince of Israel—Michael and his angels.

7. The devil—who is the accuser of the brethren before God, and has the power of death and disease—shall be put in ward for a thousand years, locked up in the abyss;—perhaps that same abyss from which a plague of real locusts had erst issued forth upon the earth to torment men five months. And as his power is suppressed, that therefore for that period the *ordinary* power of disease and death will be in suspense.

I do not suppose that George Dowie, in thus giving 'a few results of my experiment of viewing the Revelation in this [literal] way,' had the least idea that one result of his 'view' would be the total break up of the brotherhood; that these were indeed epoch-making words—words that were henceforth to separate the Baptised Believers of the Gospel of the Kingdom as sheep from the goats. Yet so it was.

To an ardent disciple of Dr Thomas's, fresh from the perusal of *Eureka*, the whole of George Dowie's article must have been as gall and wormwood, as it was to some others, who did not entirely pin their faith to what Dr Thomas said and wrote. It was more, however, than his devoted son in the faith could stand; and he straightway sat down and wrote to George, cancelling the acknowledgment of brotherhood he had sent only a few days previously, and, in view of a visit to Birmingham which

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George was intending shortly to pay, repudiating his fellowship for the future. Some letters passed between them—George urging reconsideration of the matter, and suggesting reasons why Robert should not take up such an extreme position—of which I have not copies; but the final and decisive epistle was as follows:—

Robert Roberts Disowns George Dowle.

35 Cannon Street, Birmingham,
May 24, 1864.

DEAR GEORGE,—Having allowed time for 'reconsideration,' I sit down to answer your reply to my letter anent your visit to Birmingham. I have to repeat the conclusion therein arrived at—that I cannot, in view of the doctrine set forth in the first article of the *Messenger* for April, extend the hand of brotherly welcome on your approaching visit to Birmingham. I am more than ever persuaded that the truth is therein subverted—not 'may be.' You affirm the devil of your belief has the power of death and disease; this is subversive of the fact that it is God who possesses and exercises these powers, and ignores the essential doctrine that disease and death have come of God, because of sin—a fact which constitutes one of the first elements of 'the things of the name.' What avails it to say you are only 'quoting the words of Scripture?' This I can only characterise as an unworthy quibble. Supposing I were to say that none but 'virgins' in the genital sense were to be followers of the Lamb whithersoever he goeth in the future age; and that, consequently, no married woman could be saved, would I not be justly frowned at in alleging, in support of my notion, that I was only quoting the language of Revelation? When you adopt the language as an interpreter of your literal ideas, it ceases to be the language of the text for discussional purposes, as it becomes the representative of a foregone conclusion, and the reminder that it is only the language of the text is only an irritating superfluity. This is the character of your statement. You employ the symbolical language of the Apocalypse in summarising your literal conclusions, and therefore make it emphatically your own as to the sense in which you use it. The whole question is one of ideas, and not of words. Why then remind us of the words? Your helpless and indiscriminating reliance upon mere words as literal equivalents is to me a sign of your spiritual incompetency. I am bound in honesty to say this, though the remark is very offensive. Your appeal to identity of objective hope is in the same direction. What are the kingdom and eternal life but the material offspring of profound principles previously involved in the relationship of God to man? A participation in them is predicted on an apprehension of those principles; and where there is a dissimilarity of view with reference to those prior germinant principles, a unanimity of objective hope avails little for brotherhood. In this connection I am reminded of Paul's words to the Hebrews: 'When for the time ye ought to be teachers, ye have need that some one teach you what be the first principles of the oracles of God.' If there was a clearer apprehension of fundamental principles, there would be more spiritual enthusiasm in Surgeon Square than there is, a keener discernment of the boundaries that divide 'the things of the Spirit' from 'the things of the flesh,' many of the latter of which are highly philosophical, moral, and artistic.

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If I wrong you, I shall be prepared at the bar of judgment heartily to make such restitution as the Judge may appoint. Meantime, in the exercise of the trust which the truth imposes, I cannot in faithfulness to God hold fellowship with what I consider to be darkness visible in the *Messenger* of April.

Yours with respect and good wishes,

ROBERT ROBERTS.

Dr Thomas's Misunderstanding with Robert Roberts.

It has already been mentioned that Robert Roberts felt very keenly that Dr Thomas was giving him the cold shoulder because of his nominally acknowledging the brotherhood of those who did not agree with Dr Thomas in all his expositions of Scripture. Robert gave great offence because, in the second edition of his *Twelve Lectures*, he intimated that the interested reader who might desire to make further inquiry into the subjects introduced to his notice, could do so, among others, at John Duncan, Dundee; George Dowie, Edinburgh; and Allan Fordyce, Glasgow—giving the addresses of these several brethren for the purpose. Robert wrote to the doctor, explaining the reason why he had done so. 'The list of names,' he afterwards said, 'included some in Scotland who did not take a thorough-going attitude on behalf of the truth, although connected with the meetings there, that were based upon a professed acceptance of the truth. I did not know at that time how partial was their allegiance, and how limited was their apprehension of Scriptural things, and how uncertain was their repudiation of the established fables of the day which so thoroughly make void the Word of God. They were professing brethren, and I felt called on to give them the benefit of all doubts.' R. Roberts, therefore, on his decision respecting George Dowie, lost no time in again writing to Dr Thomas, informing him of his having broken off fraternal relations with George Dowie, and enclosing a copy of his last letter to him. The doctor did not reply for nearly five months, leaving R. R. in considerable uncertainty as to his standing with him. At length the long looked-for epistle came, however, and a portion of it ought certainly to be given here.

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Dr Thomas Approves Robert Roberts's Action.

West Hoboken, Hudson Co., N.J.,
October 28th, 1864.

DEAR BROTHER ROBERTS,—I have received from you two letters—one dated February 11th, and the other May 30th—to neither of which have I been able to find time to reply. In relation to the former one, I consider the delay has been an advantage to us both; and in regard to the last, I do not think the procrastination will have resulted in any harm. Had I replied to the former, I should have to do battle with you to bring you into the position you now occupy with regard to those blind leaders of the blind—Duncan, Dowie, Fordyce, & Co. When the truth is in question, the benefits of all doubt should be given to it, not to those whose influence with respect to it is only evil, and that continually. You erred in giving them any benefit of doubt in the premises; but I rejoice that you have seen the error, and will no more send inquirers after the truth to inquire at such gospel nullifiers as they.

I have a copy of your letter to Dowie. It is straightforward and to the point. We can have no fellowship with men holding such trashy stuff as the April number of the falsely-styled *Messenger of the Churches* exhibits. A man who believes in the devil of the religious world, and that he has the powers of disease and death, &c., is ignorant of 'the things of the name of Jesus Christ.' If what are styled 'the churches' are not delivered from the influence of the above firm of pretentious ignorance, our endeavours to revive apostolic faith and practice in Britain will be a miserable failure. No one should be recognised as one of Christ's brethren who is not sound in the first principles of the gospel before immersion. The Kingdom and the Name are the great central topics of the testimony of Deity. These are the things to be elaborated; and he that is not well and deeply versed in these only shows his folly and presumption in plunging head over ears into prophetic and apocalyptic symbols and mysteries.

Remember me kindly to Sister R. and all the faithful, and believe me sincerely yours in the faith and hope of the gospel, in which all true Christadelphians rejoice,

JOHN THOMAS.

The Doctrine of the Devil in Relation to the One Faith.

It will not be out of place here to introduce some remarks bearing upon the relation of the belief in a personal devil to the one faith, by James Cameron. They occur in an article by him that appeared in the *Christadelphian Lamp* (a magazine conducted by Edward Turney) for October 1874. He said:

Some of the so-called 'Dowieites' believe in the existence of a supernatural devil. Granted. But what authority has any one to make non-belief in such a being an article of faith, and to exclude from fellowship those who believe they have good Scriptural grounds for holding that

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a supernatural devil exists? Do not Christadelphians believe that a serpent possessing the power of *human* speech existed in the Garden of Eden? Do they not acknowledge that, in the sentence pronounced on the serpent, the loss of speech formed no part? Do they not admit that no race of serpents naturally possesses the power of human speech? In this view of the case, would it imperil the salvation of a Birmingham Christadelphian if he were to be of opinion that the serpent was a supernatural devil? Is it the doctrine of the Birmingham Creed that human speech was a natural endowment of the serpent? The Book does not say so; neither does it say it was supernatural. But, in the absence of authoritative data, is the one not as admissible as the other? But why should a baptised believer, who does not acknowledge Birmingham as an infallible source of divinity, be excluded from Christian fellowship and the social amenities connected therewith, simply because he inclines to the supernatural view?

But none of us have any faith in the immortality of the devil, as some would have us to be considered. Those among us who believe in the existence of a supernatural devil, believe that he shall be destroyed by Christ, and that, consequently, a time will come when there shall be no supernatural devil in existence. Is not this a sufficient offset against the mere circumstance of belief in a mortal, though supernatural, agent of evil?

Inconsistent Practice.

In the final letter of Robert Roberts to George Dowie, it is laid down as a principle that a belief in a personal and supernatural devil vitiates the faith of the person who holds it, and thus disqualifies for fellowship. One would have expected this principle to be applied impartially, and that, having taken up such a decided position, all who believed in the personality of the devil would be rejected by the Birmingham Church. I was surprised, however, to find that this was not the case. Maria Henry was one whose belief on this point was very similar to that of George Dowie, for whom she had great sympathy in what she considered the harsh treatment he had received at the hands of R. Roberts. Believing, as she did, much the

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same as Brother Dowie on the subject in question, she considered that the disqualification alleged against him applied to herself as well, and therefore she proposed to resign her place in the meeting. Robert would not hear of this, however, and pressed and urged her to remain. I happened to be on a visit to Birmingham about this time, and was present at one of these interviews, when Robert used all his persuasive powers to prevent her from leaving; and when I afterwards asked him how he could justify his retention of Maria Henry with his rejection of George Dowie, as it looked like making fish of the one and flesh of the other, he said there was a great difference between the two, as George Dowie could teach error in the meeting, while Maria could not. I said this was making a person's capacity to teach the test of fellowship, and not his or her individual belief. He would not admit this, but insisted on 'making a difference,' and in urging Maria to remain among them, in the hope that she would be led to renounce the error to which George Dowie clung. And, yielding to his persuasions, Maria remained on for a time.

Going the Wrong Way to Work.

If it was the desire of Robert and Mrs Roberts to teach Maria 'a more excellent way,' I must say that they went the wrong way about it. It was just the old 'personal stingo' and 'swashbuckler' method over again. Instead of exhibiting 'the ornament of a meek and quiet spirit,' and showing from Scripture what they believed to be its true teaching, they seemed to take every opportunity of speaking sneeringly and spitefully of George Dowie and those associated with him. I use these terms advisedly, though sorrowfully, because I had personal experience of what is complained of, and believe they correctly express the nature of a good many things that were said to Maria during the ensuing two years, and which were calculated to 'provoke,' but not to 'love and good works.' Remembering how very touchy R. Roberts was himself, and how irritable he became at the least indication of a deviation

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from any of his own firmly held ideas, it seemed unreasonable to subject Maria to such constant provocation as he did. Had she been a woman of any 'spirit,' as it is usually termed, she would not have submitted for nearly so long to the bitter and irritating language that was so frequently addressed to her.

Parting at Last.

It was a very trying and distressing time to poor Maria. After all she had already gone through for the truth, and all the trouble she had taken in order to bring Robert and Mrs Roberts to Birmingham, and to make things comfortable for them after their arrival, it was a painful disappointment to her to find how matters had now turned out. The situation at length became so strained as to be no longer endurable, and therefore the readers of *The Ambassador*, in the issue of that periodical for November 1866, were duly informed that 'Maria Henry has resigned her connection with the brethren in consequence of the attitude taken by the latter toward the Dowieite corrupters of the truth at Edinburgh.' This statement was perfectly correct. The 'attitude taken' was always that of being 'nasty' when speaking of George Dowie and those associated with him.

A Christadelphian Malediction.

On their part, 'the brethren' acknowledged the resignation in a letter, only the concluding portion of which has been preserved, but which sufficiently indicates the nature of the communication. It has been several times quoted, in various connections; as by James Cameron, at the July Meeting at Edinburgh, in 1868, when he said: 'I shrink from imitating the spirit manifested in the following awful and, I hope, ill-considered words addressed by a church secretary to a faithful, zealous, and worthy sister, now present, because she declined with tears to tear herself from the occasional fellowship of us in Edinburgh as a condition of continued fellowship with the church referred to:—

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I need not to make any comment on the matter, but leave you to the decision you have arrived at, in the hope that you may ultimately (ere it be too late) see that you have been nourishing in your bosom the enemies of the truth, and fellowshipping those who corrupt the way of the Lord, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Even so. Amen.

I am, yours faithfully,

CHARLES MEAKIN.

And with this heavy and hearty malediction—which shows that the intolerant reign of swashbucklerism had now become thoroughly established in Birmingham—a much-suffering and devoted sister was summarily dismissed without any more ado.

A Serious Responsibility.

In the concluding sentence of his final letter to George Dowie, Robert Roberts expressed his willingness to bear the consequences of the wrong that he may have done by the determination to which he had come. This was really a very serious responsibility that he accepted, and I very much question whether he fully realised its great gravity. If, at the bar of judgment, it should be found that George Dowie, in spite of his alleged corruption of the truth, was one of those whom the Judge shall be pleased to acknowledge as his brethren; and if Robert Roberts, with all his acknowledged and unacknowledged failings, should be similarly honoured, it may then be found that the 'restitution' which the Judge shall require may be something very different from what R. R. contemplates so complacently; for has not the Master himself already declared: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me'—(Matt. xxv. 40). Meanwhile, there is much consolation in the Scriptural assurance, so beautifully expressed by the American poet, James Russell Lowell—

For whom the heart of man shuts out,
Straightway the heart of God takes in,
And fences them all round about
With silence 'mid the world's loud din.

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A Question of Finality.

This question of the nature of the devil was the first of a number of additions that were afterwards made to 'the gospel according to Dr Thomas,' as originally propounded by him in the course of his first visit to this country, and subsequently in the *Herald of the Kingdom and Age to Come*, and which were adopted by those who about this time began to call themselves 'Christadelphians.' In the course of a talk that I had with R. Roberts respecting this first addition that he had made to the Gospel of the Kingdom of God necessary to be believed in order to have the right faith, I suggested that, if every addition to our knowledge, or apprehension of the true teaching of the Scriptures upon any subject, was to be incorporated into the 'creed,' as it might be termed, there would be no end to it. To this he replied, that it was not so—that, with the true apprehension of the nature of the devil of the Bible, 'finality' had been reached, and there could be no more additions to the things necessary to be believed or disbelieved. Alas! he did not know what 'heresies' were soon to be brought in, requiring, as he considered, special abjuration in order to continued fellowship. It was not long afterwards that the doctrine of 'mortal resurrection' was added; then came the question as to the nature of Christ, and the 'Renunciationist' heresy had to be specially provided for. Afterwards the question of 'partial inspiration,' and more recently that of 'resurrectional responsibility,' had to be grappled with, and all had to find a place in the ever-expanding Christadelphian creed. All these several questions gave rise to bitter controversy, resulting in separations among those who had previously been harmoniously united in the one faith; and thus leaving one to doubt whether finality has even yet been reached with a creed which seems capable of indefinite expansion, and making one wonder to what dimensions it may yet attain, should our Lord much longer delay his coming.

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Differing Yet Agreeing.

I am tempted here to quote a few remarks by Grierson Mitchell, showing how, notwithstanding differences on some important points in the early years of the Edinburgh Church, there was practical unanimity on the things of the faith. The remarks in question occur in the course of an article, entitled 'A Glance Back,' which he contributed to *Tyro* for July 1903, on the occasion of the jubilee of the Edinburgh Church. He said :

Difference of opinion upon many things existed among us from the beginning ; but the members generally had sense to see that these had to be expected and borne with. We always were harmonious on the great things of our faith, and that commonly overtopped all diversity. I remember once animadverting upon the variety of minds amongst us in our M.S. magazine, perhaps not too wisely. Brother George Dowie showed next month how united, on the other hand, we were in all really important matters. These might be described as the happy days of our youth. There were strong men in our tent then, but we cannot live half a century and experience no startling vicissitudes.

The Christadelphian element amongst us succeeded over matters which time has almost blotted out the memory of. A tendency to give certain doctrines an exalted place and importance in reference to salvation seemed to grow in some sister meetings ; so much so, that Dr. Thomas, in his preface to *Anatolia*, I think,* very wisely called a halt in

*[The following is evidently the passage in Dr Thomas's writings that is here referred to, and which occurs in the preface to *Anastasis*. The doctor, in speaking of the subjects of resurrection and judgment, which had given rise to much disputation among the brotherhood, said :—' But some may be prompted to inquire, Is it necessary to understand all the details of resurrection and judgment to possess the faith which justifies? In reply, I would say, if it were necessary, there would scarcely be found in this generation a corporal's guard of justified believers. I apprehend that, if a person heartily believes in "the resurrection of the just and unjust," and that both these classes will appear in the presence of the righteous Judge, "to give account of themselves to him," his understanding, so far, is sound upon these two first principles ; but if, on the contrary, he deny the resurrection of "the unjust," or saints of the Sardean type, and repudiates the citation of the righteous to judgment, saying that there is no other judgment for them than what they are subjected to in the present state, I can only say for myself that I had rather never have been born, than to appear in the divine presence with such a tradition. It would not be difficult to make out against such a case of constructive treason to the truth. But this is neither my purpose nor desire. "Judge nothing," says Paul, "before the time until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart." My purpose is to enlighten, not to condemn. The more we

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his own characteristic fashion. Alluding to the tendency among his admirers to ventilate and enforce new ideas of saving faith, he said, if they went much further, there would not be a 'corporal's guard' left to enter the kingdom. (I quote from memory). I am not aware of the number of that guard, but suppose it is small.* I don't think this rebuke mattered much, for the evil went on fast and furious, and its fury is not even yet expended. We were as a church happily outside of its effects at this time.

'Them which Cause Divisions.'

The apostle Paul has said: 'Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them'—(Rom. xvi. 18). Part of 'the doctrine' bearing upon this subject has been received from the Master himself, and is very clearly indicated in the parable of the tares and the wheat—(Matt. xiii. 24-30). In that parable, 'the servants of the Householder' are prohibited from plucking up the tares that may have sprung up along with the wheat, 'lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them together in bundles to burn them, but gather the wheat into my barn.' If this parable has any meaning to us, it is a condemnation of the practice which has been so largely followed by a section of the brotherhood of late years, of expelling from fellowship—or, as it is more euphemistically phrased, 'withdrawing from'—brethren who may be regarded as 'tares,' from a divergence of view on certain matters of Scripture teaching. Such a habit well deserves to be marked, as being contrary to both the spirit and the letter of the divine injunction, and those who practise it 'avoided.'

understand of what we profess to believe, the stronger is our faith therein; and the nearer we approach its development, the more necessary is it that a lively interest be kindled in us, that our lamps be well trimmed, and our lights be found brightly burning.'

* [In the British Army, a corporal's guard consists of a corporal and three men].

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EVANGELISTIC WORK.

It is pleasant to turn from these records of personal bickerings and divisions to those which tell of good work having been done in the way of making known the truth, and of the good results which followed from the efforts thus put forth.

Lectures in Ann Street School-Room.

In the Ann Street School-Room, where the brethren now met regularly every Sunday forenoon and evening, lectures, setting forth the Gospel of the Kingdom were delivered on the Sunday evenings, and also at times on evenings during the week, at which the principal share of the public speaking was undertaken by Robert Roberts. The brethren generally went into the work with heart and soul, and used their utmost exertions to bring the truth under the notice of friends and neighbours. These efforts, steadily continued, in the course of time began to bear their natural fruit. The number of those who became obedient to the truth slowly increased, as did the capacity of the brethren for evangelistic operations on a more extended scale.

An Irvingite Demonstration.

Then circumstances occurred which afforded an opportunity for a very great effort on behalf of the truth. I cannot do better than give the account of this in the words of Robert Roberts himself, who was the prime mover in the matter:—

About this time there was a great stir in Birmingham, caused by an Irvingite propagandist effort—[on Wednesday, Jan. 24, 1866]—in the Town Hall—a large building, capable of containing several thousands of people. The placard convening the meeting 'warned the Christian men of Birmingham to prepare for the coming of our Lord Jesus Christ,' which caused an alarmist sort of interest, and brought together an immense assembly, half of which could not obtain entrance into the hall. Among those excluded were the brethren and sisters who had wished to hear how a stranger would attempt to demonstrate a proposition in which they were so deeply interested.

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'Overflow' Meeting.

The night was fine, and the crowd hanging about was large; and it was suggested the opportunity might be turned to account by holding an out-of-door meeting. A chair was fetched and placed in the square behind the hall, and one or two brethren went round among the crowd to tell them an overflow meeting would be held there. The people accordingly repaired thither, and I mounted the chair and harangued them for the best part of an hour on the subject that was being spoken of inside. I received a fairly attentive hearing till I came to speak of the Pope, when the Roman Catholic element of the crowd became uncontrollably turbulent, and made a rush towards the speaker, which was resisted for a time by the peaceably disposed of the people, but at last carried all before it, and compelled me to dismount. There might have been serious work but for two policemen, who marched me off between them to the protection of a neighbouring hotel, followed by a large crowd. The crowd stayed in front of the hotel, and I escaped behind, and got quickly home. The hotel has since been pulled down to make way for the Birmingham General Post Office, which now stands on its site.

Another Irvingite Meeting.

The incident did not quite close for a week or two. The promoters of the Irvingite meeting, in view of the number unable to obtain admission, announced another meeting, to which admission would be by ticket. To this second meeting the brethren went. The overcrowding of the previous meeting was absent. An orderly and comfortable audience, filling the hall in all its parts, was ready at the hour of lecture to receive the lecturer, who appeared on the platform at the hour appointed, attended by the dignitaries of the church in whose interest he appeared, which blends the meretricious pomp of Romish ceremonial with the fanatical fire of the little sectary. The lecture was the reverse of a treat. The speaker had a good voice, but pounded away in a mechanical manner at themes which, while of boundless interest when rationally treated, are only productive of disgust to intelligence, and scorn on the part of the blasphemer when dogmatised on in the lifeless, indiscriminate, and yet extravagant style of the lecturer.

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He went into the most absurd rhapsodies. There was no backbone to his discourse. He floundered in an ocean of what primitive people call 'stuff' and rubbish. He asserted things without proving them; and what he asserted was a mere jingle of New Testament words without a proper association of meaning. Apart from the simple idea of Christ's personal return, the lecture was a tissue of fallacy from beginning to end, and calculated to bring the whole subject into utter contempt, especially as the words spoken were claimed by the chairman as the utterance of the Spirit of God. It was exceedingly painful to hear the true doctrine of Christ's approaching advent publicly disgraced by association with such blatant rhodomontade and unmitigated rubbish.

Reply to the Irvingite Lecture.

The pain of it generated a strong impulse to wipe out the disgrace by a right exposition of the matter as public as the nonsense had been. It was a capital opportunity of getting the public ear on a subject for which usually there is no relish. But how to use it was the difficulty. The cost of a Town Hall lecture would be at least £20, which was too heavy a burden for our slender community at the time. Revolving the matter in my own mind, I resolved at my own risk to take the Town Hall, give a reply lecture, and rely on a small admission charge for providing the means. The brethren endorsed the project, and heartily co-operated. The affair was not an entire success, but was saved from utter failure by individual enterprise at the last moment. A visit to the ticket depôts two days before the meeting, showed there was no likelihood of an audience. It was, therefore, resolved to distribute the tickets gratuitously, and let the expenses take care of themselves. Brethren and friends each undertook the disposal of as many as they thought they could distribute. One sister, whose name it is scarcely for a husband to mention, particularly distinguished herself in the matter. In this way 1600 tickets were given away, and an audience of from 1500 to 1800 people got together. All felt their arduous efforts rewarded in the dimensions of the house. As for the expenses, they were finally met by the contributions of friends and others.

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Results of the Town Hall Lecture.

The whole episode afforded such an opportunity of giving a testimony for the truth in Birmingham as had never before been possible, and of advertising our routine operations in Ann Street School-Room, by means of printed notices scattered on the seats before the people assembled at the reply lecture. The result was seen in crammed meetings in Ann Street School-Room for some time afterwards. A special course of a dozen lectures or so had been in progress for some time. Many of those in attendance had attended the meetings for about two years. At this time, it was considered wise to address to them a circular, which was accordingly issued to this effect, that the faith originally delivered by the apostles having been steadily expounded in Ann Street School-Room for the last two years, it was proposed to hold an open tea-meeting on Sunday, April 1st, 1866, at 2.30 p.m., for the purpose of giving an opportunity to all who believed the things set forth, of declaring whether or not they were prepared to make that open confession of their faith which God required at their hands in baptism as the basis of the remission of their sins. Those who lacked the confidence to express themselves publicly could communicate their mind through others. The meeting duly came off, and was largely attended. The addresses came first; tea followed about 4.30, after which I gave a lecture on 'The Spiritual Dangers of the Nineteenth Century.' As the result of the meeting, twenty-three persons signified their desire for immersion. They were all interviewed and baptised during the ensuing fortnight. On the occasion of their reception, on Sunday, April 15th, the meeting was protracted an hour beyond the usual time, and addresses of encouragement were delivered by several of the brethren, new and old. Our numbers were now brought to sixty-eight.*

Removal to the Athenæum.

Robert Roberts gives the following account of the peculiar circumstances under which the removal of the meeting-place from Ann Street to the Athenæum Hall was effected:—

* *Good Company*, vol. iii. pp. 144-5.
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Our meetings in Ann Street School-room becoming inconveniently crowded, we began to look round for another place. With increasing numbers, we began to feel able to face a larger responsibility in the way of rent. Our inquiries resulted in the discovery of the Athenæum Hall, situate in the very heart of Birmingham—at the top of Temple Street, in Temple Row. It had been built for an art gallery, and had the words 'Permanent Art Gallery' cut in large letters outside in stone; but the gallery had been a failure, and the place was now empty—not only empty of a tenant, but empty of seats or furnishings of any kind, and in a very dirty state. It was being used as a temporary show place for a new toy rocking-horse by a Quaker named Mr Seed, whose affairs proved very seedy indeed. We had to apply to this Mr Seed about the Sunday tenancy. He agreed to let us have it for £40 a year, but would do nothing to it. The black walls he would leave standing in their grime; and the floor he would leave naked and bare as we saw it. We could do what we liked with it, but he would do nothing to help. The brethren decided they could not look at the place on these terms. The rent would be of itself about as much as they could manage. To go to the expense of white-washing and painting it, and providing seats besides, was quite out of the question. So the matter ended for the moment.

But I considered the matter, and decided to venture on taking the cleaning and furnishing part of the burden upon myself, with the probability of others voluntarily joining me afterwards. I then submitted the matter afresh to the brethren: would they take the hall at the rental of £40 if the cleaning and furnishing were found? They hesitated, but finally consented. So we set to work and got the place cleaned, painted, and an array of benches put in, capable of seating about 300 people. The place looked neat and bright when the workmen walked out. It took two or three weeks to set the place in order.

A Sunday Flitting.

We arranged to enter on the 19th of August 1866; but lo! we were caught in a snare before the happy day arrived. We learned that Mr Seed was in the hands of his creditors, and the landlord from whom Mr Seed held the premises would seize our things for his arrears of rent, if we did not at once remove them. There was nothing

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for it but to take the reverse in the pleasantest manner possible, and at all events to get our little bits of furniture out of the clutches of the wolf. If I remember rightly, we got the news on a Saturday night, or a Sunday morning, a week or so before the opening day. At all events, we set to work on a Sunday morning and removed all our things. Where we removed them to, I do not now remember. And we felt in a somewhat foolish position, with such a quantity of stuff on our hands and no place to put them in. Some of our slower brethren, who had been afraid to take the hall, were not slow to speak lugubriously now.

A Better Arrangement.

However, the storm soon blew over. The landlord of the place, learning the situation, waited on me, and offered to hand over the whole place to me for £30 more than we had agreed to give for a Sunday and one week-day occupation—pointing out to me that, in such a central position, the hall would easily let for casual purposes, and that I might easily make something beyond the rent. After considering his proposal, and perceiving that I would be able to have an office in the hall, for which I was already paying £25 at 25 Waterloo Street, I decided to take the hall on the terms offered; and thus, through the force of circumstances, I found myself in the position of a lessee of a public hall. The thing worked advantageously in various ways. We were able to introduce an immersion bath, and so get rid of the inconvenience of having to repair to the upper room of a barber's shop in Summer Lane every time a friend desired to obey the truth. Then, having command of the corner down stairs—for the hall stood at the corner of two thoroughfares—I was able to put up permanent notice boards, which kept the truth's existence and operations steadily before the community. Then we were able to have the hall any time and as often as we liked for the purposes of the truth, which led to our having a week-night meeting, a singing practice meeting, tea meetings, &c. The public lets were not numerous. Still, between one thing and another, I was able to meet all expenses, and to furnish first the office and then the hall with various cupboards required for the increasing stock of books.*

* *Good Company*, vol. iii. pp. 262-3.

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Church Order.

From the same source I take the following account of matters pertaining to church order in the early days of the Birmingham Church :—

At first we had no rules. Our numbers were so few, and our proceedings so simple, that it would have been pedantic to have employed them. I felt very averse to their introduction, but we were compelled to consider the question. The brethren proposed to give me an official status among them as 'ministering brother;' but I objected. Such an arrangement would have artificially separated me from the others, which I felt would be contrary to the spirit of the truth. The bulk of the speaking fell to me as a matter of necessity, because there was no one else to do it profitably; and to this I was willing to submit, but not to have any title or honorary status connected with it. There is a difference between doing the work and having an ornamental label. I have always felt an invincible repugnance to the latter, and an equal resolution with regard to the former.

Rules of Procedure.

Instead of accepting a position of personal authority, I drew up a set of rules for consideration, which would have had the effect of putting the body in complete charge of its own affairs. These were adopted, and were afterwards modified from time to time in accordance with the lessons of experience. They substantially remain the basis of ecclesial operation to the present day. They enable the ecclesia to make a periodical election of presiding and arranging brethren, who are subject to its direction once in three months, at the quarterly meeting at which they have to report their proceedings for confirmation. Time has not increased my admiration for such a democratic system. It was not admiration that led me to propose it at the beginning, but a perception of the necessity for it in the peculiar circumstances of our century, when there is no basis for the exercise of divine authority. The aim was to combine liberty with order, and law with the absence of authority, and above all to preserve the fraternal character required by the law of Christ. In this

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respect, it was a compromise; and therefore, like all compromises, a little unsatisfactory in some directions. Nothing else seemed practicable in an age that lacked divine direction. Some thought there was direction enough in the apostolic precepts relating to the choosing of bishops and deacons: some asked, why not appoint elders as these? The answer lies in the great difference between our own age and the apostolic age in respect of the presence and guidance of the Spirit of God. There is not in our day that open guidance that would give sanction and authority to ruling brethren. There may be brethren having the qualifications for the exercise of authority; but how can they exercise authority in the absence of the divine appointment that confers it? The brethren are comparable in this respect to the servants in a nobleman's house who have been left to themselves for a time. There may be those among them capable of taking the headship; but because the nobleman has omitted to name and appoint them, they cannot take the place. Dr Thomas had some time previously promulgated an order less democratic and more in harmony with the apostolic institution, but it did not seem quite suitable to our circumstances, and there was no attempt to apply it. Some years later, Nottingham adopted it, but it was soon found unworkable on some points, and was changed. There are some things in it that are superior to the arrangements we adopted in 1864; by several alterations we have come nearer to it in spirit as opportunities for revision have arisen. But the whole spirit of the present age is too intolerant to government; and the materials for trusty and benevolent authority too poor and scanty to admit of any close approximation to the apostolic original. We can but do the best we can in our evil day, in hope that the Lord will overlook our blunders, and give us a place in that perfectly well-ordered house of authority that will be established in all the earth when the absent nobleman returns.*

* *Good Company*, vol. iii. pp. 30-1.

Barcliff
Manchester 1866

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Cardiff
 Messenger. 1865 p. 47. (Edinburgh)

Bridgwater
 His Honour Hoopball's letter. Not in Cardiff

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THE TRUTH LOCALISED.

CROSSGATES, Fifeshire.

Early Difficulties.

In the year 1858, there were several brethren in Kirkcaldy and Crossgates (ten miles apart), and in July of that year arrangements were made for these isolated believers to meet on the First Day of the week at Crossgates. These meetings were only continued for a short time, however, having to be given up in consequence of the smallness of the number of those assembling, and which was caused by the difficulty attending the distance between their residences. In the summer of 1860, three immersions took place at Crossgates; and by this accession, and that of another brother from Edinburgh, resident at Dunfermline, meetings were resumed on the First Day of the week, as formerly, for the breaking of bread, reading the Scriptures, and mutual instruction and edification, the meetings being held in the house of John Muir.

For several years, the meeting was continued, in spite of considerable fluctuations in the membership. At the annual aggregate meeting at Edinburgh, in July 1866, John Muir reported that, a year previously, the number of brethren in Crossgates had been reduced to three, but since that period three had been added by becoming obedient to the gospel, and two, who had formerly been in connection with the meeting, but had withdrawn, had returned, so that the number was then eight. On Oct. 27, 1867, three persons were added by immersion, making the number of members eleven. Soon afterwards John Muir removed to Port-Glasgow, where he had been appointed to the office of Inspector of Poor.

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A Visit to Crossgates.

To assist the small company of disciples in their efforts to maintain a testimony for the truth, visits to them were frequently made by brethren from Edinburgh; and one of these visitors—William Laing—in the *Messenger* for June 1869 gave the following account of his experience on one of his visits:—

In fulfilment of a desire to visit the brethren at this place, I set off per train on Sunday morning, the 16th May. Having landed at Burntisland, I was met by Brother Michie, who, after I had rested a short time in his house, walked with me to Crossgates, a distance of seven miles. Before we reached the village, two of the brethren met us, and accompanied us to the house of our venerable brother, James Whyte, who, with his worthy sister-wife, gave us a cordial greeting. We were soon joined by some others, and at once entered into hearty conversation.

I was glad to find the little flock here holding fast the beginning of their confidence—keeping themselves in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life. They are few in number, and not favoured with the advantages of erudition or extraordinary talent; but, having a good share of common sense and shrewdness of character, in combination with good and honest hearts, animated by the love of God and zeal for His truth, they continue to meet regularly every First Day of the week for the breaking of bread, and the acts of social worship, and mutual edification and comfort. Happily, free from 'the curse of restlessness,' they are not driven about with every wind of doctrine, or distracted with any of the *isms* or hair-splitting definitions which are so productive of debate, strife, pride, envy, and evil speaking. While ready to learn more of the will of God revealed in holy Scripture, and interested in any suggestions brethren bring before them, the Gospel of the Kingdom of God and our Saviour Jesus Christ are the themes which engross their heart, and form the prevailing topics of their conversation.

The removal of Brother John Muir from amongst them was a heavy loss, as he was much depended upon, having for years, almost single-handed, fought the battle of the

CROSSGATES

truth in that place; but they have added courage to their faith, and have kept up their meetings with unabated interest. One brother—Robert Tenant—resides at Dunfermline, a distance of four miles; but the weather is very unfavourable indeed if he is absent from the meeting of the saints.

They meet only once each First Day—from twelve noon till two. Their mode of procedure will be gathered from the following account of what transpired when I was present on this occasion:—

The meeting is held in a small room on the ground floor, which is used only as their meeting-place. The day was rather bleak, a cold east wind blowing, but a bright fire cast a warm and comfortable glow over the meeting. A small table stands in the centre, covered with a white cloth, on which are set a metal cup with the communion wine, and a small plate of the same material, on which lies the loaf, significant of the communion of the one body of Christ. The table is surrounded with wooden benches, on which are seated the brethren and sisters, with their families and a few occasional visitors. The elder Brother Cunningham occupies a chair before the table, and presides over the conduct of the service, which was begun by him calling on us to join with him in the praise of God. The theme chosen was the 100th Psalm, sung, as it should always be, to the tune Old Hundred. Then the youngest brother present read the 34th chapter of Ezekiel, which seemed to be the lesson in course. Next, the presiding brother called on us to join him in prayer to God, and thanksgiving for His mercies. Then he read from Luke xxii. 19-30, the narrative of the institution of the Lord's Supper on that night on which he was betrayed. Our brother spoke of the object we had met for: of the Lord's strong desire to eat that passover with his disciples before he suffered, and to eat it with them again in the Kingdom of God. He reminded us of the Saviour's love and promise; of our faith in him as the Christ, and the author of eternal life; and of our hope of enjoyment of that eternal life and glory, at the return of the Lord from heaven. Having discoursed on these and kindred themes, he took the bread and gave thanks; and having done so, he broke the loaf in two, handing the broken parts to those nearest him, in fervent accents repeating the words of the Lord, 'Take, eat; this is my body, broken for you.' Another brother having given thanks for the cup, it was

CROSSGATES

in like manner handed round ; and, after a short, becoming pause, the presiding brother read out another theme for song, from the 68th Psalm, vers. 18-20, Scotch version, which, as many of the brethren in England are not familiar with it, I shall quote :—

Thou hast, O Lord, most glorious
Ascended up on high ;
And in triumph victorious led
Captive captivity.
Thou hast received gifts for men,
For such as did rebel ;
Yea, even for them, that God the Lord
In midst of them might dwell.

Blest be the Lord, who is to us
Of our salvation God ;
Who daily with his benefits
Us plenteously doth load.
He of salvation is the God,
Who is our God most strong ;
And unto God the Lord, from death,
The issues do belong.

After the singing of this song, a contribution of money was made for the service of the church, by each one dropping his offering into a small box which lay on the table. Then another brother rose and asked us to join in prayer. An opportunity being now presented, I rose and spoke words intended for edification and comfort ; and having finished, we, at the suggestion of one of the brethren, sung this song :

O sing a new song to the Lord ;
Sing all the earth to God ;
To God sing, bless His name, show still
His saving health abroad.
Among the heathen nations
His glory do declare ;
And unto all the people show
His works, which wond'rous are.

Let fields rejoice, and every thing
That springeth of the earth ;
Then woods and every tree shall sing
With gladness and with mirth
Before the Lord ; because he comes ;
To judge the earth comes he ;
He'll judge the world with righteousness,
The people faithfully.—Ps. xcvi.

The proceedings were closed with prayer, spoken by the presiding brother.

CROSSGATES

The musical faculty is very low among the brethren here. Since the removal of Brother Muir, the singing has been led by the elder Brother Whyte, now nearly four score, who, with his worthy partner, have in earlier years been favoured with good voices.

The remainder of our stay was occupied by partaking of refreshment and earnest, pleasant converse. The re-institution of sacrifices in Israel, and the question as to whether 'the Prince' mentioned in Ezekiel xlv. and xlvi. be the Messiah, or the chief of the priests, the sons of Zadok, whose portion is appointed in the holy oblation, were the topics we were busy with, when a glance at our timepiece warned us that it was time to resume our journey homewards—a journey made all the lighter by four of the brethren accompanying us four miles on our way, which four miles they had to retrace, and one of them an additional four miles to walk after that.

I trust this notice will lead other brethren to visit the church at Crossgates, and cheer them on in the way of life. 'He that waters others shall be watered himself;' and the Christian that does not feel animated in the society of the elders of the church at Crossgates, is beyond my comprehension. Many who would gladly pay such visits are prevented from doing so by distance; but some of these can write; and here is the *Messenger of the Churches*. Fill its pages with good, wholesome words; fine writing is not needed; and these, seasoned with salt, shall minister grace and strength to the humble and secluded children of God, and be more advantageous to the writers themselves, than indulgence in smart retorts or hair-splitting definitions of words or phrases.

I should have mentioned that Brother John Muir, who now resides at Kirkcaldy, meets with the brethren here occasionally; but as the distance is ten miles, and the journey has to be performed on foot, his visits are necessarily few.

In the course of a short time, and in consequence of deaths and changes in the fraternal circle, it was found more convenient to have a meeting at Dunfermline, which was a much larger place, and more central. The meeting at Crossgates was consequently then given up.

CUMNOCK.

CUMNOCK, Ayrshire.

The Introduction of the Truth.

By means of a letter inserted in the *Herald of the Kingdom and Age to Come*, for May 1859, the brethren in this country became aware of the existence of a small church in Cumnock. Their history was a curious one. It appeared that a Mr John Love, known to many of the churches in Scotland as an itinerant lecturer on the Holy Land, and a person at one time 'not far from the Kingdom of God,' lent to a lady in that quarter some numbers of the *Herald*, the perusal of which awakened interest and attention to the things of the Kingdom of God and the name of Jesus Christ. Finding her position and connection with the Congregationalists to be unscriptural, she withdrew, and was soon followed by other three persons. The extent of their knowledge at this time seemed to be only sufficient to lead them to become Baptists; and as such they met for one year. 'But being led to believe the Gospel of the Kingdom, by seeing it to be the only gospel to be believed for righteousness, they threw away their others as filthy rags, and assisted one another to put on Christ, by being baptised into the Lord *three years ago*; and they have been rejoicing from that time till now in the hope of the gospel.' A few months later, another was added to their number, and at intervals other two. Their church roll, therefore, at the time of their introduction to the brotherhood, contained seven names—five men and two women—faithful and true. Two of these had since removed to other places.

The singular thing in their case was that they 'all along had the idea that they were almost alone, till they saw a notice in the *Herald of the Kingdom* of a thank-offering being sent to the editor' from the disciples in this country. They consequently took the roundabout but only available means of communicating with Dr Thomas, in New York, concerning themselves and their position.

CUMNOCK.

Cumnock's Letter of Introduction.

The letter that appeared in the *Herald*, making known the existence of the Cumnock Church, was as follows :—

Auchinleck, Scotland, Feb. 9, 1859.

DEAR BROTHER THOMAS,—We have on several occasions, when met as a church on the First Day of the week, talked over the propriety of addressing a few lines to you, with the view of acknowledging our obligations to you, in having been the means, in God's hand, of communicating to us a knowledge of the truth as it is in Jesus. That, however, has been put off from time to time, and entirely neglected, until now it appears to have become somewhat imperative, seeing that a thank-offering can be sent to you without us knowing anything of the matter until the affair is all over and appears before your readers in the *Herald*. This leads me to think we are living here in a much more solitary condition than we really might be, providing we take the proper means of altering it; and by so doing I believe we would render ourselves not only more useful in confirming each other in the truth, but also in extending our efforts to those who are not only utterly ignorant of the Gospel of the Kingdom, but are never likely to think of it—unless, indeed, it should be when they are laid on a death-bed, when, to tell them of it, and of its obedience, would only throw them into the greatest mental agony, and do no good whatever, seeing they could not then 'Arise, and be baptised, and wash away thy sins.' O the amazing folly of mankind, to trifle with such a matter till too late! and how painful, to a thinking mind, to witness such death-beds!

But to the subject in hand. Allow me, in the name of the brethren here, to encourage you to go on in the good work of the Lord, by informing you that a church, consisting of five resident members, and other two—one near London and the other in or near Edinburgh—exists in the small village of Cumnock, in Ayrshire, through the instrumentality of your *Herald*, lent them by a friend. You see, then, Brother Thomas, that your works are reaching corners of the world which you have but little, if any, opportunity of knowing anything of, and that they are producing effect which you may possibly never know of till the morning of the resurrection. In the midst, then, of so many difficulties and perplexities, let this case, amongst many others which may be, for anything we know to the contrary, encourage you to persevere in sowing the good seed of the kingdom; and that the good Lord may bless your labours in word and doctrine, is the earnest prayer of the few disciples here.

But whilst addressing you, the question occurs, Are we doing as much as we possibly could do even in our present circumstances? Now I shall certainly think it remarkably strange if, amongst all the churches of Great Britain (for I suppose we have none in Ireland), there cannot be found one brother willing and able to go from place to place and deliver public lectures on the things concerning the Kingdom of God and the name of Jesus Christ. In the meantime, I feel disposed to think that the difficulty is not in finding brethren of this stamp, but that these brethren have obstacles which they do not see well how they could surmount, and which oblige them to confine their labours to their own sphere. In order, then, to remove if possible these difficulties, I suggest that all the churches on this side of the Atlantic send in to the *Herald* the particular address of a brother in each church, to whom all letters on any business could be addressed, and who would engage to hand over all such letters to the

CUMNOCK.

church at their first meeting, and who would also engage to direct stranger brethren to the place where their church meets on the First Day of the week. This seems highly necessary from the following circumstances:— Our brother, who left this and went to London, has been there for the last three years; and if there are brethren in London, who meet as a church, he has not been able to find them out. Again, our brother was lately in Edinburgh, and though there is a church there, he did not know where to find it, and in his search staggered into a select Baptist Church, where he could only be a spectator of their worship. I think, then, even from these examples, it will appear necessary that some such plan as that suggested be adopted, in order that the churches may have fellowship one with another. Besides, if there was a brother found willing to devote himself to the preaching of the gospel, it would greatly facilitate progress, and enable the disciples to see at a glance if they would be able to support such a brother's wife and family, if he had such; whereas, we have at present no plan of any consequence that can be proposed, because we neither know the means nor strength of the disciples.

In submitting these remarks to your consideration, I shall be glad to hear your mind on the subject; and should you think them worthy of a place in the *Herald*, I shall be glad if any brother can propose a better plan for furthering the interests of our Redeemer's kingdom. In the meantime, let me urge upon the disciples the propriety of taking this into consideration before our summer sets in, as there may be many places where a house could not be procured, and where it might be necessary to go out into the highways and hedges.

With much respect, and in the name of the brethren, I subscribe myself,
Yours affectionately,

R. HUTCHISON, *Surgeon*.

Letter from the Edinburgh Church to the Cumnock Church.

On having this letter read to them, the Edinburgh Church instructed their secretary to communicate with the writer, which was accordingly done as follows:—

Edinburgh, 8th May, 1859.

To R. Hutchison, *Surgeon, Auchinleck, Ayrshire*.

DEAR FRIEND AND BROTHER,—We have just learned from the *Herald* of this month that you and a few others have a meeting in Cumnock, at which we are not a little astonished. Strange, indeed, that we should have remained unknown to one another so long when we are united in faith.

The brethren here instruct me to communicate to you the necessary information to bring us into more intimate acquaintance. The church in Edinburgh numbers about sixty persons, all of whom have been immersed into the name of the Lord subsequent to a belief of the things concerning the Kingdom of God and the name of Jesus Christ. We have existed six years, and during that time have had quite a history—an infancy of hope, a youth of struggle, and a manhood of intelligence and love.

Nor do we stand alone in the advocacy of the faith in Scotland or in England. From the accompanying number of the *Gospel Witness*—a periodical issued by the Dundee brethren—you will perceive how things stood last year. We have been in the habit of holding such an annual meeting for some time; and are now arranging for another on 17th of July next, while arrangements are entered into to have a corresponding meeting

CUMNOCK.

in Nottingham, for the English brethren, on 12th June. We in Edinburgh meet in the Tailors' Hall, 22 Potter Row, forenoon and afternoon. If that brother referred to in your letter should therefore again visit Edinburgh, we trust he will have no difficulty in finding us out and having fellowship with us. If still resident in this locality, you will be kind enough to furnish us with his address, that we may call upon him.

The churches throughout Britain referred to in the accompanying report are generally progressing in a very satisfactory manner. Communication among them is encouraged by the circulation of a M.S. magazine issued from Edinburgh every month or six weeks. The tenth number of this *Messenger of the Churches* is just sent out on its rounds; when you put yourselves *en rapport* with us I shall send you some of the numbers to read to the brethren.

As, however, we only write now to bring us into acquaintance with one another, we trust that other opportunities of communication will soon occur, and that you will in the meantime furnish us with the names, addresses, and occupations of the brethren with you, and any other information concerning your circumstances, meeting, &c., you deem interesting.

We understand, from a list of the readers of the *Herald of the Kingdom* which we have procured, that there are yet a few in Ayrshire who read it, of whom probably we know nothing. You can tell if you know anything of John Gillies, Beith; or Alexander Ramsay, carrier, Beith. Miss Jane Paterson, Old Cumnock, we presume, you do know about. You will also please send us the name and address of the brother near London referred to in your letter.

In the meantime, we bid you adieu, and desire that the blessings of the God of Abraham may be enjoyed by all, and that you may be able to endure unto the end in the faith and hope and love of God and His Son Jesus the Christ, waiting for his appearance from the heavens; and meanwhile building up yourselves in all good and honourable things to the praise of his name,

In behalf of the church, I am, yours in the faith,

GEORGE DOWIE, Sec.

12 Beaumont Place.

Subsequent History.

Some correspondence afterwards took place with the church in Edinburgh, from which the particulars given above were gathered, and there were occasional visitors to it from other places. In July 1861, the membership had increased to seven, and in the following year to ten; and the visit of Dr Thomas, in the end of 1862, resulted in two persons, who had been attending the meeting for a considerable time, making the good confession and being baptised upon it.

It may be mentioned, that the unique experience of the Cumnock meeting was one of the reasons why the July meeting of 1859 decided to have a printed roll of all the churches in Britain.

CUPAR

CUPAR, Fifeshire.

The Origin of the Meeting.

Cupar, the county town of Fifeshire, in the early days of our history, was the meeting-place for several brethren who found themselves otherwise isolated in various towns and villages in the neighbourhood. For the most part, they had previously been Campbellites; but having heard Dr Thomas lecture when in this country, and being also readers of the *Herald*, his exposition of the Gospel of the Kingdom caused them to turn from Campbellism and render the obedience required by a hearty reception of the one faith. Although residing in places so far apart as Kirkealdy, Newburgh, and Crossgates, the fellow feeling which the truth inspires, as well as the apostolic command relating to the matter, had caused them to have periodical assemblies, which were held at Cupar as the most convenient centre, to carry out the Master's instructions. And so it came to pass that, in 1858—nearly ten years after they had first listened to Dr Thomas—the small company who had thus met regularly in Cupar for several years had now increased to ten persons. As has been mentioned under 'Crossgates,' it was in July of that year that the meeting at Crossgates was commenced, and the meeting at Cupar consequently depleted of some of its members.

'The Men of Fife.'

Among the original members of the Cupar meeting were two men of considerable note in the brotherhood—namely, Archibald Dowie, Cupar; and David Lawson, Newburgh. Of the latter, I shall have something to say anon, under 'Newburgh.' Both of these brethren had been members of the Reformation party, and their interest in the Gospel of the Kingdom dated from the time of Dr Thomas's visit. 'The men of Fife,' as the doctor termed them, had somehow managed to offend him at the outset of his evangelistic tour, for he several times refers to them

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in disparaging terms at the great Campbellite Conference at Glasgow, when his claim to appear as the delegate of the Lincoln Church was stoutly opposed by some of the other delegates.

'A Christian Gentleman.'

Archibald Dowie, in particular, was specially singled out for disapproval by the doctor, who spoke of him as 'my left-handed friend,' and in other uncomplimentary terms. I do not know on what account Brother Dowie had excited Dr Thomas's ire, for he was really a most inoffensive man—the last man in the world, I should say, to have said or done anything wilfully to offend another. Notwithstanding these denunciations, however, when he came to fully understand the doctor's teaching, he heartily accepted 'the gospel according to Dr Thomas,' and became one of its warmest and most faithful advocates. He was a man of a singularly courteous and respectful deportment—so much so that he was sometimes spoken of as being, *par excellence*, 'the Christian gentleman.' With so gentle a disposition, it was a great surprise when, in the fulness of time, he separated himself from the brethren with whom he had been for years in active alliance, and among whom he was highly respected and deeply loved, to identify himself with the party who had become known as Christadelphians—his whole deportment being so different from what had come to be associated with the people so named. Such, however, was the case; and the step he thus took was a great acquisition to the body whose head-quarters were at Birmingham. Unfortunately, he did not very long survive the change in his religious association, and his death was a very sad one, his mental faculties having given way some time previous to this melancholy ending to a well-spent life.

'Half-Way Brethren.'

It has already been mentioned—(see vol. i., p. 275)—that there was a curious peculiarity in Cupar, inasmuch as in that town, in addition to the meeting of Baptised

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Believers of the Gospel of the Kingdom, there was also a meeting of what, for convenience, were termed 'half-way brethren;' that is, of Campbellites, principally, who had come to believe the things of the kingdom, but some of whom, at least, had not been immersed after this addition to their knowledge. The peculiarity of the case was that, while not having been immersed themselves after believing the Gospel of the Kingdom, they insisted that every applicant for baptism should have believed the kingdom's gospel before the rite was administered. This state of matters had a somewhat unsettling effect upon some of the members of the advanced Campbellite meeting; but, as regards the meeting of Baptised Believers, it was stated in the manuscript *Messenger* for January 1859, that 'the life of this church is quiet and steady, with little romance in it, except that of persistent faith and upright behaviour.' During the year 1859-60, one was added by immersion, and three removed to other localities, thus reducing their number to five; but it was stated that they were all of one heart and mind, and enjoyed great internal peace.

Conferences with Campbellites.

Efforts were from time to time made to bring their 'half-way brethren' into full line with the requirements of the truth. Thus, in Jan. 1861, encouraged by the success which had attended a series of conferences that the Edinburgh brethren had with the Campbellites in that city, when a dozen Campbellites believed the Gospel of the Kingdom, were re-immersed upon that belief, and received into the church, the small company of obedient believers in Cupar commenced a Bible Investigation meeting in connection with friends in the Reformation meeting. The principal topic under review was 'The Promises made to the Fathers of Israel'—a subject of great and fruitful interest. The inquiries at this meeting did not result in any immediate or apparent benefit to those who took part in them. A very friendly feeling, however, was retained between the two parties, which was exhibited in the

DALKEITH

winter of 1865-6, when the brethren in Cupar got the use of the Kirkgate Chapel, usually occupied by the Campbellites, for the delivery of a series of lectures by Brother Dowie, on the principal points of the faith.

Campbellism Triumphant.

These lectures were delivered not long before he connected himself with the Christadelphians. His secession was a severe blow to the small meeting of Baptised Believers of the Gospel of the Kingdom, and withdrew one of the sturdiest defenders of the one faith and the obedience of the faith, the lack of whom in the meeting caused it ultimately to practically relapse into Campbellism.

The Last Champion of the Gospel of the Kingdom.

One of those who strongly opposed this retrograde step was David Ellis, who joined the meeting in July 1869, and who, when the other members returned to Campbellism, withdrew from them, and connected himself with the meeting in Dundee. Here he was a respected and useful member for many years; but afterwards circumstances occurred which induced him to withdraw from it also, and for some time previous to his death, which took place on Nov. 21, 1903, he had been for some time out of fellowship.

DALKEITH.

At the anniversary social meeting of the Edinburgh Church, held on Sunday, March 23, 1862, George Dowie called attention to the feasibility of a church being planted at Dalkeith, a town six or seven miles to the south of Edinburgh. Several members of the church who lived in the neighbourhood—two each at Portobello, Joppa, and Musselburgh—it was suggested, might find it convenient to meet there, instead of in Edinburgh, where the church was becoming so numerous as to be able to bear such an offshôt. In this way, it was considered, the nucleus of a church in Dalkeith might be formed. The

DERBY

brethren who were more specially concerned in the proposed change, however, were very much disinclined to forsake the larger meeting in Edinburgh for a much smaller one in Dalkeith. The unfortunate disruption in the Edinburgh Church followed immediately afterwards, and the most of those who had been reckoned upon to form the nucleus of the proposed Dalkeith Church being among the seceders, nothing further was done in the matter at the time.

The proposal was revived, however, at the anniversary festival the following year; but this time it was merely suggested that Dalkeith might offer a favourable field for evangelistic operations. This was deemed quite feasible, and a course of eight lectures was accordingly given in the Masonic Hall, commencing on the evening of Sunday, May 3, 1863, George Dowie and James Cameron being the lecturers. At the first lecture, the audience numbered about 100 persons, but latterly there were not more than a dozen present. The lectures were not resumed in subsequent years.

DERBY.

This was one of the places visited by Dr Thomas, which resulted in the formation of a small church, whose members were all believers of the things of the Kingdom of God and the name of Jesus Christ. Some of them, however, who had been immersed previous to this belief, did not at first see the necessity for re-immersion, and the result was the anomalous position of there being both immersed and unimmersed persons among the members. Efforts were made to get all to conform to the divine rule in this respect; and at the Edinburgh July Meeting in 1858, it was reported that, of the thirteen members only four had not been baptised, and arrangements were then being made for their immersion. Four years later—in June 1862—the membership had fallen to seven; and from that period no more reports were received from Derby.

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Derby.

1864. Ambassador, August.

A probability of revival of the Truth in this town is reported. Bro. Thomas Meakin and Wm Allen whose interest was aroused in the Truth by the H. in 1848 were immersed by the Liverpool Brethren. They had sought out two former adherents of the Truth and they proposed holding a meeting at Derby.

1865. (Ambassador, January)

There is a revival of the work of the Lord in this place in the midst of these barren years. On Xmas day (1865) four persons were added to the Church which survives to be faithful in the midst of outer darkness. These have for sometime been diligently seeking after "the things of the Kingdom of God & the Name of Jesus Christ" and have at length satisfied themselves of the verity of the things set before them through the writings of Bro. Thomas and the united labours of Bro. J. & C. Meakin. Their names are Henry Bennister, - Isabella, Phyllis Meakin (wife of Bro. J. Meakin) and Mrs Norton (daughter of Bro. Wallen) On the day after the immersion Bro. C. Meakin and Mrs Norton were united in marriage & left Derby with their family for Birmingham where they will become residents.

1867. (Ambassador, June)

There seems every probability of the Truth taking root in this town. In Joseph's record of Inauguration, writing on the 21st day he orders 100 copies of the Declaration to be sent to all those who are in the Kingdom and inquiring what strange things I have got out of. I have been of 12 years in one of the Independent Churches in Derby for some years past and have lately seen in my designation that I should send 100 copies of the Declaration to all those who are in the Kingdom to what I believe to be the most liberal doctrine of the Kingdom. The Declaration is that the Truth is the Kingdom of God and the Name of Jesus Christ.

Vol 2
Pages 127-249

THE EARLY HIST

OF
THE GOSPEL

OF
THE KINGDOM OF GOD

IN BRITAIN

WITH
FIRST DAY OF THE WEEK
HISTORICAL, CRITICAL, AND SOCIAL REMINISCENCES

OF
PERSONS, PLACES, AND EVENTS

COMPILED BY WILLIAM MORRIE

VOLUME II.

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DEVONPORT

DEVONPORT.

Early Difficulties.

Devonport was also one of the places which Dr Thomas visited in the course of his peregrinations, and where a small meeting of believers was in consequence formed. This meeting, though larger in numbers than some others, laboured under several disadvantages, one of the principal being the want of 'speaking' brethren; that is, men who were qualified to speak to edification at the meetings on the First Day of the week. Our first communication from them was that read at the annual aggregate meeting held at Edinburgh at the end of 1855. The letter which they sent in reply to the special inquiries made, in addition to the information asked, also gave the ages of the various members, from which it appeared that, of the seventeen persons composing the church, the greater number had attained the mature age of fifty, while the youngest was twenty-seven. This was so very different from the Edinburgh meeting, that the contrast could not fail to be remarked.

An Unsatisfactory State of Affairs.

So far as numbers and the means of self-edification are concerned, it did not appear that the church in Devonport improved after this date. At the aggregate meeting in Edinburgh in July 1858 it was stated that there were nine brethren and sisters here, who met once a fortnight in the house of one of the brethren, for praise, prayer, and edification. It was also mentioned that, as none of the brethren were capable of giving an address, they were in the habit of reading from Dr Thomas's *Herald*. This latter statement called forth a number of remarks, mostly of disapproval, and it was suggested that they should be written to, and given what was deemed suitable advice in the circumstances. Accordingly, at the meeting of the Edinburgh Church on the forenoon of Sunday, Aug. 15, 1858, a letter of the kind was submitted for the approval

DEVONPORT

of the meeting. A good deal of discussion took place respecting it, some of the brethren not approving of it being sent, as they considered that the Devonport brethren, in their peculiar circumstances, could not do better than read from Dr Thomas's works at their Sunday meetings. The majority thought otherwise, however, and the letter was despatched, as proposed. It read as follows :—

Letter by the Edinburgh Church to Believers in Devonport.

Edinburgh, 25th August, 1858.

To the Church in Devonport.

BELoved BRETHREN,—The proper fellowship and mutual service of congregations of believers, as well as individual disciples, would appear to be desirable in all cases, as far as practicable. It was from a conviction of this that we proposed three years ago to establish an annual meeting of those who could conveniently assemble, and an epistolary communication with those who could not; that by a comparison of congregational experiences we might assist and encourage each other in the work of edification and growth in grace.

You are aware that such a meeting was held in Edinburgh a month ago; the particulars of it will be found in the *Gospel Witness* of this month. But there were some matters which, though spoken about at some length in the said meeting, could not properly be embodied in that report. Among these was the communication with which you favoured us. With other matters, it contained the following :—'We meet once a fortnight, for the purpose of praise, prayer, and edification. None of us being capable of giving an address, we read from the *Herald*, published by Dr J. Thomas.'

Now, since the first time we heard from you, we have felt a considerable interest in the Devonport congregation. We observed at the first that a very large proportion of you were persons well advanced in years, and therefore the less likely to adopt at once anything which would differ materially from the practices with which you had been familiar in religious communities. But although difficult, this is not impossible, and no less demands our strenuous exertions than the things and practices which are more easy and agreeable. We presume you are in the habit of reading, in your assembly, the writings of the prophets of God and the apostles of our Lord Jesus Christ. Might these not, by proper treatment, be rendered available, as matter of instruction, to a greater extent than even the *Herald* of Dr Thomas? Mark you, we do not wish at all to depreciate his writings, knowing that they have done us good service by way of directing our attention to the Gospel of the Kingdom of God. Yet, with all deference, it appears to us to derogate very much from the nobility of Christian social service to give any prominence to the writings of men like ourselves, when rather the living oracles of God should be allowed to speak for themselves. We do not imagine that you do this from any real disrespect for the Bible, but from the conviction that, in addition to reading, there should be address in the Christian assembly. This idea of the importance of homily, or sermon, you may naturally enough acquire from the prevalent custom among religious people, but it does not appear to us so essential. The church in Edinburgh, which has all along been gifted with a large proportion of persons capable of giving addresses, has found more

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advantage from a different course of procedure, more akin to conversation than sermon. The introduction of a topic from the Scriptures—or more properly, a passage of the sacred writings—is always easy enough; for almost any one can read distinctly, and the arrangement to have it known a week beforehand, to afford time for private reading and study, is found sufficient to excite conversation upon it. The remarks of the brethren are made with the least amount of formality; and while seated around the table, a very animated and very instructive examination of the subject of teaching or prophecy, of history or experience, is the result. To our own experience, we may add that of other churches in Scotland. Thus, the churches at Lanark and at Cupar-Fife—both very small meetings—have followed a similar course with the same advantages; showing that a few earnest men may pursue a method of mutual instruction in the most important subjects with a decided success, although they do not possess great abilities. The brethren from these places who were present at our meeting were frank enough to avow that much of their intelligence in Scripture was attributable to the pursuance of such a method rather than to the perusal of the writings of other men. At the same time, they were ready to give all due respect to the labours of men of scholastic attainments in the elucidation of those parts of our translation of the inspired writings which might chance to be somewhat obscure to us. Among such men they had no hesitation in reckoning Brother Thomas; but to make the reading of his works a part of the duties of the Christian assembly, as if they were a class-book, appeared wrong. 'I recommend them,' said one, 'to read through the Scriptures, and use John Thomas, as well as any other person, to help in the understanding of them. But be sure to test all that is written by the Word of God. All men are liable to err, but the Bible is unerring.'

We therefore strongly recommend you to imitate the example of the Scottish churches, in keeping strictly to the Word of God in all congregational reading, and that, instead of seeking after orations or addresses in the meeting, you diligently exercise yourselves in the understanding of these Scriptures, by mutual help—eliciting their meaning by conversation upon the matters contained therein; and this advice we tender in all brotherliness, desiring your good and the glory of our Lord.

We shall be happy to hear from you at any time, to know of your welfare.

In name of the congregation meeting in Tailors' Hall, 22 Potter Row, Edinburgh,

GEORGE DOWIE, Sec.

12 Beaumont Place.

Reply to the Foregoing Letter.

The following acknowledgment of this letter was received:—

2 Rutger Place, Stoke, 27th August, 1858.

DEAR BROTHER,—We received the *Messenger of the Churches* in due time, and forwarded it to Berwickshire about the 30th of July. I hope it has come to hand.

I have for some time past endeavoured to show the friends in this place the good which would be likely to result from the system of teaching which you recommend, and which has been adopted in Scotland, and, I am happy to find, with such good results; but I have not succeeded in per-

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suading the friends in this place to adopt the system. The reason for not so doing I will give you at a future time.

Please excuse this scrawl, as I am now about to start for Cornwall; and on my return I will give them the purport of your epistle.

Remaining yours in Israel's hope;

J. W. MOORE.

I do not remember if there was any further correspondence with Devonport upon this subject. If so, I do not have a copy of it.

DOUGLAS, Lanarkshire.

In the year 1861, a small meeting of Baptised Believers of the Gospel of the Kingdom was commenced to be held at Douglas, Lanarkshire, in the house of Mrs W. Inglis, the company numbering only four persons. The meeting was kept up for a year or two, but ultimately it had to be given up.

DRIFFIELD, Yorkshire.

Discovery of a Small Meeting of Believers.

The *Messenger* for February, 1868, had the following intimation respecting the introduction of the truth into this place:—

A few months ago, we had a letter from an unknown correspondent in this town of Yorkshire, who, having expressed some interest in our faith, we communicated with. In addition to the *Messengers* ordered, a few tracts were sent, and a letter of inquiry. In reply, he wrote:

We are simple and poor in ourselves, and need help. We are with you and the brethren speaking at the 1864 Annual Meeting in faith, order, and hope, and are ready to help you in every good work with heart, soul, and spirit, should you deem us worthy of your Christian regards.

After a while, another letter was written, and the response to it furnishes this much more, which we have pleasure in communicating to the brethren:—

From my twenty-first year of age, I have searched the Scriptures and testified their truth according to my faith, first trying one, then another, of the professions, but finding no rest with them. Amongst the Scotch Baptists in Beverley I obtained baptism about 1838-9, but they could not satisfy me in the faith and hope. My position has always been isolated, so that I have not been able to meet with any with whom I could be of one heart and soul in the faith and order of the Church of Christ, according to apostolic pattern. Neither Scotch Baptists, Campbell, nor Dr Thomas

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suited my comprehensions of the faith and hope, which I read continually in the prophets, in the parables of the Lord, and in the apostolic epistles, the substance of which is shown by heavenly vision in the Revelation to John. Paul in Romans, Thessalonians, and Hebrews (chaps. i. and ii. particularly) shows in sublime language the work of the Anointed One of the Father. But to go over all these would only be to repeat what you have advanced. I have read the books you sent, with entire satisfaction and pleasure; and hence the desire for a further acquaintance, that I might take part with you in all the good work of the Lord by mutual faith in the one hope. I, my sons, and another meet together on the First Day of the week to strengthen each other in the apostles' doctrine, breaking of bread, prayers, and the communion of saints, when I speak as well as I can from the prophets concerning the coming glory and Kingdom of God, and the salvation of literal Israel, and the resurrection of the saints, having in view Titus ii. 11-15, and 1 John ii. 24 and iii. 3 for exhortation and comfort.

The writer is W. H. Kitcher, Church Street, Driffield. Any brother within reach might be gratified by a visit to these persons, and would certainly gratify them. We shall be happy to learn anything further that may be to tell, and meanwhile express our gratification at even four persons being found at Driffield who can say, 'We love the truth with all our heart, life, and hope, according to the prophets, the Lord, and his apostles, waiting for the Kingdom of God, according to Paul in 1 Thess. iv. 12-18; 2 Thess. i. 7, ii. 1; Titus ii. 13; 1 John iii. 2; &c.

A Visit to Driffield.

Writing in the *Messenger* for July, 1869, of a holiday tour in England in June, George Dowie gives the following account of a visit he paid to Driffield, which constitutes all I have been able to learn about the truth in this place:—

At Driffield I found only three who are pleading for the primitive faith, and who also meet regularly on the First Day of the week, for the building up of one another thereon. Their number has been reduced by some recent removals. The most active brother of this little community is William H. Kitcher, a man in middle life, who some years ago left the army for conscience sake, and who has since then battled with 'the parsons,' and for those who are led captive by them. His Bible-derived knowledge seems always to have made him in advance of his compeers, whether among the Methodists or Baptists; and now he finds the faith and hope we rejoice in filling up the bounds of that knowledge, and in complete harmony with the desires of a godly heart.

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The Introduction of the Truth.

So far as I am aware, Dundee was the first place, in point of time, at which a meeting was formed, consisting of persons who had believed the Gospel of the Kingdom and been baptised subsequent to such a belief. Dr Thomas has already told of the manner in which he was induced to include Dundee as one of the towns he evangelised, and of how a meeting was shortly afterwards organised; and he has also told of some of the difficulties they experienced at the very outset of their career, with the advice he offered them in the circumstances—(see vol. 1., pp. 56-66). The original members of the meeting were drawn principally from two small Baptist Churches in the town, some of the members of which seemed to have been in a manner specially prepared to receive the Gospel of the Kingdom of God, when it was presented to them so clearly and forcibly by Dr Thomas. John Duncan, for instance—one of the original members—told me, as regards himself, that for some time previous to the doctor's visit, he had been impressed with the conviction that there must be something lacking in 'the gospel,' as it was usually understood in the various small churches—namely, that it related exclusively to the three facts of the death, burial, and resurrection of Christ. What this 'something lacking' was, he could not imagine; but when he heard Dr Thomas discourse on the things concerning the Kingdom of God and the name of Jesus Christ, he could not help mentally exclaiming, 'That's it!' It was 'Eureka!' with him; and he was not long in making up his mind as to the true gospel, and rendering the obedience required by it. It required considerable courage in those who originally formed the Dundee Church thus to strike out a new theological path for themselves, they not being aware that a church on the basis they now adopted existed anywhere else in the British Isles.

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THE ORIGINAL MEMBERS.

Among the doctor's audiences were a number of men and women of Scriptural intelligence and good and honest hearts, who were deeply impressed with the doctor's exposition of the Scriptures; and they showed remarkable alacrity in comprehending 'the gospel according to Dr Thomas,' and equal promptitude in following up their belief by the necessary action. So prompt were they in this matter, that, during the four months of the year 1849 which remained after the doctor's first visit, no fewer than thirteen persons had been re-immersed upon the basis of a belief of the kingdom's gospel, and constituted themselves into a church upon that footing. I have before me a list of the names of these thirteen believers, and the dates of their deaths or removals, which it may be interesting to put on record here. It will be seen that not one of them survived to see the jubilee of the Dundee Church.

Sept 2/1870

- Allan Fordyce, removed to Glasgow, and died Oct. 4, 1871.
- John Duncan, died March 15, 1888.
- William Anderson, turned to strong drink and the world.
- Mary Brown, died March 19, 1860.
- Alexander Archer, removed to England, 1852.
- Matilda Brown, emigrated to New Zealand.
- Mrs Dundas, removed to England, 1873.
- George Schleselman, joined the Irvingites, 1858.
- David Archer, emigrated to Australia, July 1861.
- Margaret Brown, died Feb. 7, 1865.
- Jane Brown, died Jan. 15, 1870.
- James Meldrum, emigrated to Australia, 1851.
- Mrs Meldrum, " " " " " "

Allan Fordyce.

The first person mentioned on the above list—Allan Fordyce—was a man of considerable note. Although only a working man—a pattern maker by trade—he was well educated and very intelligent, and a good linguist, having some acquaintance with both ancient and modern languages. He wrote a pamphlet entitled *Elements of the Prophetic Word*, which dealt largely with the political aspect of the Gospel of the Kingdom, which aspect was very clearly and Scripturally presented. Shortly after

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the publication of this pamphlet, he removed to Glasgow, where, for nearly twenty years subsequently, and up to the time of his death, he took a prominent part in all matters relating to the brotherhood.

John Duncan.

This brother was intimately associated with the Dundee for the long period of thirty-nine years, and, from his intellectual capacity and his social position, exercised a commanding influence both in the Dundee meeting and among the brotherhood at large. He had a powerful intellect, and could be a vigorous speaker and effective writer when he chose to throw himself into any work, but he had a rather lymphatic temperament, which prevented him from always exercising his powers to their full extent, and made him not quite reliable for any duty that he took in hand. He was, however, a very valuable brother, and did much good work for the truth both as a lecturer, an exhorter in the meeting, and a writer. He was the editor of the *Gospel Witness*, which was the first printed magazine that was published by the brotherhood. Two cousins of his—George and Alexander Malcolm, both manufacturers of some standing in the town—who were baptised on Feb. 14, 1856, and joined the Dundee Church, left it after a few months to become members of the Catholic Apostolic (Irvingite) Church, which had a large and influential congregation in Dundee. These cousins had great influence with John Duncan, who for a long time subsequently showed a considerable leaning towards Irvingism. One of these leanings was a supposed prayer for the dead that he offered up in the meeting. His language was, 'that the prayers which the dead have offered up may be had in remembrance by Thee.' This was talked over in private by some of the brethren, but it was not considered that any Scriptural objection could be taken to it. John Duncan had excellent abilities as a chairman, and his services in this capacity were usually in great request at social and business meetings.

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lennium, their church triumphant, their 'good time coming!' A mere phantom of the wicked one is this—a kind word of soothing comfort to her children from the scarlet Jezebel of Rome.

As you say, 'soft-brained' indeed 'must they be who, in this age of the world—perhaps its dotage—fall down and worship what they've helped to make.' Such scenes as you have witnessed make us long for the One long looked-for to enlighten the Gentiles; and they induce us to search the Scriptures that we may be doubly assured that he is to come. And here I must thank you for having drawn my attention to the subject and induced me to search, by which I have been enabled to place confidence in God. I thank you now, because you are about to leave this country; and perhaps you will not consider it out of place to have this gratitude of one expressed on your leaving, who, when you arrived, ranked among the keenest of your opponents. Having the same confidence, we may expect to meet in the Kingdom of God, if not before, if we continue walking and working as the Lord desires. Those only who have this hope in them can see the value of denying all fleshly desires, the folly of yielding to sin for a season, when the price we pay for it is eternal joy.

Adieu; then; and that He who holdeth the sea in the hollow of His hand, may grant you a prosperous voyage to the country of your sojourning; and when there, that doors of utterance to make known the gospel of His salvation to your fellow-men may be abundantly opened, is the prayer of

Your brother in the one hope,

GEORGE SCHLESSELMAN.

Such was the effect of what we exhibited in our lectures on the mind of the secretary of the convention. It overcame his enmity, and turned him into a friend and brother. He was not only convinced of the Gospel of the Kingdom, but brought to its obedience, being united to its King by baptism as well as by faith, that he might receive repentance and remission of sins, and a right to eternal life through his name.*

It is regrettable to have to add, that George Schleselman—who, during the time he was in the meeting, was a very active member of it—joined the Catholic Apostolic Church in 1858. *(Strungde)*

David Archer.

David Archer, a ship carpenter by trade, was another of the original members who requires mention in this record. Although in a very humble rank in life, he was a man of much force of character, and greatly devoted to the truth and its service. He was a very plain speaking person, with a very amiable disposition, which caused him

* *Herald of the Kingdom and Age to Come*, 1851, pp. 229-30.

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to be both loved and respected by all who knew him. As he was getting up in years, and finding his employment somewhat precarious, he was persuaded to emigrate to Australia, and left Dundee on July 27, 1861, his departure being thus referred to in the *Messenger* for the following month :—

He is known to many, and wherever known, highly respected for his steadfastness in the faith, his services to the church, and the fatherly care he has shown towards all the younger branches of the family.

His 'steadfastness in the faith' was put to a severe test in the land of his adoption, as he lived in solitude, so far as the fellowship of the brethren was concerned, for some twenty years afterwards. He resided with relatives, with whom his circumstances were as comfortable as could be expected, so far removed from all kindred spirits. During the first ten or a dozen years of his exile, he received several letters, at long intervals, from some of the brethren he had left behind; but for some years before his death, no such communication had reached him. There was something intensely pathetic attending his death. When at length old age and increasing weakness warned him that the last enemy had him in his grip, the veteran disciple sat down and wrote a farewell letter to the small company of believers from whom he had parted so many years before. This letter was addressed to John Duncan, and was read by him to the meeting on the Sunday after its receipt—the writer having by that time been laid to rest in the grave. None of those who heard the reading of that letter, and still survive, are likely ever to forget the deep impression which its reading made upon all the listeners. The venerable saint said that, feeling his end was approaching, he desired to send a last and loving message to those whom he loved so well in the truth, and whose fellowship he had enjoyed so much in the days of old. For himself, he had felt exceedingly grateful for the goodness and mercy that had followed him during a long life, and especially for the lively hope by which he had

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been sustained during all these years, and which was now his rod and staff in the prospect of his going down into the valley of the shadow of death; and that he had been greatly cheered during the recent years of his solitude by the knowledge that the brethren from whom he had parted so long ago, were still faithful to the truth, and still holding forth the word of life to others.

That was the purport of his letter as well as I can put it together, writing, as I do, entirely from memory. And how, the reader may ask, did that aged man of God know that his quondam brethren had continued faithful and true to the 'confession of the hope' which they had unitedly made, seeing that he had not received any communication from them for so many years? Well, that was just the point in this remarkable letter that particularly struck me when I heard it read. In it the writer mentioned that, although he had not heard direct from any of the brethren for many years, yet a friend in Dundee had been in the habit of sending him regularly the *People's Journal*, a weekly newspaper, in which the Sunday evening lectures by the brethren, during the winter months, were advertised; and from this he learned the fact which greatly gladdened his heart. Only think of it! There was sometimes a disposition, on the part of some of the brethren in Dundee, to question the advisability of continuing this form of announcing the lectures, as it was found that, too frequently, it did not bring a single stranger to hear them. No one at the time had any idea that the small sixpenny prepaid advertisement, which some thought was quite useless, was, week by week, conveying a message of the greatest good cheer to a solitary and much respected brother at the Antipodes. One can picture the eagerness with which this aged servant of God—who waited, like Simeon, for 'the consolation of Israel'—would turn, as the first thing on opening his weekly newspaper, to the column announcing the church services, and the comfort and pleasure he derived from reading the announcement regarding King's Road Hall. Sometimes, for one reason or another, a winter would pass without

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any lectures being delivered. It even happened that, two winters in succession there were none; and one can imagine the anxiety and sorrow that would fill the old man's mind on account of the absence of the familiar advertisements for so long a period. Had the faith actually suffered eclipse in Dundee? Were the once faithful brethren all dead, or no longer faithful to the true gospel? Or why—O why—this protracted silence upon the deeply cherished theme? And how he would rejoice when again the joyful intimation appeared that John Duncan would lecture on 'The Promises to Abraham;' or David Lindsay on 'The Powers of the World to Come;' or George Dowie on 'The Coming Revolution—Israel at the Head of the Nations!' Yes, the zealous brethren of twenty years ago were still loyal to the truth—still 'sounding out' the word of life, as in the days of yore; and each successive week's announcement would intensify his pleasure and satisfaction that God and His truth had not been left without a witness in the far distant land of his birth.

Four Noted Sisters.

Not the least remarkable of the original members of the church were four sisters, who carried on a millinery business in what was then the principal business thoroughfare in the town. They were all women of exceptional worth, and exercised considerable influence for good upon all the members of the church. They all lived to a mature age, and three of them died unmarried. The following is the record of their decease, with the brief obituary notices given in the *Messenger* in each case:—

On March 19, 1860, Mary Brown fell asleep, aged 57 years. When the Gospel of the Kingdom was first proclaimed in Dundee, she received the word with all readiness of mind, and was among the earliest of those who yielded obedience to it, having been immersed on Aug. 21, 1849, and she was the first of the number who was removed by death. She was a most estimable and exemplary woman in many ways.

Margaret Brown fell asleep on Feb. 7, 1865, having attained the ripe age of 73. She was uniformly respected

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as a valuable sister in the church, as well as an esteemed member of the family of Reform Street.

On 15th January, 1870, the last of a group of three maiden sisters, Miss Jane Brown, fell asleep in Christ. She had been laid aside for many years, but latterly showed greater symptoms of decay. The Misses Brown will be remembered by many in connection with the start of the church in Dundee, about the year 1850 [1849]. The active interest they felt, and the care they displayed, in the success of the infant cause, gave them even more than a local celebrity, and their memory is cherished as that of good and strong-minded women in the best sense. Honour to them all when the Lord comes! This was their own and only desire.

Mrs Dundas—the fourth and only married sister—was also a pattern woman in her way. Three daughters and one of her sons were obedient to the truth, and became useful members of the church. After the death of her three sisters, and the marriage of two of her daughters, Mrs Dundas, with her youngest daughter, in 1873 removed to New Cross, London, where her death took place some years afterwards.

Meeting-Places of the Dundee Church.

When the Dundee Church was first formed, places suitable for holding meetings were very scarce in the town, and the thirteen persons composing it, like their brethren in Edinburgh, had no alternative but to take a small and very inconvenient hall in a slum locality—since swept away by town improvements. A more suitable place was then found in the Free Church School Room in Brown Street; but it was attended with the two drawbacks, that it was in a rather out-of-the-way locality, and the brethren were not allowed to publicly advertise their lectures for making known the Gospel of the Kingdom. It served their purpose for a time, however, until a place in every way suitable was secured in April 1861, in the Old Infirmary Hall, subsequently known as King's Road Hall, and in which the brethren hold their meetings to this day. It had the advantages of being in a good locality, was

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easily found out, was small, neat, and compact, and well suited for lectures.

'Spoiling the Egyptians.'

The Dundee Church were very fortunate in their acquisition of this meeting-place. For many years they had the use of it during the whole of the week at a low rent, and by means of sub-letting it, they sat nearly, if not entirely, rent free in it. They also did a good stroke of business in the way of sub-letting which benefitted them very materially financially. During a keenly contested Parliamentary election in the town, they let the hall for one night, at 'election prices,' to one of the candidates. At the time, as I have said, halls for public meetings were very scarce, and the agent for this candidate, fearing that the rival candidate might also get the use of King's Road Hall, to prevent this, made an offer, engaging the hall for the exclusive use of his client, until the election took place. This offer was accepted—'signed, sealed, and settled.' The election was delayed longer than had been expected; and when it was over, the agent who had engaged the King's Road Hall, and who seemed to have forgotten all about the transaction, was amazed when he had an account for a large sum handed to him as the rent of the hall! The expense really incurred was quite ridiculous, though perfectly legal. After sundry conferences, and a due amount of haggling, the matter was ultimately 'compromised' by the payment of a sum much under that which was legally due, but which considerably augmented the funds of the church meeting in King's Road Hall. This augmentation, while enabling the church to do more than they otherwise could for the spread of the truth and the relief of poor brethren in other places, at the same time put the treasurer for many years afterwards in the happy position of showing a substantial balance on the right side in his annual budgets. 'But,' as David Lindsay used to remark, in his characteristic manner, when any reference was made to this matter, 'it is a thing we never speak about except in a whisper!'

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The Membership.

The membership of the Dundee Church fluctuated a good deal in its earlier years. In the first year of its existence, as we have seen, it numbered 13; in July 1857, the number had been reduced to 10; at July 1858, it had increased to 12; the Church Roll (Aug. 1859) showed it had risen to 22; in July 1861, to 30; in March 1862, it had fallen to 28; and in 1872, it was 32. In subsequent years there were substantial increases.

Accessions from Meadowside Baptist Church.

The increase in the membership indicated by the number given in the Church Roll was largely due to several accessions which were made from the Scotch Baptist Church then assembling at Meadowside (since taken down in the course of town improvements). 'The word of the kingdom' had obtained a footing in that meeting, and seemed to be working like leaven among the members, several of whom had been led to believe the kingdom's gospel, and to render the obedience of faith. David Lindsay, who was one of these, and who was in the habit of exhorting in the meeting, used the opportunity for teaching the doctrine of the kingdom. This was sorely against the grain with some of the leading men in the meeting; but a crisis was reached in December 1858, when two of the members were re-immersed upon a profession of their faith in the Kingdom of God. An agitation, which lasted several weeks, resulted in the Meadowside Baptist Church, on Sunday, Jan. 16, 1859, passing a resolution advising the 're-baptised' to leave them. In accordance with this resolution, on the following Sunday, the little meeting in King's Road Hall received an accession of five members from Meadowside—two brethren and three sisters—they having been in the position mentioned. On the following Sunday, two other persons, who had been members of Meadowside, but had believed the things concerning the Kingdom of God when they were baptised, also joined the King's Road Hall meeting out of sympathy with those who had been required to leave.

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Congratulation versus Rebuke.

It is interesting to recall here the different manner in which this welcome piece of intelligence was regarded by the brethren in Edinburgh when it was intimated to them. Great satisfaction was expressed by some, and it was suggested that a letter of congratulation should be sent to the newly added brethren in Dundee. To this, however, William Wilson dissented. Instead of being congratulated, he thought these brethren should be reprimanded for having remained in the Meadowside meeting until they were put out. He insisted that this was the proper course to take with persons who had not joined their brethren in the faith, so as to encourage them in giving an effective testimony for the truth, until they had been compelled to do their duty by those who had not themselves believed and obeyed the gospel. Among the uses for which Scripture had been given, were 'correction' and 'reproof;' and he quoted Paul's advice to Titus, 'rebuke them sharply, that they may be sound in the faith'—(Titus i. 13). Then, dropping into the vernacular as he warmed with his argument, he contended that these defaulting brethren should be 'weel skelpit' for having so long been neglectful of their duty. In the divided counsel that thus existed, no official communication upon the subject was sent to Dundee from Edinburgh.

Evangelistic Efforts.

The brethren in Dundee were for many years in the habit of delivering lectures in their usual meeting-place, on Sunday evenings, setting forth the things of the faith. These lectures were only given during the winter months, as it was found that people would not come to hear in the summer time. On Jan. 21, 1855, John Forman, from Edinburgh, delivered a lecture for them on 'The New Testament Evidences to the Regal Character of Jesus of Nazareth,' of which the following notice was given in the *Dundee Advertiser* for Jan. 23, 1855 :—

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Manuscript Magazines.

There was, almost from the first acquaintance of the Edinburgh Church with that in Dundee, an intimate association between the two, which became still closer as the years passed by, owing to the manner in which some of the families in the two churches had become united by social relationships. This led to the introduction of features in both meetings which the one may be said to have adopted from the other. One of these imported features was the establishment of manuscript magazines in Dundee, from the success which had attended similar undertakings in Edinburgh. The first Dundee periodical of the kind was named *The Pilgrim's Wallet*, and was started by George Dowie shortly after he had removed from Edinburgh to Dundee. It was conducted with some spirit, George himself being the principal writer in it; but somehow it did not seem to be appreciated, and so had to be discontinued. *The Home Circle* was the name of another of the tribe, which was conducted by David Lindsay, and was much better patronised, so that it had a more prolonged existence; but it also had eventually to succumb to that chronic foe to manuscript magazines—insufficient nourishment. Not deterred by the failure of his previous attempt, George Dowie launched another manuscript magazine, which he named *The Bird*, whose speciality was music in relation to the church; but in some quarters it met with such a decidedly hostile reception, that only two numbers were issued.

Intrusion by an Impostor.

At the meeting on the afternoon of Sunday, March 31, 1872, the brethren had a rather unusual experience. While they were considering, in a conversational style, the portion of Scripture which formed the lesson for the afternoon, a 'stranger' woman, who had taken a seat in the body of the hall, abruptly rose, and, kneeling down on the form, commenced to pray audibly, her language and manner being of a decidedly revivalist character. At first

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the brethren listened in silence to her rhapsody, the conversation being stopped, every one taken aback by the unexpected intrusion. John Duncan, who presided, afterwards explained that he did not like to call any one to order, and especially a woman, who was professing to address the Most High, even though it was being done in a way and under circumstances that were not warranted. After it had gone on for some time, however, one of the brethren interrupted the woman's devotions by saying, in a fault-finding tone, 'I don't think we should allow this;' which remark was supported by the remonstrances of another. The woman, on hearing this, at once terminated her prayer, rose from her knees, and hastily left the meeting. It was afterwards ascertained that she was a Miss Sutherland, who achieved considerable notoriety almost immediately afterwards as an adventuress, the newspapers day after day giving accounts of her proceedings, and of frauds and attempted frauds, for which she was afterwards brought to justice. Some fifteen or sixteen years afterwards, the same individual again thrust herself upon public notice, this time in Edinburgh, and under the name of Mrs Gordon-Baillie. The newspapers again gave detailed reports of her extraordinary proceedings, and of how she had succeeded in imposing upon a number of persons, until her career was again stopped by the strong arm of the law, and she was again subjected to a long period of imprisonment.

The Christadelphians.

In the spring of 1871, several members of the meeting left, expressing dissatisfaction with certain matters in it, and subsequently formed themselves into a separate meeting in connection with the Christadelphians. To aid them in the position they had taken up, Robert Roberts, of Birmingham, on the evenings of Nov. 23 and 24, lectured in the Union Hall, High Street (since taken down to widen the thoroughfare); and again in the Thistle Hall in 1883.

DUNFERMLINE

DUNFERMLINE.

Although, in the years that immediately followed the first visit of Dr Thomas to this country, there was no meeting of Baptised Believers of the Gospel of the Kingdom in Dunfermline, yet, from a comparatively early period the town was not without one or two such Baptised Believers. For a number of years, however, they simply formed units in the small meeting in the village of Crossgates, four miles to the eastward, and which was kept up for many years under great disadvantages.

It was not until the beginning of the year 1879 that the Gospel of the Kingdom was publicly advocated before a Dunfermline audience. The event is thus recorded in the *Messenger* for April 1879 :—

On February 8th, we opened a course of six lectures in Dunfermline, a town four miles west from Crossgates. The attendance has been extremely gratifying, as on March 9 there were no less than twenty strangers present, two or three of whom have attended every lecture. Brother Harley has been the lecturer on every occasion, and the subjects considered have been 'The Promises,' 'The Kingdom,' &c. We have had notices every week in the local newspapers, the *Dunfermline Journal* stating that 'the lecturers have been well attended, while the ground gone over by the lecturer has been very considerable. Numerous Scriptural quotations are made at every lecture in support of the views advanced.'

In the *Messenger* for June 1879 we further read :

Brother Harley's doctrine was disapproved by a Baptist minister of the place, who publicly sneered at the propagators of certain 'novel views about prophecy, about the Jews, or about the millennium,' who 'came to show that men are simply brutes until they come to believe in Christ, when they get from him a soul.' To this Brother Harley wrote an excellent reply.

It was shortly after this that the meeting which used to be held at Crossgates was transferred to Dunfermline, as being more convenient for the parties concerned.

DUNKELD

DUNKELD.

The Origin of the Meeting.

In the autumn of 1858, during a visit which William Ellis, of Edinburgh, paid to Dunkeld (his native place), an interest in the things of the Kingdom of God was aroused in the minds of several persons. As a result of this, on the last two days of October five persons became obedient to the faith, and put on the Lord by immersion. Visits to Dunkeld by John Duncan, of Dundee, and Archibald Dowie, of Cupar, were very helpful in bringing matters to this stage, and in organising the small company of believers into a church. Other additions were very soon made, and the following letter of counsel was sent to them from the brethren in Edinburgh:—

Letter from the Edinburgh Church to the Dunkeld Church.

Edinburgh, 7th November, 1858.

The Christian Disciples in Edinburgh to the Brethren in Dunkeld, wishing all love, joy, peace, and blessing in Jesus Christ, our Lord.

BELoved,—We have been delighted to learn that so many of you have been found ready to hear, to consider, and obey the word of our salvation; and because of our longer experience and more mature standing in the faith, we presume upon counselling and advising you, in all love and faithfulness, not only to remain firm on that foundation on which you are built, and to strive earnestly for the faith once of old delivered to the saints, but to follow in that course which shall ultimate in the arrival of you all at perfection.

We know that all persons who have but recently become obedient to the faith are full of admiration of all its wonderful beauty and fitness to every case of man; and with a fresh judgment, as of youth, expect that every one will be at once charmed by its excellence into the same obedience, if it were but stated to them in its native simplicity. This hope always gives encouragement to every attempt towards the enlightenment of the public by preaching the Word, being constant in the same, in season and out of season. But, alas! the ears of men are closed against even the pure truth, and the hearts of the whole race as obstinate in opposition to what we have to say as they were when they put to death the Messiah, the Son of God. Trust not in man. Rest your hope in God, the Father of all, and the Benefactor of those who put their trust in Him.

We remind you, brethren, that as you have put on the Lord and become one with him, you are to reckon yourselves not your own, but the property of God, and every one members one of another. The due recognition of the relation and the claims of the body of Christ is essential to the right discharge of the duties of the disciples of the Lord Jesus. The

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apostle Paul has exhorted: 'As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.' We earnestly call your attention to this speciality, as, from your novel circumstances and fervid hopes, there will be some danger of making the ordinary duty the special one. For the reasons above stated, indeed, we are very certain you will be apt to do so, and it is to advise you in this we now essay this address.

Many of you have learned to some extent the nature of the Christian family life through your connection with a Baptist meeting. This has familiarised you with the technology of brotherhood; and having shaken yourselves clear of their imperfect faith to receive with all heart the full truth of God, we hope you will not lose sight of what you have thus acquired, but go on learning and practising to greater perfection the principles of the body of Jesus the Christ. As Jesus has shown that not every one who says 'Lord, Lord,' shall enter the kingdom of heaven, so we are led to conclude, not every one who says 'Brother,' or 'Sister,' is a brother or sister. The duties which devolve upon us by being in the household of faith are neither few nor unimportant; but they are simple, and the most simple-hearted may make the greatest progress in them. There is first the sense of mutual dependence and mutual subjection; then the heart to serve one another; after that the denial of our selves and forbearance with those who differ from us or who offend us. Blessed is the man who has learned all this, and acquired the habit of doing it.

Our advice to you is, to continue to be constant in meeting with one another, making arrangements for such assembling as shall not be likely to prove oppressive for any one to continue the meeting. Even a little tempering of your ardour for each other's society, and a moderation of what appears most agreeable, may be necessary, that so you do not commit yourselves to what will at another subsequent season be found too heavy. These meetings should be looked upon as fulfilling the conditions of the postulate in the injunction of Paul, 'Forsake not the assembling of yourselves together, as the manner of some is.' But we hope you have learned a little more—that the mere meeting and mere persistence of speech, is not enough: you must grow—grow in knowledge, grow in love, grow in favour with God and man. We have seen and known those who, having not reckoned upon such things, contented themselves with the form of existence without its vitality and growth. 1 Thess. iv. 9-12.

Now be faithful in declaring the Word of God as you have opportunity to all men, but do not reckon yourselves poor although there be not among you one qualified to be a public preacher. This public address is not always the most effectual means of doing good, even to those who are inquiring after the way of truth, much less to those whose judgments are so far inclined to that which is good. Quiet conversation and private reasoning out of the Scriptures will be of more avail. Should you look for an expert in the matter of immersing those who confess the Lord, then brethren in other places should come to your aid. The family of God should be competent for its own needs, and the congregation in Dunkeld is not so poor as to have difficulty in doing its own work. We rejoice indeed that so many of you have been reared in such stern circumstances, and been compelled to despise the counsel of men who oppose themselves. This severity of early life is a good discipline. Improve it. Be strong in the Lord. He is able and willing to relieve from undue trial all who trust in Him.

Now, brethren, we shall be glad to hear of your steadfastness in the faith and the excellence of your love to one another. A continual watching of one another, and a careful consideration of one another to provoke

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unto love and good works, are necessary for all; and the patient waiting for the Lord from heaven is of all postures the most appropriate for those who are saved by his blood, and called into the position of heirs of God and joint heirs with Jesus the Christ.

Blessed be the God and Father of our Lord for having blessed us with such good hope through His grace. May we all prove ourselves worthy of so noble a calling. The Lord be with you all.

Your affectionate brethren in the Lord Jesus,

In name of the congregation meeting in Tailors' Hall, 22 Potter Row, Edinburgh,

GEORGE DOWIE, *Sec.*

12 Beaumont Place.

Some of the Early Members.

The small company thus 'called out,' and to which additions continued to be made, were at first, and for some time afterwards, of one heart and soul, and very zealous in their endeavours to propagate their newly-found faith. They were all persons of marked individuality, and with some of the best characteristics of Highlanders, being warm-hearted, generous, and clannish in their disposition.

Like the Dundee Church, they had among them three young women, sisters (now all dead), who took a warm interest in the kingdom's gospel, and exercised a great influence in the small meeting. The eldest of the trio—Jessie Anderson—was residing in Edinburgh at the time her two younger sisters Ann and Catherine were baptised and cast in their lot with the others in testifying for the Gospel of the Kingdom of God. When at home in Dunkeld, she had been a member of a Baptist Church at Tullymet, a place about nine miles distant, and to which she was in the habit of trudging every Sunday, so zealous was she in discharging her religious duties according to the light she then had. Before coming to Edinburgh, her attention had been directed to the things of the Kingdom, and she had made some progress in the understanding of them; and by attending the meeting in the Tailors' Hall, Edinburgh, and intercourse with the brethren upon the subject, she became sufficiently instructed in them; and at her own request, was re-immersed in Edinburgh. For a short time afterwards, she was recognised as a member of the Edinburgh Church, before her return to her High-

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land home. Arrived there, she was warmly interested in the kind friends she formerly had among the Tullymet Baptists, and made great exertions to show them the 'more excellent way' in which she now rejoiced with exceeding joy.

Her sister Ann was also a young woman of great force of character. All their family were great temperance reformers; and, a short time previously, when the Highland Railway was being constructed, she had distinguished herself by a special mission which she undertook to the Irish navvies engaged in its construction. The greater number of them were more or less given to drink; and she used to go among them and plead with them to become abstainers. She thus induced a number to take the pledge. Some of them kept it, and some did not; but every one of them always received her respectfully. Although she went alone amongst them, no one ever molested her in any way, or ever addressed a rude word to her. Catherine, the youngest sister, was also warmly interested in the truth, and proved very helpful in various ways.

The male members of the meeting were mostly young men who had had some religious experience in connection with small meetings, and a fair amount of Scriptural intelligence, so that they were able to carry on the meeting in a manner that was edifying to themselves and instructive to the few friends and neighbours whom they induced to attend.

Break-up of the Meeting.

Like the 'foolish Galatians,' the church in Dunkeld did run well for a time, but afterwards they were sadly hindered. Personal misunderstandings arose among some of the members, leading to the withdrawal of several from fellowship. Attempts were made by the brethren in Edinburgh and Dundee to bring about a reconciliation, but without success; and after a languishing existence, marked by deaths and removals, the meeting had finally to be given up.

ELGIN

ELGIN.

In the beginning of the year 1871, an effort to make known the truth in Elgin was made by William Copland, who had formerly been schoolmaster of Lhanbryd, Aberdeenshire. During the month of February he delivered four lectures in Elgin on matters relating to the Great Salvation. The lectures were delivered in Mr Turnbull's Hall, and appear to have created considerable stir in the town. Brother Copland, in his opening lecture, remarked that probably some of his audience were aware that he had been a teacher; and having been raised from a seven years' illness, he was resolved to preach the gospel as he found it in the Word of God, according to his sincere convictions, trusting to his Heavenly Father for his bread. The *Aberdeen Free Press*, in reporting the first lecture of the series, gave the following account of an extraordinary scene that took place at its close:—

Mr Copland concluded by announcing the other lectures of the course, and was about to dismiss the meeting, when the Rev. Mr Trail, South Free Church, rose and said he regretted that such statements had been made before an audience on a Sabbath evening. The reverend gentleman challenged the lecturer to a public discussion of the points brought forward, on any day or days of the week, save Sabbath, and he would undertake to overturn all the arguments by which the lecturer had endeavoured to disturb the orthodox belief. The lecturer, in reply, expressed his willingness to accept the challenge after his course was finished; and Mr Trail offered to provide a hall free of expense. 'Bring your Hebrew Bible and Greek Testament with you,' said Mr Trail, 'and I'll bring mine, and we'll go to the root of the matter.' The audience becoming impatient, considerable altercation and confusion arose, some shouting, 'Oh! Oh!' and others hissing. Mr Ogilvie, slater, a local 'political orator,' next attempted to speak, but he was received with cries of 'Down with him!' and he could not get a hearing. Before the close, some idea of what was going on had got abroad, and a large crowd had assembled at the door, but they all quietly dispersed.

FALKIRK

FALKIRK.

In the year 1858, Richard Hodgson, an officer of Inland Revenue, and an Englishman, with his wife—both of whom had not long previously come to the knowledge and obedience of the truth, mainly from intercourse with some of the Glasgow brethren—resided in Grahamston, Falkirk. Brother Hodgson, with a view to enjoying the fellowship of brethren, had some time before tried to obtain an appointment in Edinburgh, but failed; and in default of any meeting of Baptised Believers of the Gospel of the Kingdom of God, he and his wife were in the habit of associating with a small company, who were somewhat advanced in religious knowledge, but had not come the length of understanding and believing the kingdom's gospel. In the autumn of 1858, I made the acquaintance of Brother Hodgson, through finding that he had been a good friend to Maria Houry. He had just commenced to take Dr Thomas's *Herald*, and was desirous of getting the back volumes, in which I was able to give him some assistance. At his request, I visited him at Falkirk, and went with him to the small meeting he attended. Being requested to say a few words to them, I took the opportunity of pointing out to them that there was something more in 'the gospel' than the fact of the death of Christ, and that it had reference to a kingdom which was yet to be established upon the earth, in which the nations would be under a righteous government by Christ and his saints, who would be invested with immortal life for this purpose. At the close of the meeting, the president shook hands with me very heartily, and thanked me for my address; and his example was followed by all the others; and I was asked to come back again. It was Brother Hodgson's intention to have asked other brethren to come to his help in endeavouring to enlighten his friends; but very soon afterwards he had to remove to Islay, and I left Edinburgh for Yorkshire; so that nothing further was done in this way at Falkirk.

FIFESHIRE—FRASERBURGH

FIFESHIRE.

During the month of August 1865, George Dowie, of Edinburgh, devoted a leisure week to the visitation of the south and east of Fifeshire, and passed through some twenty-five different towns and villages. In the course of his journey, he distributed several thousand copies of a tract which he had specially prepared for the purpose, and to which he put the heading, 'To the People of Fifeshire and Elsewhere.' The nature of this tract is sufficiently indicated by the altered heading which was put to it when some thousands were printed for general circulation—namely, 'The Doctrine, Faith, and Practice of Apostolic Times.' For the edition circulated in Fifeshire, the names and addresses of a number of brethren in different parts of the county, and in Edinburgh, were appended, that those who desired to bestow further attention upon the matters set forth in the tract might communicate with either of them. Brother Dowie also delivered four addresses on the things of the Kingdom of God—in Largo, Leven, St Andrews, and Cupar respectively. The audiences were not in any case very large, but always attentive. Arrangements were also made for other public discourses, in prosecution of a purpose to stir up the honest-hearted of the whole county to give heed to the word of life.

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In August 1863, after a visit to this place by George Dowie, who baptised two persons—Andrew Marr, tailor, and George B. Findlay, clerk—they, along with William Gall, tailor, who was a believer of some years' standing, agreed to meet together for the worship of God and mutual instruction in the way of life and holiness. Shortly after this, however, Brother Findlay removed to Glasgow, and the meeting had to be discontinued.

GALASHIELS

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GALASHIELS.

The Origin of the Meeting.

In the month of August 1861, William Ellis, of Leith, paid a visit to the south-eastern district of Scotland, with a view to stir up to greater decision a number of persons in that quarter who were understood to be somewhat interested in the things of the faith. His time was principally occupied at Galashiels, but he also visited Selkirk, Melrose, Hawick, Kelso, and Stow, in each place finding one or more persons interested in the matters of which he spoke. As the first-fruits of his labours, on the 1st of September two men were immersed in the river Tweed into the name of the Lord—namely, William Milne, tailor, Galashiels; and William Dew, millworker, Innerleithen. These, in company with Brother Richard Pearson, immediately commenced to meet together for the breaking of bread, for worship, and mutual exhortation. During the autumn of this same year, visits were paid to Galashiels by James Cameron, of Edinburgh, and lectures setting forth various aspects of the Gospel of the Kingdom, were delivered by him to interested audiences.

Letter from the Edinburgh Church to the Galashiels Church.

Following what had become a custom, upon the formation of small and struggling churches, the Edinburgh Church sent the following letter to the small company of believers who had just united together in Galashiels:—

Edinburgh, 6th October, 1861.

BELOVED BRETHREN,—We salute you in the name of the Lord—our Lord and Master. May grace, mercy, and peace be with you always, through Jesus the Christ.

It gives us much pleasure to be put into correspondence with you; for although none of us, with the exception of our esteemed brother William Ellis, have seen any of you, yet we love you for the truth's sake which dwelleth in us, and because we are alike in the enjoyment of the favour of God, we feel one with you.

What a high calling is this by which we are called!—what a noble place have we through Jesus the Christ! Strangers of the Gentiles, made fellow heirs with the saintly people of God's choice!—aliens made friends;

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enemies in our minds and by wicked works, yet brought nigh to the enjoyment of the blessing of the Eternal God! Mortality bidden to look for life and immortality, and rebels to the government of God given hope of being kings and priests unto God our Father! O the depth of the riches of the grace of God!

Brethren beloved, we have been knit together on the same basis of the faith these many years, and our confidence in the rock quality of the doctrine of the Kingdom of God and the name of Jesus Christ is becoming stronger day by day. By the teaching of the Word of God, as given by prophets and apostles, and as from the lips of the Lord Messiah himself, we are instructed in all things that pertain to life and godliness. Our experience of the value of the Bible, as to its thoroughness for all practical, instructive, and sentimental uses, is such as to constrain us to recommend to you the same confident use of it. As the apostle Paul did with the Ephesian elders, so we with you 'commend you to God and the Word of His grace, which is able to build you up and to give you an inheritance among all them who are sanctified.' The pure Scripture, without human gloss or comment—the plain words of life, without interpretations and *spiritual meanings*—are really the grand sources of elementary and advanced instruction, to build up, to strengthen, to guide the faithful into the right way, and to walk therein.

We hope you will very highly prize the assembling together and the brotherhood of one another. United we are strong, divided we are weak indeed. So has God appointed, that the different members of the body have a care one of another, to secure help and sympathy, life and growth. We as a church have never, since we first met together, been less than twenty in number, now we are nearly four times as many; but during all our eight and a half year's existence, we may be said never to have lost relish for the assembling of ourselves together. For this reason, therefore, however weak we may be individually, in a corporate form we are strong. We have endeavoured assiduously to cultivate the social duties and develop the social advantages as far as possible, in order that we may grow up into Him who is our Lord in all things.

Agreed on all fundamental points, one in faith and hope, we have different opinions of minor matters, but without endangering our permanent unity and perfect sympathy. Even so do we hold it always the most wholesome sign in any community when there is room for the growth and development of individual capacities, that unity may be attained by the harmony of diverse parts: not by the levelling of all to a dead uniformity of taste and opinion.

In these fresh days of your new association, you will doubtless feel everything agreeable, and enjoy pleasure in each other's company from very novelty. But trust not to that for a perpetual support of the desire for assembling together. Let your meeting be characterised by such fullness and diversity of occupation, that all the requirements of each are satisfied—the logical, the practical, the devout—and that a perpetual variety, such as the Word of God furnishes, may be provided for your nourishment in the divine life. Many societies have perished through want of consideration of such needs. The wisdom of God is not thus heedless of us, however; and they who will let themselves be regulated thereby find the provision rich enough—one with a psalm, one with a doctrine, one with an interpretation, &c.; and thus may you continue steadfast in the apostles' doctrine, breaking of bread, and prayer.

Now, brethren, we bid you God-speed in your meeting, and teaching, and watching for one another. The Lord is at hand: let us be ready for his appearing. We must needs watch and pray, lest we be drawn into

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trial such as we cannot stand; but, strengthened by God, we shall not fear. To Him, therefore, and the Word of His grace, let us commit ourselves, and all will be well.

Let us hear from you soon, that we may be rejoiced in heart by your success, and that we may bear your sorrows as we ought.

Your faithful brother,

In name of the congregation meeting in the Surgeon Square Hall,
Edinburgh,

GEORGE DOWIE, Sec.

12 Beaumont Place.

Visits by James Cameron.

In December 1861, James Cameron, from Edinburgh, paid the church a visit, and was instrumental in knitting the brethren more firmly together. He at the same time had an opportunity to introduce the great doctrines of the Kingdom of God to the attention of an intelligent and interested audience, who requested his return.

Visit of Dr Thomas.

Dr Thomas, accompanied by John Nesbit, from Paxton, paid a visit to Galashiels, on the last Sunday of 1862, and delivered two lectures on the all-important subject of 'The Great Salvation.' To the brethren this was a day long to be remembered; for they were not only delighted, but enlightened, instructed, and built up in their most holy faith.

Break-up of the Meeting.

In the summer of 1865, a disruption took place in the meeting, under circumstances which were thus stated in *The Ambassador* for June:

The meeting here has come through a severe ordeal, in consequence of the existence of a difference of faith in reference to the Revelations vouchsafed to John in the Isle of Patmos. It was contended on the part of one or two, that the things revealed to John are all in the future, with the exception of those described in the first three chapters: in opposition to which, others maintained the truth, that they relate largely to the events already accomplished in the history of the past eighteen centuries. The difference grew to such an issue, that a disruption seemed unavoidable. A visit from Brethren Ellis and Steele, of Edinburgh, however, confirmed those who con-

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tended for the truth, decided those who were uncertain, and caused those who contended for the futurist theory to withdraw. The meeting has thus been weakened in number, but strengthened by development of unity in faith.

This was the commencement of the meeting that was afterwards recognised as the Christadelphian Ecclesia, and which appears to be the only meeting of Baptised Believers of the Gospel of the Kingdom now existing in Galashiels.

Another Division.

I have not been able to discover any record of the doings of what must be considered the meeting that continued on the original basis, after this disruption; but there appears to have been another division among them some eight years afterwards, according to the following paragraph in the *Messenger*:—

On April 14, 1878, they celebrated their fifth anniversary as a church. During these five years their membership had doubled, and they had enjoyed unalloyed peace and harmony.

A Centenarian Christadelphian.

Among the early members of the Galashiels Church was a very remarkable man, James Bell by name, who was privileged to reach quite a patriarchal age. He was baptised at Portobello on the morning of Sunday, October 13, 1861, and afterwards broke bread with the brethren in Edinburgh, returning to Galashiels on the following day. For several years, while the membership of the church in this place was small, the meetings were held in his house, and he was what might be called one of the leading men in the meeting. As he approached his hundredth year, in the spring of 1904, notices of his career—some of them very lengthy—were given in the local newspapers, some of the particulars alleged respecting his religious belief being of the most absurd kind, and such as have so often been written by newspaper scribes not instructed in the things of the Kingdom of God.

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After Dr Thomas's Visit.

For a short time after Dr Thomas's visit to Glasgow, things appear to have been in a very confused state, and it is difficult at this distance of time, and with the limited materials now available, to unravel them satisfactorily. A few particulars, gathered from various sources, may here be given, however. For the following facts, I am largely indebted to some 'Jottings' by James Cameron, of Edinburgh, and William Dickson, of Glasgow—both veteran Baptised Believers of the Gospel of the Kingdom, and both still, while I write, alive and well. It may be premised that there were several small meetings in existence shortly after Dr Thomas's visit, all having made considerable advances towards the Gospel of the Kingdom, but none of them having gone quite so far as to adopt what has already been spoken of as 'the gospel according to Dr Thomas.'

The Study of Prophecy.

We get a glimpse of the feeling that existed in Glasgow at the time of the visit of Dr Thomas, and shortly after, from a statement that appeared in the first number (for January 1851), of the *Prophetic Student*, a small periodical published in Glasgow. This statement was as follows:— 'A few Christians happened about three years ago to meet at a mutually esteemed friend's house to pass a social evening, during which the subject of prophecy (which to most of them was a dead letter) happened to be introduced, and conversed fully about.' This led to a regular weekly meeting being held for this study, which, after being suspended and then resumed, led to regular public meetings being held on Sunday evenings, commenced during March 1850. Stark's Hall, 30 North Frederick Street, was the place of meeting. A list of subjects is given, the last of which is stated to be, 'What is the Gospel?' in connection with Galatians iii. 8, 14, 15, &c. These subjects are spoken of as matter for the magazine.

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The 'Millennarians.'

In the *Herald of the Kingdom* for February 1851 is a letter from Glasgow, dated 13th December, 1850, and signed 'R.' which gives an interesting account of the proceedings after Dr Thomas had taken his departure. The writer says :

Since your departure from Glasgow, changes of an extensive kind have occurred. I do not pretend to be able to tell you them all, but I shall be as minute as I can. There is first that of Mr Paton, who left the church here along with some others, principally females, numbering, it is said, from twenty to thirty. They have been meeting together first in Simeon's French Academy, and latterly in the side-room of the Trade's Hall, Glassford Street. The reason of their separation was really because of their decided opposition to the teachings in connection with the Kingdom of God. However, like all opponents to the truth, they professed another objection—namely, the second baptism of two females; and when this was proved to have no ground, they then said, they had been baptised into a Jewish hope—namely, the hope of the Kingdom of God—which they condemned as the hope of Israel. When pressed on this objection, it also vanished; and because they were forced to it, they then honestly confessed that their real objection was their objection, or rather determined unwillingness, to hear any of the brethren teach concerning the Kingdom of God.

After an unfinished and oft repeated discussion, characterised by fierce and intolerant action and speaking on their part, Mr P. and these parties withdrew, professedly until the church was cleansed of his opponents, whom he styles by the general term of 'Millennarians.' Since then, about ten weeks have elapsed, during which time very unhappy scenes occurred, got up by a Mr Riddell, who, although favourable to Mr P. and his dissenting friends, remained in the church, professedly because he could not see it his duty to leave; but it has since been proved, for the evil and base purpose of exciting and keeping alive the disorder, in order that by any means the 'Millennarians' might be expelled. The result was, Mr R. was at several meetings openly voted to be guilty, by his brethren, of causing and keeping alive disputes. He defied all reprimands, however, and up till this week has kept up the same fermentation. Well, the 'Millennarians' have had two meetings this week, and they have determined to meet in a separate place—namely, in the old meeting-place in North Frederick Street, where our Sunday evening meetings on prophecy are held. They have drawn up a minute, wherein they express this their intention, stating as the reason, the continued opposition and unchristian conduct shown by Mr Riddell and a few others of the church. They also state that they do not, by separation, intend to unchristianise either their brethren they leave or themselves, but express their willingness to receive and be received as brethren in the separate places of meeting.

We have very well attended meetings in the evenings, all of an intelligent and inquiring mind; no triflers or gapers, but really men and women earnestly seeking to know what the truth is. We have been greatly benefited ourselves, and have been the agents to others of the same. Among several baptisms after a confession of the Gospel of the King and

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Kingdom, occurred that of an infidel—a young man—who confessed his infidelity arose from the false teachings of the pulpits concerning the Scriptures. He owned that the fabulous teaching of the clergy had induced him first to laugh at and then to doubt the truth of Scripture. He is now rejoicing in the truth which every page now displays.

Another case—a friend of my own, who has in the same way been made an unbeliever. I saw him lately, and our conversation fell into the subject of the divine authority of the Scriptures. He sneered and doubted. During the evening, I happened to say that the gospel taught by the Scriptures was 'the restitution of all things lost,' or 'the destruction of the works of the devil.' This excited his interest, and I proved to him that his infidelity was the origin mainly of the fabulous teaching of the pulpits. I offered him the loan of *Elpis Israel*, which he accepted; and I am informed secretly by a mutual friend that he is diving into its contents with vigour; so perhaps this will be infidel No. 2 convert.

Splitting up into Different Meetings.

Robert Latta—probably the same as the writer signing himself 'R.,' previously referred to—has a letter in the *Herald*, dated Glasgow, June 11th, 1852, in which he says:

You will doubtless be interested to know how the churches here now stand anent the all-important query, 'What is truth?' The [Campbellite] old church—I mean the one presided over by Mr Paton—has been split into three sections; to particularise which I will for convenience name their presidents—first, the party which removed under Mr Paton; another under Mr Linn; and the third, which I prefer distinguishing by the name of 'Millennial Baptists,' with which Mr Gilmour is connected.* The first two have remained very few in number; the latter have been very successful, both as to attracting numbers, in influence, and efforts. They have had evening meetings, always attended by hundreds; numerous baptisms into the hope of Israel—into God's own King, the Seed of Abraham, David's Lord and David's everlasting Seed, the true royal and immortal Ruler of God's future universal Israelitish empire of the heavens and the earth. They also published, during the greater part of last year, a monthly periodical named *The Prophetic Student*, which was only discontinued for want of time to carry it on. It sold very well, and treated exclusively on the glorious subjects of prophecy. The same little representative of 'the sure word' is intended yet to be continued, and that very soon. This little church found it necessary in May last to remove to a larger hall—the Mechanics' Institution Hall, capable of holding several hundreds; and this hall, as I have already informed you, has been filled during the evening, ever since its opening. Not a seat to spare. Our speakers have also been (in accordance with invitations received from these places) visiting Hamilton, Stirling, Paisley, Airdrie, &c., and delivering lectures on the Kingdom of God, in connection with all its aspects of territory, king, aristocracy, subjects, laws, &c., and are still continuing.

* [Alexander D. Black's account of this is to the following effect:—'Paton and his party left on account of something concerning Thomas Young, leaving Linn behind. Thom Young left, making at this point three parties. Some time after Young's leaving Paton returned.']

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'What is Truth?'

In the *Gospel Banner* (Nottingham), vol. iv., page 24 of 'Extra,' is the Farewell Address of Dr Thomas to his friends in Britain, of date Sept. 26, 1850. Referring to various communications he had received from persons who had been interested in his lectures, &c., he gives an extract from a correspondent in Glasgow. The writer says:

In the evening I visited it—[probably the meeting for the study of prophecy]—and got my soul delighted, refreshed, and enlightened. 'What is Truth?*' was the subject matter, and was beautifully handled by a brother. He showed that Christ, as a king, was the ruling and grand truth of the Bible, for claiming which honour and dignity he was put to death. This view he supported out and out from the Old and New Testaments. He was followed by another, who tried to prove that Jesus was put to death for calling himself the Son of God. But no one supported him; but on the other hand, a goodly number followed in the same strain with the first speaker. Their views of the kingdom and second coming of Christ are far, far beyond what I had any idea of, and they are also very intelligent. I am sure, had you been there that evening, you would have been much pleased, and have considered yourself well rewarded for the information you had given the Glasgow people on the future reign of Messiah.

Thomas Young's Meeting.

One of the meetings which had made as near an approach as any to the position of Baptised Believers of the Gospel of the Kingdom of God was that in which Thomas Young was the leading man. He came from somewhere in Fifeshire, and was at first no great speaker, but latterly acquired considerable facility in this respect. William Naismith—who, along with Mrs Naismith and family, removed from Hamilton to Glasgow in 1851—joined this meeting, which by this time was known as Young and Gilmour's meeting. On going from Dundee to Glasgow, Allan Fordyce also joined this meeting; but, as William Dickson significantly remarks, 'he did not remain long, for T. Y. was not the man to tolerate "another Richmond in the field."'

* [The question, 'What is Truth?' is noted as the ninth in order connected with prophecy, in the *Prophetic Student* for January 1851, which had been considered at the meeting in Stark's Hall, 30 North Frederick Street.]

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Allan Fordyce's Meeting.

William Naismith, along with several others, left Young and Gilmour's meeting for some cause which is not explained, and connected themselves with a meeting in Stark's Hall. Here they were afterwards joined by Allan Fordyce, who had disagreed with Thomas Young on the question of the present possession of the Holy Spirit; and this meeting afterwards came to be known as Allan Fordyce's, as he took the leading part in it. The meeting-place was afterwards removed to Harrison's Academy, 189 East George Street; and here it was held when we in Edinburgh first became acquainted with it.

Personal Reminiscences.

Brother Dickson, as an addendum to the 'jottings' by James Cameron, which are mostly embodied in the foregoing, writes as follows:—

I have read with much interest this memorandum, relating to Glasgow when Dr Thomas visited it in 1848, and some of the results which followed his testimony in relation to the Kingdom of God, &c. The account given by R. Latta, in the *Herald of the Kingdom*, of the formation of the first meeting on that basis, is quite accurate. Though not a member of it myself till 1852, I am quite cognisant of most of the events which led to it, and which also subsequently followed.

There were at first three presidents—namely, James Gilmour, Robert Young, and Thomas Young. Some difference between the Youngs (not relatives) caused Robert to withdraw and join Dr William Anderson's church. The evening meetings were very well attended, and devoted principally to the study and exposition of the prophetic Scriptures. The membership rapidly increased; and when, at Whitsunday 1852, we removed to the Mechanics' Hall, Hanover Street, the number on the roll was about 120. It was just a few months after this that the schism referred to by W. Naismith took place, when he, Adam Purves, Donald Mackay, James Stoddart, Robert Black, and some others left. The cause was not any diversity in doctrine, but they thought the presidents were too autocratic in rule and too exclusive in teaching. The custom

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then was that the forenoon meeting was open to any speaker, while the afternoon was confined to the presidents, who occupied it alternately. The grievance was expressed by old Brother Purves thus; 'He wanted to see the presidency strengthened.'

About six months after this, the disruption headed by Thomas Young occurred, the cause being the necessity, or otherwise, of re-immersion. This question has long been a fruitful source of controversy, resulting in many divisions and reunions, which it would be difficult, if not impossible, accurately to record. The theme to me is not an attractive one, and I will leave it to those who think otherwise.

Yes, Brother Dickson, 'the necessity or otherwise of re-immersion' has long been a fruitful source of controversy, and is likely to continue to be one so long as the institutor of baptism remains away from the earth. But whether the theme be 'an attractive one' or not, it surely is the duty of every one who desires to have the approval of the Master, when he comes to take account with his servants, to contend earnestly for the faith once delivered to the saints, and for the obedience to that faith, in the way and manner that our Lord himself appointed. Belief first, and obedience afterwards, was the prescribed order, and it cannot be supposed that a reversal of this order will meet with the divine approval.

William Ellis in Glasgow.

In the summer of 1852, William Ellis, of Edinburgh, who then followed the trade of a cabinet-maker, went to Glasgow in search of work; and a letter which he wrote to James Cameron from that city, dated Aug. 18, 1852, gives a little insight into the state of the truth in the west at this period. The following is an extract from the letter in question:—

I got work the forenoon after I arrived. On the Sabbath, I was in three different places of worship, but none of them such as I would like. In the afternoon, I learned that a party holding Dr Thomas's sentiments met in the Mechanics' Institution, to which I went in the evening, but the door was shut. I did the same last Sabbath forenoon and afternoon, when observation informed me such was not the meeting. To be satisfied more fully, I inquired at two of their number, from whom I learned that they

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were Campbellites; also that the party for whom I was inquiring had left there, and met up stairs of the same house. Monday night I had a very lengthy conversation with a few of their brethren, by whom many questions were asked concerning my faith, hope, and practice; also if I had any line of recommendation, which you know, from my position the last few months, I could not. I have thought since that you, James Bannerman, the two Wilsons [Thomas and Henry] and I had agreed to have a meeting, and as you all know me as well—yea, even better—than any others, that you could send a line stating how the matter stands, although it should serve nothing but to corroborate my statement. The church numbers about sixty-eight. They have two presidents, who regulate their business.

William Ellis did not remain long in Glasgow, returning to Edinburgh after a few weeks' sojourn in the West; and he does not appear to have connected himself with any of the meetings there.

Allan Fordyce and Thomas Young's Meetings.

When the church in Edinburgh first made the acquaintance of the Baptised Believers of the Gospel of the Kingdom in Glasgow, they had settled down into two distinct meetings, as already stated, generally known as Allan Fordyce and Thomas Young's. We first became acquainted with Allan Fordyce and his associates, with whom we found ourselves in harmony so far as the belief and obedience of the Gospel of the Kingdom were concerned, and our friendship was very cordial in consequence. The cause of the disagreement with Mr Young, we were informed, was because Mr Young held that believers, at the present time, were in possession of the Holy Spirit, which Allan Fordyce emphatically denied; and as Thomas Young took the strong ground involved in the strict application of the apostolic declaration, 'If any man have not the Spirit of Christ, he is none of his,' he repudiated the fellowship of Allan Fordyce and those who believed with him. This great diversity of belief in the two meetings was at times very embarrassing to members of the Edinburgh Church when they went to Glasgow, some inclining to go to the one meeting and some to another; and by going to the one meeting, offence was given to the other.

Glasgow
Holy Spirit
Gospel

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Thomas Young in Edinburgh.

It was not until some time after we had been on a friendly footing with Allan Fordyce's meeting that we had any personal intercourse with Thomas Young himself. I find from my journal that he came to Edinburgh on business on March 4, 1854, and called upon me with a note of introduction from a Glasgow correspondent of mine. As I had a little leisure at the time, I showed him some of the principal places of interest in the town, and afterwards to the house of John Forman, where we had tea, and spent the evening, Francis Renwick being also of the party. We had a long and interesting talk together, in the course of which we found that we all agreed remarkably well upon the subjects of the faith. Mr Young himself seemed to have been very favourably impressed with what he then saw of the Edinburgh brethren, and was quite struck with some of their peculiarities. This he confessed the following Sunday, when giving an address in his own meeting in Glasgow. Another correspondent of mine gave me the following account of it:—

Mr Young called that same night, and gave us a full account of his interview with you, Mr Forman, your sister, and a Mr Francis Something—he forgot his name—a wonderfully intelligent man. On Sabbath, the brethren were very much interested with the statement he made relative to your meeting. So far as I can remember, the following are a few of the remarks he made:—'There is an intelligent simplicity that characterises them, which I cannot but admire, and an independence of opinion at which I was much amused. Francis said there was no such thing amongst them as for any one to say "We." They all stand on their own dignity, and always say "I," never "We," as that might interfere with the opinion or judgment of another. It seems evident to me, however, that they have not forgotten the apostle's injunction to be not forgetful to entertain strangers, for I was most hospitably received. Their kindness was so spontaneous, that I am really compelled to give a good report. Indeed, I would have been exceedingly sorry had I not been introduced to them.'

Thomas Young's Religious Belief.

This personal introduction of Mr Young to some of the Edinburgh brethren induced a kindlier feeling towards him, and those associated with him, than had previously existed. Still, doubts were raised as to his exact position on certain points, and some of the Edinburgh brethren

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experienced a difficulty in holding fellowship with the Frederick Street meeting after statements that were made by Allan Fordyce and some of those associated with him. It was to set at rest these doubts, I believe, that he wrote the following letter to me:—

12 Bedford Street, Glasgow,
October 23, 1854.

DEAR BROTHER,—It is a pity there is so much room for improvement. It is a clear proof that we are very far from being what we should be. But it is certainly very wonderful that men pretending to believe the Bible to be a sure guide, and a plain one, should differ so much as to its meaning; thus justifying the infidel in his assertion that Christianity is imperfect, that it has served its day, and must give room to a more perfect development of truth.

When the 'Gospel of the Kingdom' was received amongst us, I hailed it as an exhibition of truth that was calculated to produce unanimity among its believers. But, alas! it has been as yet a failure. But so it was even when Paul preached it—a failure as regards the many, a failure as regards collective unity; but Christ and him crucified the power of God unto salvation unto as many as believed.

I do not intend stating the views of any one else in order to excite your opposition to them. Neither do I intend to expose my own sentiments to excite your sympathy. But, believing what I write below to be necessary unto salvation, I write them (excuse the apparent presumption) for your safety and comfort.

I believe in One Body; that all believers shall be flesh of the flesh and bone of the bone of the Lord Jesus Christ.

I believe that this One Body has only One Spirit, which is at present the earnest of eternal life to every believer, and will, if not quenched, be the resurrection and eternal life of all the members of Christ's Body, the Church. This Spirit is the Spirit of God, which raised Jesus from the dead.

I believe that there is only One Faith, which comprehends the things of the Kingdom as well as the things which concern the Name of Jesus.

To understand the things of the Kingdom is to know the promises made to Abraham; which are, that his seed should inherit the land of Canaan for an everlasting possession; and at that time one of his seed, called THE SEED, should possess the gate of his enemies, and that in him all nations should be blessed.

To know what concerns his name, is to understand what he has done for us as a Saviour. His name being Jesus, imports a Saviour. I believe he saved his people from their sins by his death. In one word, he died as a substitute.

To know the above is to know Christ and him crucified.

It is also necessary to believe that he is the Son of God, the only begotten of the Father; not a son among many sons, but a Son who came forth from the bosom of the Father. All prophets were sent of God, but none descended from the Father; hence none hath ascended but Jesus. To understand that he was beloved of the Father, and in His bosom before the world was; the brightness of His glory, the express image of His person; that he laid aside this glory and image, and appeared in flesh. To assent to this is believing him to be the Son of God.

died a
substitute

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In reference to the One Hope, I believe this to be a resurrection from amongst the dead.

I believe, as there is One Lord, so there is only One God, who is the Father of all.

In reference to baptism, I need say little. I believe we are joined to Christ by immersion in water and by faith in the above things.

If you, or any one else, can hold fellowship with us, and hold the above as truth, we shall be happy to have your company.

Excuse this very imperfect scrawl. If you want my reasons for holding the above, write, and I will be very glad to produce them. Please study the matter, not the style.

In the meantime, I am, yours in Jesus, very truly,

THOMAS YOUNG.

To Wm. Norrie.

Break-up of the Meeting.

Mr Young was a man with a very taking manner, being polite and gentlemanly in his deportment, and he was well liked in his small company. He was also a forcible speaker, and made himself very useful in his own meeting, as well as in Paisley, where he occasionally delivered lectures, and was a good help to the struggling church there. Latterly, however, his conduct was such as to cause a grave scandal, and this was the proximate cause of his meeting being broken up.

Intercourse between Edinburgh and Glasgow.

Almost from the first acquaintanceship between the churches in Edinburgh and Glasgow, an intimate intercourse between them was established. This was especially the case as regards the younger members, of whom there was a considerable proportion both in the East and the West. In Edinburgh, the younger brethren had commenced a social mutual improvement class, known as the Saturday Night Meeting. This was at first a great success—so great, indeed, that a visit which was paid to it by the juniors in Glasgow, so greatly impressed them, that on their return home they commenced a similar class among themselves. This also was at first a great success, and led to a great deal of coming and going between the two cities. This interchange of visits was greatly stimulated by the fact that, just at this time (the end of the year 1854), owing to a quarrel between the Caledonian

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and the Edinburgh and Glasgow (afterwards the North British) Railway Companies, the fares between the two cities were reduced, first to 2s., then to 1s., and latterly to 6d., at which figure they remained for months, until the belligerent railway companies had adjusted their differences—the fares being raised again on Monday, Feb. 25, 1855. While they lasted, the cheap fares were largely taken advantage of from both cities; and the frequent social gatherings that took place in consequence made it a very joyous time indeed for all parties.

A Social Meeting Spoiled.

An unfortunate occurrence at the New Year season of 1855 caused much regret at the time. An invitation had been given to the Glasgow friends to a festival to be held in Edinburgh; and a large number had accepted of it, and intimated the train by which they were coming. Arrangements were made to meet them at the railway station in Edinburgh; but the number of persons travelling at this time, in consequence of the low fares and the holiday season, was so enormous, that the Caledonian Railway could not cope with the excessive traffic. A deputation was in waiting to receive the expected visitors; but the train was about four hours behind its time; and the deputation, after waiting three hours and a half, left, greatly disappointed, concluding that the friends had either come by the Edinburgh and Glasgow line, or abandoned their intention to come. When the Glasgow friends arrived, there was no one to receive them; and not having the address of the meeting-place, nor of any of the brethren in Edinburgh, they had to wait at the railway station for some time longer, until another deputation went there and found them. It was an awful disappointment to every one; for the Glasgow friends, in whose honour the entertainment had been got up, only arrived at the meeting-place about the time when it had been arranged that the proceedings should terminate.

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The Church Roll, 1855.

To prevent such a regrettable occurrence again, I had the Church Rolls in Edinburgh and Glasgow printed, the two latter being as follow :—

Harrison's Academy, 189 East George Street (Fordyce's Meeting).

James Archibald, Mrs Fraser's, 29 St Andrew Square.
John Forbes, 44 Cavendish Street.
Allan Fordyce, 32 Bothwell Street.
James Fraser, 29 St Andrew Square.
Eliza Hare, Birkenshaw House, by Thornliebank.
William Law, Crown Street.
Donald Mackay, 25 Cleland Street.
John Maitland, 10 Cowlairs Row, Cowlairs Station.
Mrs Maitland, " "
Elizabeth Marshall, 1 West Milton Street.
Elizabeth M'Taggart, " "
Sarah M'Taggart, " "
Helen M'Taggart, " "
John M'Taggart, 163 Cowcaddens Street.
Mrs M'Taggart, " "
Charles M'Kinnon, 3 Lyon Street, Garscube Road.
James Mulholland, 16 William Street, Mile End.
Mrs William Naismith, 79 Great Hamilton Street.
Jane Naismith, " "
James Stoddart, Mrs Murray's, 116 Sauchiehall Street.
Mrs Wallace, 209 Duke Street.

Frederick Street Hall (Young's Meeting).

Miss Baillie, 5 Balmeno Street.
Miss Bow, at William Bow's, Carron, Falkirk.
Thomas Bowman, 56 Carrick Street.
David Christie, 206 Stobcross Street.
Mrs Christie, " "
Margaret Cochrane, 17 Eglinton Place.
Fergus Cameron, 15 M'Alpine Street.
Robert Forbes, " "
Mrs Grant, 17 Eglinton Place.
George Graham 12 Warwick Street.
Jane Graham, " "
Eliza Graham, " "
Helen Hamilton, 34 Holmhead Street.
Miss Laury, 206 Stobcross Street.
Robert Marshall, 163 Cowcaddens Street.
Mrs Napier, 18 James Street.
James Napier, " "
Henry Sinclair, 83 Govan Street.
Mrs Sinclair, " "
James Stevenson, 8 Mathieson Street.
William Thomson, 34 Shamrock Street.
Mrs Thomson, " "
Thomas Young, 15 Nicholson Street.
Mrs Young, " "

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Out-Door and In-Door Lectures.

About the middle of the year 1861, the brethren commenced to hold meetings, on Sunday evenings, on Glasgow Green, for the purpose of making known the truth. In doing this, they met with some opposition from a Mr Court, an agent of the Glasgow Protestant Laymen's Association, who did them good service, however, by attracting larger audiences to hear the Word. By and bye, another person—a working man—appeared in the arena, who, while working well against the dogmas of this 'lay agent'—principally on the question of immortality—ultimately acted as a foil to draw him away from the brethren. In October, the brethren commenced a series of in-door lectures, which were continued during the winter. These lectures were avowedly 'to rescue Scripture truths from neglect, and free them from human traditions which make them of none effect.'

A Doubtful Pastoral Visitor.

The *Messenger* for September 1866 had the following notice of a rather remarkable visitor whom they had from the far West:—

On Sunday, 19th, we had a visit of one Mr Porter, from Canada West, who professed to be a Baptised Believer of the Gospel of the Kingdom, and the pastor of a church in Canada, adding also that he had delivered two public addresses, and sat in fellowship with the church in Aberdeen on the Sunday previous. Notwithstanding all this, on hearing an exposition of 'the things of the Kingdom,' he left the meeting in wrath, declaring that 'Paul wrote fourteen epistles, and did not say as much on Jewish affairs as you have done to-day.' The 'Jewish affairs' that raised the pastor's ire were all embraced in less than an hour's speaking; and the following summary will give brethren a correct idea of what was said on the occasion:—1. God's promise to Abraham; 2. Balaam's prophecy to Balak; 3. Nathan's prophecy to David; 4. Prophecy of Isaiah, chap. ix.; 5. Prophecy of Micah, chap. v. 2, compared with Matt. ii. and Luke i.

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Divisions and Unions.

Glasgow has obtained an unenviable reputation for the number of divisions that have taken place in its various meetings. These divisions from ^{time} to time engaged the attention of brethren in other places, and frequent efforts were made to heal them; but, as events proved, even when these attempts seemed successful, it was only for a time. It is a melancholy record, and it would serve no good purpose to go into a detail of any of these unhappy occurrences. Some of them had reference to doctrinal belief, and more properly belong to a subsequent stage of this work, when the question of creeds will come under consideration.

David Christie.

David Christie was a man who was for many years well known amongst the Baptised Believers of the Gospel of the Kingdom, not only in Glasgow, but throughout Scotland, as he very frequently attended the annual aggregate meetings, and he was highly respected by the whole brotherhood. He was intimately associated with the truth in its various developments in Glasgow almost from the beginning, and always took his stand with those who contended for the one faith in its integrity. When a division took place in the Glasgow meeting on a proposal which practically amounted to a discontinuance of the practice of re-immersion by those whose pre-baptismal faith did not include an intelligent belief of the Gospel of the Kingdom, he was one of those who determined to uphold the position that had formerly been maintained, of requiring the right faith before baptism could be considered valid. He always took his share in the duty of teaching and exhorting in the church, and showed great intelligence in expounding matters pertaining to the one faith. He had been in poor health for some time, and went to London for a change, where he fell asleep on September 16, 1891, aged 72.

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Allan Fordyce.

Allan Fordyce has already been mentioned in connection with his residence in Dundee. It was in Glasgow, however, that his principal work in relation to the truth was performed. He was personally concerned in all, or nearly all, the many divisions that took place during his time, and acted a prominent part in most of them. He took a special interest in the drawing up of creeds, with a view to averting divisions and maintaining unity among the brotherhood, but his efforts were not successful. He laid great stress upon the preaching of the fact that the Kingdom is 'at hand,' and this 'at hand' element brought him a great deal of opposition from various quarters. He was outspoken, blunt, and at times even violent in his manner—a striking contrast, in this respect, to his early opponent, Thomas Young. At the same time, he was honest, faithful, and warm-hearted in his own rough way, and did excellent service for the truth in his day and generation. One of the most important acts in which he was concerned before his death was the issue of a manifesto to the public, which was published in the *Glasgow Citizen* in February 1870. It was as follows:—

THE REIGN OF GOD IS COME NIGH.—The brethren meeting at 280 George Street, who are looking for the Kingdom and coming of the Lord Jesus Christ, have removed to the Oddfellows' Hall, 175 Buchanan Street, where they will meet for worship on the First Day of the week at eleven o'clock A.M. In the evening, at 6.30, meetings will be held for setting forth the things most surely believed among them concerning the reign of God and name of Jesus Christ. The locality of the reign and its nearness, as proclaimed by Jesus and his apostles, will be shown from the Scriptures, and the necessity of believing these things in order to salvation. Attendance is earnestly invited, specially of such as are alive to the importance of seeking first the Kingdom of God and His righteousness. To the inquiries of all such particular attention will be given.

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Dr James Hastie Stoddart.

James H. Stoddart, one of the early members of the Glasgow Church, came afterwards to be a noted public man in his way. He was a native of Sanquhar, where his father was a simple working peasant of considerable natural shrewdness. He received an excellent education, and his first situation was in the office of the *Scotsman*, in Edinburgh, where he held a post in the counting-house. After serving at the desk for a time, he went to Leith, and became connected with a chemical firm, from which he returned to Edinburgh, and entered the employment of Messrs Bryden, bell-hangers. About 1850 he went to Glasgow, to establish a branch in connection with Messrs Bryden's business. He was always of a studious disposition, and began now to contribute articles of different kinds to the *Daily Mail*, and to the *Scottish Banner*—the weekly issue of the *Daily Bulletin*. In 1862 he was appointed sub-editor of the *Glasgow Herald*, and when Mr Pagan died, about 1870, he became assistant editor. Professor Jack retiring in 1875, Dr Stoddart had full charge of the editorial department. On Jan. 21, 1882, on the occasion of the centenary of the *Glasgow Herald*, he was presented with his portrait, subscribed for by a large number of friends and admirers, the presentation being made by the Lord Provost of Glasgow in the name of the subscribers. In 1885, the Glasgow University bestowed upon him the degree of LL.D. In November 1887, in consequence of failing health, he retired from the editorship of the *Glasgow Herald*, and his death took place at Lennoxton, in his 56th year, on April 11, 1888, from congestion of the lungs.

I have mentioned these particulars respecting the professional career of Dr Stoddart, because I believe it is unprecedented for such a high position and so great worldly honours to have been conferred upon a Baptised Believer of the gospel of the Kingdom; and also to emphasize the fact that they were not conferred until the recipient had apostatised from the faith. It is a melan-

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choly fact, that Alick Mowatt, who went from Edinburgh to be the chief reporter of the *Glasgow Herald*, likewise bartered away his spiritual birthright in a similar manner. 'Wherefore, let him that thinketh he standeth take heed lest he fall.'

It was while he was in the service of Messrs Bryden that Dr Stoddart came to believe and obey the Gospel of the Kingdom, and for some time afterwards he was intimately associated with Allan Fordyce, Donald Mackay, James Fraser, and James Archibald in the controversies of those early days. I have some very pleasant memories, as well as written memoranda, of delightful gatherings, both in Edinburgh and Glasgow, at which Stoddart took a conspicuous and very acceptable part. From his great natural abilities, he was then of much service to the brethren both as a speaker and a writer, and there were great expectations of the assistance he would be able to give the truth when he had a larger experience and his intellectual powers had attained their full development. These expectations, however, were not destined to be realised. It was with great regret the brethren found that, after his connection with the newspaper press, his interest in the truth sensibly abated, and ultimately he was understood to have abandoned the faith altogether.

His parents (who had by this time removed to a mining-district in Lanarkshire) continued to be rooted and grounded in the truth; and when, in the fulness of time, a section of the brotherhood adopted the name of 'Christadelphians,' with the special forms of belief and unbelief associated with that designation, Mr and Mrs Stoddart cast in their lot with the more rigid and exclusive party. Shortly before his mother's death, Dr Stoddart had a particularly affecting farewell meeting with her. With the strongest maternal solicitude for her erring son, she most affectionately and earnestly entreated him to bethink himself and renew his hold of the exceeding great and precious promises, which he had allowed to let slip. But all her loving and solemn appeals to him were of no avail, and, so far as I

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atn aware, he never did renew his allegiance to his Lord and Master. Dr Stoddart was survived for several years by his father, who died, as he had lived, a devout and earnest-minded Christadelphian.

I only met Dr Stoddart twice after his departure from the faith. The first occasion was at the inaugural address delivered by Thomas Carlyle as Rector of Edinburgh University (April 2, 1866). The whole of the reporters present at that function united their forces for the occasion, being organised in couples, and taking a ten minutes' turn each at the note-taking. I represented the *Caledonian Mercury*, of which I was then chief reporter, and Dr Stoddart, who attended as one of the staff of the *Glasgow Herald*, had the direction of the combined corps, timing the respective couples, and indicating to each when their turn began and when it ended. The other occasion was the meeting of the Established Presbytery of Glasgow, at which the late Dr Norman Macleod was taken to task for his alleged heretical views on the Sabbath question. I attended that meeting for the *Mercury*, and Stoddart was also there in his capacity as leader-writer for the *Herald*, and the better to be prepared for a trenchant article upon the case in the next day's issue of his paper.

Alfred Thomas Jago.

Although joining the meeting just at the close of the period to which this history refers, mention may here be made of Alfred Thomas Jago. He was an Englishman, but had gone to Glasgow in early life, and at the time of his death had been upwards of thirty years in the service of the Caledonian Railway Company, having latterly held the position of chief accountant. He became interested in the truth through George B. Findlay, a fellow clerk, and having made the good confession, was baptised in Edinburgh in December 1869, and then became a member of the Glasgow meeting. He was an excellent speaker, having great warmth and heartiness in his manner, and his services in this respect were largely in requisition by churches at a distance.

Thomas
Chief Reporter
& Caledonian
Mercury

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Origin of the Christadelphian Meeting.

The Ambassador of the Coming Age for July 1866 had the following paragraph among its intelligence for that month:—

GLASGOW.—The news from this quarter is not cheering. Brother J. Mulholland reports his withdrawal, along with another, for the following reason:—‘Because, when we set forth the truth, and contrasted it with the “damnable doctrines” extant, we were accused of “railing against the sects,” and driving visitors away from the meeting, and thereby doing much harm. We are both now out of fellowship, as there is no meeting in Glasgow, at present, who hold the truth unadulterated by the commandments of men.’

As this was at the time when Robert Roberts was in the hey-day of what he afterwards termed his ‘swash-buckler flourish,’ it is not surprising that he appended the following editorial note to this intelligence:—

Making every allowance for a possible excess of zeal on the part of our two brethren (in which remark we may, from ignorance of the facts, misjudge them), it certainly indicates an unsound state of things, when in the professed ‘church of the living God,’ which ought to be ‘the pillar and ground of the truth,’ the earnest contention for the faith once delivered to the saints is discouraged and condemned. No genuine friend of the truth would find fault with another for speaking against the ‘sects,’ seeing ‘the sects’ are the strongholds of superstition and error, and the strongest barriers in our time in the way of the truth’s progress. If visitors cannot stand an honest testimony on the subject, let visitors be driven away; for visitors who require to be propitiated by a craven mincing of the matter would be worth very little, as friends of the truth, when got. A church based on this craven policy, if it be a church, is ‘ready to die.’

Some correspondence of a contradictory nature ensued, compelling the editor to say that ‘the question must be left where it is.’ Out of this, however, the Christadelphian meeting originated.

GOVAN—GOUROCK—HADDINGTON

GOVAN.

In the beginning of 1863, William Clark, formerly residing in Edinburgh, having gone to Govan, after confessing his belief of the things concerning the Kingdom of God and the name of Jesus Christ, was baptised into that name. On March 20, 1863, his wife was also baptised upon the same confession. From that time Brother and Sister Clark and Brother and Sister William Pearson met together in the house of the former for the breaking of bread. In December of the same year their number was strengthened by the addition of James Forbes.

GOUROCK.

For some years there resided in this town a couple—Robert and Mrs Sinclair—who were well known for their interest in the truth and in all that concerned the brethren generally. Brother Sinclair was a shoemaker to trade, and in a comfortable way of business; but he had a son who was in precarious health, and his removal to Australia was recommended. In the autumn of 1861, all the arrangements with this view had been made, and the party had got as far as Liverpool on their way, when—sad to relate—the youth died just on the eve of their embarkation. The father and mother, however, having disposed of their business in Gourrock, decided to carry out their purpose of emigration, and subsequently made their home in Queensland, Australia.

HADDINGTON.

On August 12, 1860, two persons (a brother and sister) were immersed in Edinburgh, and formed the nucleus of a small church in Haddington, but which only maintained existence for a few years. At the July Meeting in 1861, it was reported that the membership was three; and in 1862 it had risen to four—the meetings being held in the house of Robert Armstrong, Post Office.

Halifax

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HALIFAX

HALIFAX.

The Origin of the Meeting.

Halifax was not one of the places visited by Dr Thomas during his lecturing tour in Britain in 1848-50. George Dean Wilson, one of the original members of the church, and who shortly afterwards emigrated to America, in a letter from Geneva, Illinois, dated April 23, 1857, and which Dr Thomas published in the *Herald* for July of that year, gave some particulars respecting the formation and early history of the church. From this letter I take an extract, as bearing on the matter. It will be observed that the writer, although then in the United States, speaks of himself as still a member of the little company he had left behind in his native town. He returned to this country about a dozen years afterwards; and as he subsequently travelled about a great deal, he came to be well known by the brotherhood both in England and Scotland, for some years before he died in Glasgow. The extract is as follows:—

Through the instrumentality of my excellent relations in this place, by means of letters, *Elpis Israel*, and *The Gospel Banner*, which all found their way to Halifax, myself and Brother J. Whitehead became convinced of the truth of Israel's hope. Indeed, his attention was drawn to it during his visit to this place in 1852, and he brought *Elpis* on his return. By its means we became acquainted with the prophetic declarations and indications of their fulfilment in these last days, so that we have taken the keenest interest therein ever since, down from the time of Menschikoff's mission till now; and have frequently pointed the attention of our audiences to the splendid accomplishment of prophecy now transpiring. For a while appearances seemed to favour our affirmations, and men seemed half inclined to believe; but when repeated reverses attended the Russian arms—especially the evacuation of the Russian principalities and the fall of Sevastopol—they began, like thousands more who walk by sight only, to pour contempt upon our expositions. Nevertheless, the brethren stand firm to a man, convinced that the end will be even as it is written, and that before long; indeed, the movements of the Prince of Rosh since the conclusion of the war, and the increasing strength he is manifesting, is stronger evidence than before. But more of this anon.

At first our minds were somewhat held on the soul question; but the reading of J. Panton Ham's works set us completely at rest, that the dead are unconscious, and that eternal life only through Christ is the doctrine of the Bible.

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For a few months we pursued our investigations, whilst in communion with the sects; but on the 18th of March, 1854, six of us immersed one another into the name of Jesus, making a solemn confession of faith and renunciation of former things. We had all previously withdrawn from Babylon's daughters. One is since dead, and self and another removed; but we feel to be present with them still. They have since increased to sixteen, having had one immersion recently, and more expected. Of our present number, three are from the General Baptists, one from the Episcopalians, one from the Unitarians, two from the Campbellites (who have become extinct there), six from the Wesleyans, and four who were not connected anywhere; and six of our number have been re-immersed. They are Scripturally organised as a church, with two elders, two deacons, and a scribe, and have adopted no name but that of the Master's, nor do they intend doing. This has sorely puzzled the people, who have laboured hard to put some sectarian cognomen upon us, but all in vain, as they hit upon any save the right one. They meet in a room in the Temperance Hall, Albion Street, capable of holding about 120 persons, and which has several times been filled; but the audience varies much—sometimes upwards of sixty, but often below thirty. We have given many public discourses, and the good work is still going on.

Continued Progress.

From the period to which this letter refers, the small church continued to make steady progress, so that, in July 1858, they numbered twenty persons; and it was stated that they had recently commenced a church library, to consist chiefly of critical and exegetical works in theological science. In November of the same year, the 'scribe' of the church reported that the brethren, 'finding that the public will not come to hear them, are arranging to go out to them, by opening out places in surrounding villages. Two brethren are engaged in the work in Dewsbury and Heckmondwike.'

Fraternal Greetings and Exhortations.

In addition to these evangelistic efforts, the brethren in Halifax were in the habit, for a number of years, of sending a New Year's greeting to the various churches of Baptised Believers of the Gospel of the Kingdom throughout the country. Some of these epistles were published in Dr Thomas's *Herald*, the *Messenger of the Churches*, and *The Gospel Banner*, published in America. I give here the first greeting of the series—that for the New Year of 1859, indited by John Wilson, and taken from the manuscript *Messenger*:—

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A New Year's Message [1859].

To the Brethren of like precious Faith the Church in Halifax send Greeting.

May your health and prosperity increase; may peace and rejoicing abound among you; and may your hearts be filled with all wisdom and knowledge, that you may be fitted for the Kingdom of our Father, and be honoured with an abundant entrance when our Heavenly Master returns to gather all to himself.

It has seemed good to the brethren in Halifax to make this season of kindly salutation an occasion of greeting to the household of faith, that all may be stimulated in the good work of patient well-doing, and that our hearts may be more closely knit together in the bonds of love.

Dear brethren, we have rejoiced at the news occasionally received of the growth of sundry churches in numerical strength. These tokens of good have inspired us to more zealous endeavour in our Master's service: we are also desirous that all other brethren may be incited to still more efficient activity. Many reasons ought to induce this life-in-labour. Our beloved Lord was unceasing in his service to us, leaving us in this 'an example that we should tread in his steps.' When we consider his zeal, we cannot give place to that lukewarmness or idleness which in effect says, 'I have found; let others seek for themselves.' Even the Christ consulted not his own pleasure, but 'gave his life a ransom for many.' We cannot sit at ease if we but think of the great salvation to be attained in so short a time. True, the cares of every day life and the influences of this world's pursuits do oppose themselves; but let us hold in mind the great salvation as reward for well-doing, and then we cannot but be in earnest in our warfare with the world.

We are beset with temptations peculiar to this mortal condition and to this disorganised state of Gentile domination. We have to foster faith and love toward God while surrounded by influences essentially adverse to their existence. Business pursuits must have our attention during the greater portion of our time; and the cankering care thereby induced is apt to eat the nerve and muscle of our faith; while the moral effect of our contact with, and the insidious scorn of, ignorant and unbelieving men, is to dampen our ardour and obscure the brightness of that glorious image which has been impressed upon our hearts. The weakness of the flesh is another great difficulty, from its engendering weariness and indifference if not watched against. We have in this age many trials to our faith. The sectarian scoffer asks triumphantly, 'Where is the promise of his coming? for . . . all things continue as they were from the beginning;' and the subtleties of the sceptic of the present day cannot fail to affect our hearts. We fear not the rebuffs of the adversary; still, these things do have an insidious and imperceptible tendency to dishearten and stagger. But, beloved brethren, let us not be weary in well-doing, for in due season we shall reap if we faint not. Let us give constant heed to the word of Christ, which, if it dwell in us richly in all wisdom, will make us able to overcome the choking cares of this life. Let us keep our minds *en rapport* with the oracles of the living God by daily and unremitting study.

The brethren of the Lord Jesus ought to live as becomes their high calling, using themselves and their substance in the Father's service. For if any pursue their business as do the men of this age—keen in the getting of riches, or expend their good things in their own gratification—they come into that class of whom Jesus says, 'The cares of this world,

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and the deceitfulness of riches, choke the word.' But capital and labour devoted to helping the poor of the church, disseminating the word of truth, &c., we are assured, is a most profitable investment.

Beloved brethren, let us be zealous toward God, working with all diligence to make our calling and election sure. O that each of us would remember that in degree according to our deeds will be our reward! The Son of God declares: 'I will give to every one of you according to his works.' It is not the enrolment of names on the lists, but the successful running, which ensures the victor's chaplet. Then, brothers and sisters, through another year let us strive earnestly, and with a high aim—yea, let us 'press toward the mark [or standard] for the prize of the high calling which is in Christ Jesus.' Shall we not try to earn high distinction by our works of labour, patience, and love; our enmity to evil; our perseverance; our service; our faith! The promises to 'those who overcome' are many and great, even all the blessings pertaining to incorruptibility and immortality. Let us, then, endeavour to obtain them by a fervent, earnest, courteous demeanour in testimony and life. Let us put on the whole armour of God, and gird up our loins to the conflict. Let us fight the good fight of faith, and in one united band advance to victory. Oh let us not flag. The bright dawn of eternal day approaches: the hour hastens when these corruptible bodies shall put on incorruption, being fashioned after the brightness and perfection of him whose countenance shines like the sun in his strength.

The sum of all the duties of our service is zeal. Not fire and furor; but calm, plodding, persevering zeal. We ought to measure our service by our actions (daily reckoned), whether these be active witnessing to small and great, exhorting, reproving, counselling, alms-giving; or the passive testimony of a perfect life, the outflowing of love, patience, joy;—by these, rather than by the success as regards others which may attend our word. If we bore this in mind, there would ensue less of that down-heartedness which so often makes us pause because we see no fruit. Certainly we all may desire that some one shall crown us with the coronet of life in the day of redemption, and confess we were the agents of their coming to the knowledge of the truth; but this must not be the aim of our endeavour. If we bear in mind that the daily pennies of labour make the pounds of reward, we shall be incited to persevere through good report and evil report, when the other will be almost sure to follow.

Then to all the household of faith—young men and maidens, middle-aged, and fathers and mothers in Christ—would we say, Companion us in a determination to do the utmost for the testimony of God, by teaching, by preaching, by word, by deed, by every means we can employ. Young men, upon you mostly depends the force of our congregations; be warm and vigorous. What says John? 'I write to you, young men, because you are strong, and the Word of God abideth in you, and you have overcome the wicked one. Love not the world, neither the things in the world.' Young sisters, you are the graces of the family, softening and beautifying the whole. Incite the brotherhood to continuous zeal; win to Christ those who are dear to you. Fathers and mothers, the end of the race is not far distant: you have borne the heat and burden of the day; do not relax your efforts yet, but add a little more to your sum of labour.

Brothers and sisters, one and all, we can but say with the apostle, that 'now it is high time to awake out of sleep, for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.' If we have any thought for the recompense of reward, we must be not conformed to this age. It is, alas! too true a charge

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brought by outsiders against the believers, that their deportment and conversation differ little or nothing from those of the world's votaries. 'There is too little observance of the command, 'Let your conversation be as becometh the gospel of Christ.' Oh, brethren, let it be ours to 'let our light shine before men, that they may see our good works, and thus we shall glorify our Father.'

The time is short in which we have to labour. It is the eleventh hour. The Lord is at hand, and redemption draweth nigh. The glad morning of salvation is about to dawn on the sin-stricken world. The grave shall but little longer retain the fettered sons of God; but one long bright morning of freedom shall burst upon the world in the advent of our Lord and Saviour Jesus Christ, who shall change our vile bodies, and destroy the unrighteous governments which have so long burdened the earth. Let us, then, be patient in our present tribulation, and continue seeking for glory, honour, and immortality by

LABOURS MORE ABUNDANT.

Additions from the Edinburgh Church.

The Halifax Church got a valued addition to its membership in August 1858, when Robert Roberts removed from Edinburgh to fill a reporter's situation on the *Huddersfield Examiner*—Huddersfield being about seven miles distant from Halifax; and from that time he became one of the Halifax brethren. There was a further addition in the following April, when Robert, having been united in marriage to my sister Jane, took her also to Huddersfield—thus, as the *Messenger* put it, 'enriching the Halifax Church with another of the *élite* of Edinburgh.' Three months later, I was also enrolled a member of the Halifax Church, having obtained an appointment as reporter on the *Dewsbury Reporter*, owned by the proprietor of the *Huddersfield Examiner*. This is about eight miles from Huddersfield, and some ten or eleven from Halifax. My residence in Dewsbury, however, only extended to about seven months.

R. Roberts's First Visit to Halifax.

In his autobiography, 'My Days and My Ways,' R. Roberts tells us of his first visit to the church in Halifax as follows:—

There was no meeting in Huddersfield, nor a single soul that had any interest in the truth, or knowledge of it. I had learnt before leaving Edinburgh that there was a small company of brethren at Halifax, about seven miles

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from Huddersfield. To this place I accordingly paid my first visit on the Sunday following my arrival from Scotland. There was a railway, but I preferred the road, which I understood was through a pleasant country. I found this to be the case.

I had an address which took me to the house of an old man who answered to the name I asked for; but when I told my business, he said with a languid, disgusted smile, that it was his son I wanted—indicating that he had no sympathy with his vagaries. To him I was referred, and found him a diminutive cripple. I was not disappointed at this, as it was the truth that was my attraction, and this attraction found its full affinity in the feeble but Scripturally-enlightened young man, in whose company I was soon at home (from whom, in after years, I have to regret separation, through disagreement in important principles).

I accompanied him to the meeting, which was held in a school-room rented at a few shillings a week. The meeting was a very limited affair. The school-room was large enough to have held perhaps 200, but there were only about a dozen persons present when all were mustered. They gathered round a narrow table at one end, to which two benches were drawn up. The proceedings, however, were deeply interesting to me. This meeting was the beginning of a connection with Halifax which lasted some time.*

John Wilson.

The 'diminutive cripple' here spoken of was John Wilson (brother of George Dean Wilson, mentioned at the beginning of this article), and who, like him, afterwards came to be well known throughout the whole brotherhood. The reference to subsequent 'separation' from him calls for some remark here, as John Wilson was one of many brethren who were victimised because of their 'disagreement in important principles' with R. Roberts. In the particular 'principle' in which the two differed, I was convinced that Robert was in the right, but I was equally confident that this disagreement did not warrant the cruel

* *Good Company*, vol. i., p. 231.

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treatment to which he was subjected on that account. As R. Roberts has indicated in the above lines, John Wilson's bodily presence was weak. John himself very modestly and significantly expressed the fact in these suggestive words, which he was in the habit of writing on the back of his photograph, before giving it to his intimate friends; 'The shadow of a body of weakness waiting for the image by the Sun of righteousness.'

Separation versus Personal Abuse.

While it is admitted that John Wilson's bodily presence was weak, it was by no means the case that his speech was contemptible. I regret very much, however, that both Dr Thomas and his avowed son in the faith tried their very best to make it appear so. Dr Thomas, in one of his letters, made a very unbecoming allusion to the afflicted brother's speech; and his indiscriminating admirer hastened to publish it in *The Ambassador*; and, lest the cruel allusion should lose any of its 'personal sting,' he added a foot-note, for the purpose of clearly establishing the identity of the intended victim. This, too, in spite of the declaration of the editor, in one of the early issues of his periodical: 'Our rule is to exclude everything from the pages of *The Ambassador* at all tending to personalities, believing it to be a healthier policy to bestow exclusive attention upon the truth in its cosmopolitan relations, which will wear out all the petty heats and jealousies of a passing generation.*' And this, too, in a magazine avowedly 'devoted wholly to the hope of Israel!' I can quite understand a brother, in argument, making use of strong facts and strong language, and I can even understand separation taking place because of John Wilson's views respecting the death of the Christ; but it has always seemed to me most reprehensible of any one, and especially of one professing to be a brother, to use abusive personal remarks, having no reference to the subject of difference, and which cannot but be hurtful to the feelings

The
difference
w/ R.R. +
John
Wilson

* *The Ambassador of the Coming Age*, August 1865, p. 236.

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of the persons of whom they are spoken. This, I am sorry to say, is where I believe both Dr Thomas and R. Roberts were really sinners above measure.

Subsequent Experience of John Wilson.

John Wilson subsequently resided for longer or shorter periods at various places in Scotland. In Feb. 1869 he married Maria Henry, who has already been mentioned under Birmingham, and for some years afterwards had his home in Dundee. It was while residing here that he for the last time saw Robert Roberts, and the meeting showed a disposition on the part of the latter I had not till then supposed him capable of. It was on the occasion when Robert delivered his last lecture in Dundee, in 1883. Although Brother Wilson had suffered much personal abuse at the hands of his quondam associate in Halifax, yet, 'for the truth's sake which dwelleth in us,' he went to hear him discourse once more on those sublime topics in which both were still deeply interested. On coming out of the Thistle Hall, after the lecture was over, I observed John standing in the passage, evidently waiting to get, if it were no more, a shake of the hand from his former coadjutor in the truth; but on coming up to 'the feeble but Scripturally-enlightened young man' of the olden time, Robert just said, in a patronising style, as if it were a little boy he was addressing, 'Oh, John, is that you?' and passed on without waiting for a reply.

Robert Roberts Getting into Harness.

It was at Halifax that Robert Roberts first fairly entered upon the task of public enlightenment in the truth of God, to which he was afterwards to devote his life's energies. He gives an interesting account of this early experience of his in his autobiography. He says:

I found the society of the brethren very agreeable and profitable—more so than perhaps any community at any subsequent time. This would probably be due to my own youth and the freshness of the circumstances. The brethren

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—a feeble company in all natural senses—were in simple hearty love with the truth on its own merits, which was a bond, and an attraction, and a benefit. Among them was Brother F. R. Shuttleworth, who has ever since filled a foremost place in the work. I think I owe something to this feeble company for getting so quickly into harness myself. They enthusiastically responded to my suggestions about the duty of doing the best we could in the way of a public testimony for the truth, and entered most readily into practical co-operation in measures having this object.

What R. Roberts Owed to the 'Feeble Company.'

R. Roberts was quite right in saying that he owed something to the 'feeble company' in Halifax: he in reality owed them more than he would acknowledge; for I believe that it was largely because of the manner in which they submitted to his various moods and humours—sometimes very whimsical—that he so soon became spoiled for much good work, and the good work that he did perform was greatly hampered and restricted. He was most willing to work—eager, ardent, impulsive, and energetic; but it came to this, that he required to get his own way in everything, no matter how trifling it might be; and the brethren, finding how useful he could be to them, gave way to all his quips and cranks. This was a bad training for a young man with a very strong will and a rather fretful temper. 'It is good for a man that he should bear the yoke in his youth,' said the prophet Jeremiah; but the Halifax Church were unable to impose any yoke upon this youth. 'Be subject one to another,' said the apostle Peter; but here the subjection was all on one side. 'Likewise, ye younger, submit yourselves unto the elder;' but in this case it was the elders who had to submit to the youngest of all. This encouraged a natural propensity to domineer, which was attended with most disastrous results in after years. There can be no doubt that if Robert's disposition to 'rule the roast' had been judiciously curbed at this period, great blessing would have resulted to himself and many others.

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Easy and Difficult to Get on with.

I do not make these remarks without good grounds. It is a very unpleasant matter to speak about, and I refrain from putting into print any of the painful occurrences on which my assertions are based. I can only say for myself, that, going direct from the Edinburgh meeting—where there was no fractious and self-willed brother who insisted on assuming the office of dictator—Halifax was a great disappointment to me, and I do not look back with much pleasure to my connection with it. This was from no fault I had to find with the brethren themselves, for they were everything that Robert has represented them to be, and I could have got on well enough with them. I could not, however, acknowledge him as the leader and the commander; and that was just where the trouble lay.

Perhaps R. Roberts never penned words with more truth in them than when he wrote these: 'It is so difficult to get on with men when they are in love with themselves, and so easy to get on with men when they are in love with God.'* I believe I was the first of the many persons who have found that they could not get on with R. Roberts, and for the very reason which he has himself assigned; and I can only say that I was right glad when, not very long afterwards, I found myself located in Nottingham, enjoying the society of the brethren there, with whom it was so easy to get on, and with whom it was so delightful to co-operate in all matters pertaining to the truth.

A Brotherly Admonition to Robert Roberts.

Robert Roberts went to Yorkshire from Edinburgh some ten months before me. During the time that he was in the Edinburgh meeting, he only once, so far as I am aware, showed the offensive self-assertiveness that was afterwards to work so much mischief; and this one case procured for him a very becoming and loving admonition from an elder brother. It so happened that John Duncan,

* *Good Company*, vol. iii., p. 31.

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from Dundee, was present at a meeting at which Robert made a very offensive manifestation of ill temper when he was crossed in anything. Brother Duncan was so surprised by it, that, on returning to Dundee, he felt constrained to write to him, as his senior in the faith, pointing out the impropriety of such a disposition as he had exhibited, and gently counselling him to refrain from such an ebullition of temper in the future. To do him justice, Robert took this epistle in a very good spirit. He showed it to me, and, instead of feeling anything like resentment towards the writer, he seemed highly pleased with the tone in which it was written, and remarked to me that it was 'a very brotherly letter.' Writing entirely from memory, it contained a sentence or two something like the following: — 'I am your brother in having a similarly hasty temper, over which I have to keep a constant watch that I offend not; and I would earnestly counsel you also to be on your guard against it. The Edinburgh brethren are not accustomed to be spoken to in the way you did, which is calculated to give offence, and to cause personal animosities that I am sure you are desirous to avoid.' Robert at the time was certainly touched with the kindly spirit in which a well-merited rebuke was conveyed, and spoke as if he were determined to profit by it. There was no further display of the kind while he remained in Edinburgh, but I am sorry to say that the good resolution he then formed was not carried out in Halifax and subsequently.

Years afterwards, when some of Robert's high-handed proceedings were causing pain and regret to many of the brethren, John Duncan mentioned to me, in the course of a conversation we had upon the subject, that he had once written to Robert, giving him some words of caution against giving way to his natural tendency to assert his own will, in disregard of the feelings of others, and as Robert had not acknowledged the receipt of it, he was afraid he resented his interference. I was able to assure Brother Duncan, however, that, so far from that, Robert had spoken of it as 'a very brotherly letter.' The pity is that he did not profit more by it.

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Evangelistic Work.

R. Roberts gives the following account of evangelistic operations in which the Halifax brethren engaged largely at his instigation or initiative:—

We got out a bill inviting the public to our Sunday evening meetings, to hear lectures on the Kingdom of God and the nature of man, which to our raw spiritualities seemed the essence and sum total of the truth. It was not a regular lecture bill, such as afterwards came to be issued, but a general sweeping proclamation that the popular creeds were wrong, and that the Scriptures 'of Moses, the prophets, Jesus, and the apostles,' when properly understood, were capable of putting them right. . . . Very little came of our effort. A few came to the meetings at first, but gradually fell off, leaving us, I think, but one as the result. We, however, continued the meetings with benefit to ourselves. I began to feel a decided improvement in the ability to lecture, and the conversational controversies that were generated by our activity increased our familiarity with the Scriptures and our knowledge of the truth.

We availed ourselves of whatever promising opportunities in other directions presented themselves. There was open-air speaking at a bridge in the centre of the town; and once or twice, when our meeting was over, we repaired to this spot, and made an attempt to harangue the people. To do this, on one occasion, I got on to the top of a big barrel; but the rowdies commenced to push it about, and I had to descend. Our proceedings must have appeared very ridiculous, and our communications utterly unintelligible, as well as conceited. It was the only thing that weakness could do in the chaos.

One Sunday, one of the brethren got into tow with a Unitarian preacher on the street. After conversation, the preacher was walking off. The brethren suggested that a debate would be a good thing for the truth, and recommended that I should go after him and challenge him. Most ludicrous, but I did it! The gentleman, good-naturedly turning on the stripling, not yet twenty, quickly extinguished him by remarking, that when he debated, it would have to be with somebody of his own calibre.

Another time there was a public lecture by an anti-infidel lecturing doctor, who invited questions or remarks.

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He was to prove the immortality of the soul from nature. The brethren thought it was too good an opportunity to lose. They put me forward to say as much as I could on behalf of the truth in the short space of time allowed. I did so, evidently with no other effect than of evoking the commiseration of the lecturer and his chairman.*

The Challenge to a Unitarian Preacher.

In the brief mention above made by R. Roberts of his challenge to a Unitarian preacher, he is not quite correct in some things, and hardly does justice to the part he himself took in it, which was quite characteristic of the man. It was during the time that I was a member of the meeting, and I well remember the circumstance. The preacher in question had made something like a challenge to a public discussion, on some matters pertaining to the faith, to Daniel Bairstow, which he, however, could not see his way to accept. The matter had been talked about at the meeting of the brethren on Sunday, and Robert had then expressed his willingness to take Brother Bairstow's place in the proposed discussion, if it could be so arranged. On our way from the meeting, the original challenger, then making his way home from his chapel, was pointed out to Robert, who at once went after him, and, accosting him rather abruptly, expressed his readiness to take the place of his friend Mr Bairstow in the discussion that had been suggested. The preacher looked quite good-naturedly on the stripping of a challenger (who, however, was then over twenty years of age), but declined to have it so. Having stopped for a second or two to speak to Robert, the Unitarian walked on, followed by his challenger, who still urged his claims. The preacher then again stopped, and spoke a few more words in declination, adding, as a clincher, that when he entered upon a public discussion, it must be with a person of 'equal mental calibre'—(Robert omits the word 'mental' in his account). He then walked on again, still accompanied by Robert,

* *Good Company*, vol. I., p. 232.

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who clung to him like a bull-dog, and represented that, if he were not of 'equal mental calibre' to the reverend gentleman, the latter would have the less difficulty in disposing of his arguments. It was of no use, however: the assailed gentleman took a firm stand on the unequal mental calibre of his challenger, and absolutely declined the discussion; and it was with some difficulty that he managed to shake off his assailant. Robert's persistent attack upon the Unitarian preacher gave us a good deal of amusement at the time; and the 'equal mental calibre' objection was a standing joke in the small domestic circle at 97 Hebble Row, Huddersfield, for some time afterwards.

A Brother as a Volunteer.

I am tempted here to mention, from my journal, a rather unusual incident that occurred on Sunday, January 8, 1860. On that day, Ann Cundall, one of the sisters of the Halifax Church, who had died during the preceding week, was buried; and the most of the brethren attended her funeral. On the way to the burying-place, Robert Roberts and Richard Whitworth, who were walking together, were speaking about the Volunteer force, as an auxiliary to the regular army, which was being called into existence all over the country, and a local corps was just then being formed in Halifax. Robert was speaking strongly in condemnation of brethren having anything to do with such a movement, as being quite contrary to their allegiance to Christ; while Richard was arguing that it was, and remarked, 'I am a member of the force myself!' This statement so fairly staggered Robert, that he at once stopped in his walk, causing his companion to stop also, and thus bringing the funeral *cortège* to a stand-still until Robert had recovered from his surprise. He could not, of course, let such a serious matter pass; and on the following Sunday it was taken up by the brethren, with the result that Richard Whitworth, in consequence of the representations that were made to him, was induced to resign his connection with the Volunteers.

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New Arrangements.

For a considerable time the brethren were without any order or system in their meetings. They met together, broke bread, read the Scriptures, exhorted, &c., quite in a spontaneous manner; no one in particular being appointed to do any of these things. This state of matters gave offence to one or two of the brethren, and in the summer of 1860 they brought forward a proposition to have a president—to lead the meetings and act as guardian and 'ruler' of the brethren, both in and out of the meetings. The proposal was strenuously objected to; and after some discussion, at a meeting called for the purpose, a satisfactory compromise was effected. Three elders were appointed to conduct the meetings by turn, and to look after the interests of the brethren generally.

Cottage Preaching.

In the autumn of 1860, the brethren adopted a system of cottage preaching, which was deemed more profitable than street preaching, which had previously been practised. Weekly meetings (on Wednesday nights) were held in all the brethren's houses by turn, each brother who was able taking his turn in speaking; the audience consisting of the neighbours and friends of the brethren, who were invited by them to come and hear the truth proclaimed.

More about Robert Roberts.

In the beginning of 1861 (as is more particularly mentioned under Huddersfield), R. Roberts accepted an appointment to travel with Messrs Fowler & Wells, the American phrenologists; and the removal of himself and Mrs Roberts was a great loss to the Halifax Church. Upon Robert's return to Huddersfield, a small meeting was formed in that town. He frequently assisted the brethren in Halifax, however, by giving lectures, until the time when he removed his sphere of operations to the wider field offered in Birmingham.

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Unique Lectures by Frank Shuttleworth.

At the beginning of the winter of 1865, a series of twenty lectures (as indicated below) was given by Frank Shuttleworth, which were remarkable for the attractive and suggestive titles given to the various subjects, and the appropriate Scripture definitions attached to each. These lectures were remarkable, also, for a curious coincidence connected with one of them. I happened, just about that time, to have published the pamphlet, *Destiny of the British Empire as Revealed in the Scriptures*, which I had compiled principally from the writings of Dr Thomas. I had sent a copy of this pamphlet to Frank Shuttleworth, and was surprised at the letter I received in acknowledgment, which was as follows:—

Letter from Frank Shuttleworth to William Norrie.

Little Lane, Halifax, 27/11, 1865.

DEAR BRO. NORRIE,—You will see by the enclosed bill what use I have made of the VERY EXCELLENT—[these words four times underlined]—treatise received.

You will see, also, by enclosed list of lectures, how opportune it was, and how admirably it would do justice to yesterday afternoon's subject. The room was crowded. It occupied two hours in delivery.

Having shown it to Mr Law, one of our booksellers, he sent for a few copies to one of the agents that he does business with; so I procured a second copy myself, and gave out at the meeting, that any one desiring to read the lecture might obtain it at the same Mr Law's.

I should think this will be about the same as sending to you. Howbeit, if it would be any advantage to you for me to send for any subsequent copies to your address at Edinburgh, I should only be too happy to do so.

Affectionately yours in the Christ,

FRANK SHUTTLEWORTH.

Enclosed in the letter was a copy of the list of lectures he was delivering, which is really worth preserving for the ingenuity and appositeness in its arrangement and classification. The lecture with an asterisk (*) prefixed to it, was the one which fell due after receiving my note, and, as stated, he utilised the *Destiny* by giving it as a 'special reading,' for which he also issued a special hand-bill, giving the startling contents of the 'reading.' The list of lectures was as follows:—

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The Halifax Lectures.

SUBJECTS.	SCRIPTURAL DEFINITIONS.
The Unknown God...	'The God of Abraham, Isaac, and Jacob.'
The Perverted Book...	'Ye have made the commandments of God of none effect by your traditions.'
The Unrecognised Fact...	'The Wages of sin is death.'
The Unaccepted Gift...	'Eternal life.'
The Discarded Covenant...	'The Gospel unto Abraham.'
The Unpreached Gospel...	'The Gospel of the Kingdom.'
The Rejected Christ...	'Jesus of Nazareth, the King of the Jews.'
The Misrepresented Sacrifice...	'God so loved the world that He gave his only begotten Son.'
The Misapprehended Election...	'The promises of God according to election.'
The Despised Inheritance...	'The Kingdom of God.'
The Unlooked-for Advent...	'The appearing of our Lord Jesus Christ.'
* The Unexpected Overthrow...	'of the kingdoms of the heathen' (Gentiles).
The Discredited Doctrine...	'The resurrection of the dead.'
The Unprepared-for Event...	'The judgment.'
The Misapplied Prophecy...	'The restitution of all things.'
The Super-obeyed Law...	'The Sabbath.'
The Misunderstood Enemy...	'The Devil.'
The Controverted Punishment...	'This is the Second Death.'
The Prostituted Ordinance...	'Baptism.'
The Misappropriated Name...	'Christian.'

HALIFAX versus HUDDERSFIELD.

With the spread of Christadelphianism, a misunderstanding arose between the brethren in Halifax and those in Huddersfield, respecting what was necessary to be believed and maintained in order to mutual fraternal recognition, which led to an exchange of 'views,' as embodied in the subjoined correspondence. The first letter was written by the Huddersfield brethren, and signed by several of them, but their names are suppressed in the *Christadelphian*, from which I reproduce it here. The Huddersfield letter was introduced in that periodical with the following characteristic heading:—

Letter from Certain in Huddersfield, holding the Truth Dowisistically, and Rejoinder by the Faithful in Halifax.

The Church which is in Huddersfield to the Church in Halifax.

BRETHREN,—We desire to notify unto you the doctrinal basis of that fellowship in Christ which we have one with another in this place, and in conformity with which we feel justified in extending the right hand of fellowship to every one.

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I. We are believers of the Gospel—Mark xvi. 15); that is—

The Glad Tidings of the Kingdom of God—(Luke viii. 1; Matt. xxiv. 14).

II. We are believers on the Lord Jesus Christ—(Acts xvi. 31); that is

The King of Israel—(John xx. 31; Mark xv. 32; John i. 41, 49).

The bread of Life—(John vi. 51; John xiv. 6).

The Lamb of God—(Matt. i. 21; xxvi. 28; Luke xxiv. 47; Acts x. 43; Rom. iii. 25; Heb. x. 10, 12, 19; Rom. viii. 3).

Thus we are believers of the things concerning the Kingdom of God, and the name of Jesus Christ, and have been baptised by immersion, in the name of the Father, Son, and Holy Spirit—(Acts viii. 12; Matt. xxviii. 19).

But as the Scriptural phrases have been made use of by some with considerable laxity, diffuseness of meaning, and have been held to include matters which we do not believe are presented to us in the Word, as points essential to faith unto salvation, we will define the subjects which we hold to be necessary to a saving faith and a valid baptism.

I. The Kingdom of God—

The reward,

The hope of the gospel,

Constantly expected.

II. Jesus Christ—

As 'Christ,' the anointed King,

As 'Jesus, who shall save his people from their sins,'

His life perfecting righteousness for them,

His death obtaining remission of sins,

His resurrection obtaining eternal life.

This reception of Jesus as the sent of God to proclaim the kingdom, as the anointed King of the Kingdom, as sacrifice for the remission of sins and justification of sinners, as the Prince of Life; concentrates in faith in him as the access to the kingdom—the 'way,' the 'door,' to which he likened himself, when he said, 'If by me any man enter in, he shall be saved'—(John x. 9).

I. We believe the glad tidings of the Kingdom of God; that is, we receive the Kingdom as the one hope of reward of the gospel, we define that hope to be eternal inheritance therein. And when the Lord shall return to the earth again, and as Christ, King of Israel, shall ascend the throne of his father David—then we believe our reward will begin: 'we shall reign with him'—(2 Tim. ii. 12)—as priests and kings on the earth—(Rev. v. 10). The law going forth from Zion—(Isaiah ii. 3); Messiah reigning over the house of Jacob for the aion—(Luke i. 33); all nations serving and obeying him—(Dan. vii. 14); and his saints associated with him in glory and power over the nations—(Rev. ii. 26; iii. 21).

We hold this our hope of the kingdom in the attitude of constant expectation of, and watchfulness for the Lord's summons to meet him in the air. We view his coming for his saints as a first step in the setting up of the kingdom, which is momentarily impending; and this watching attitude we find to be emphatically enjoined by the Scriptures upon Christians in all ages. The present non-completion of certain preliminaries to the kingdom—such as the partial restoration of the Jews, the rebuilding of Jerusalem, &c.—which are indicated in unfulfilled prophecy, offers no obstacle to 'looking for him'—(Heb. ix. 28)—because the duration of the 'meeting of the Lord in the air' is undefined by Scripture, and many events will doubtless find their proper place in the interval; before the Lord descends with his saints upon the Mount of Olives. Dates, therefore, fixing the time of the Lord's return, historically intro-

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duced by learned ingenuity, we place no reliance upon, desiring rather to 'watch at all seasons, praying we may be found worthy'—(Luke xxi. 36)—and always to 'be ready' for the thief-like coming of our Lord.

II. The Kingdom of God 'is an everlasting kingdom'—(Dan. vii. 27)—hence inseparably connected with the 'good message' concerning it is the glad tidings of eternal life. Jesus himself proclaimed this quality of the kingdom: 'he brought life and immortality to light through the gospel.' He taught concerning himself that he was the life-giver—(Luke ix. 56)—to all believers on him: 'I am the bread of life;' 'Because I live ye shall live also;' 'I am the resurrection and the life;' 'He that believeth on me hath eternal life;' 'This is the bread from heaven, that a man may eat thereof and not die;' 'I will raise him up at the last day;' 'He shall live by me;' 'He shall live for ever.' We read also: 'He that hath the Son hath life; he that hath not the Son hath not life'—(1 John v. 10-15).

From these testimonies, we believe that 'the gift of God is eternal life through Jesus Christ.' Similarly to the believers of old, who heard these sayings from the Lord's mouth, we 'believe on him' in this respect; as well as on the 'Word of the Kingdom.' Hence, rejecting the popular theory, that a man has inherent immortality, and possesses naturally unending intelligent existence, even though 'he hath not the Son,' we conclude that all 'them that sleep in Jesus' in the unconsciousness of death, will, on the resurrection morn, be wakened to a life that knows no end. Also, as we know that through the first Adam 'sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned;' so we are able to perceive how, by the gift of God, eternal life, coming to us through His Son, the Lord Jesus became thereby a 'Saviour of his people from the effect of their sins.' Sin being remitted or forgiven them on this their faith being counted to them, as was Abraham's; and in this way, 'to as many as received him, believed on his name, have the privilege to become sons of God.'

We have now shown that we accept Jesus as the King of Israel, as the bread of life; not only do we thus accept him, but also as the justifier of the repentant sinner before God we know that we have remission of sins through him, and that it is through his blood. He 'died for our sins' by 'one offering of his body;' we are sanctified by the 'putting away of sin by the sacrifice of himself.' By his sacrificial death we have forgiveness of sin; by his glorious resurrection the sacrifice was ratified, our salvation assured, and the portals of eternal life triumphantly thrown open to all believers.

The manner in which the death and resurrection of Jesus accomplished these results, and adjusted the disturbed relations between man and his Maker, need not here be elucidated. Our views are, we believe, the same as your own, being just those of Brother Roberts on this subject—(Lecture V.) Romans viii. 3, 4 is the only passage we shall name as containing the pith of the matter. But we desire it to be understood, that we do NOT stand on the comprehension of the philosophy of the plan on which the sacrificial work of Christ, and reconciliation of things antagonistic, was brought about by the wisdom of God; but we claim an interest in the results, on the ground that our faith rests in the knowledge of what has been obtained for us, who did accomplish this for us, and that it was secured to us only through the spilt life-blood of our Lord, the Second Adam, by union with whom through baptism in faith, can we alone receive, through patient continuance in well-doing, glory, honour, and immortality—eternal life.

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Epitome and Conclusions Drawn.

From examination of the Scriptures, we are firm in the conviction, that the foregoing subjects of faith—namely, first, Christ's kingdom, our hope of reward; and second, the righteous life, sacrificial death, and redemptory resurrection of Jesus; our access to it through faith in the kingdom and the sacrifice—are the only two subjects on which it is essential that faith should rest previous to passing through the appointed waters of baptism. We define the subjects as two, because they resolve themselves into a crown and a door; the kingdom the one, the Lord Jesus the other; the one (the crown), the one hope of the gospel; the other, the way, the truth, and the life—the 'door,' by which, if any man enter in, he shall be saved'—(John x. 9).

We conclude and believe that if a man, by reception of these two modes into his mind, receives the word of the kingdom as a little child, making it his sole gospel hope, looks upon Jesus as the Christ, the future King of that kingdom; beholds in him also the Saviour from sin, resting his hope of remission of sins and justification before God upon the sacrificial work of Jesus; rests his expectation of resurrection to life and immortality upon his death and resurrection, and centres his faith in the Lord as the living door of the kingdom, the only way and access thereto; then we believe that if such a person be baptised in the Scripturally prescribed form, and 'walk as a child of the light in goodness, righteousness, and truth,' he will infallibly be saved.

We, as a church, are desirous to be more 'filled with a knowledge of His will,' but we systematically avoid subordinate 'questions which do gender strife,' for 'strivings about words to no profit' we deem a hindrance to 'increase in the knowledge of God.'

We are resolved, individually and collectively, to 'hold fast the faithful words as we have been taught' in the Scriptures, and to refuse to put any other subjects than the two before specified, on the footing of essentials to fellowship in Christ.

Subjects, more or less abstruse—such as personality or non-personality of the devil, the mortal or immortal resurrection of the saints, &c.—we cannot exalt into portions of the glad tidings to be preached in all the world as a witness, nor into portions of the testimony of Jesus, that he is the giver of life to believers, and that his blood was shed for remission of their sins. We dare not call these 'questions,' these 'doubtful thoughts'—(Rom. xiv. 1)—essentials to the saving faith, which a man must have before he can please God and be accepted of Him. We dare not—first, because the passages of Scripture which state the terms of salvation do not set forth such subjects; second, because we have no authority in Scripture to supplement the divinely stated terms of salvation with other conditions. Quite the contrary. (Prov. xxx. 6; Deut. iv. 2; Gal. i. 7, 8).

This concludes our deliverance on matters of faith and doctrine.

We have now to direct your very special attention to Rom. xvi. 17-19 and Gal. ii. 4, 5. Paul says: 'I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine ye have learned, and avoid them. . . . By good words and fair speeches they deceive the hearts of the simple. . . . I would have you wise unto that which is good and simple concerning evil.' 'Brethren unaware. . . . came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us unto bondage, to whom we give place, no, not for an hour, that the truth of the gospel might continue.'

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Reply to the Foregoing Letter.

*The Ecclesia of the Deity in Halifax to those claiming Fellowship in
Huddersfield.*

In reply to yours of the 30th Sept., we desire to intimate to you our sincere regret that you should repudiate the truth concerning subjects of such manifest importance as those in dispute; and we are further sorry that you should be so oblivious of their relationship to 'the Kingdom of God and the name of Jesus Christ,' as to denominate them 'supplemental doctrines,' 'subordinate questions,' 'words to no profit,' 'doubtful thoughts,' and as such to deliberately and 'systematically' exclude them from your further consideration.

The conviction wrought upon our minds by the reading of your manifesto is, that most clearly it has been written in the ignorance implied in the following statement contained in your manifesto:—'Whether their teachings on these points be right or wrong, we shall not here say, &c.'* A statement like this, from you as a church, can only indicate the most palpable and culpable darkness; for if you had apprehended anything of the requirements of a manifesto, it was just what you ought to have said; it was just all that was required to be said to settle the whole matter; it was the only ground upon which it could be legitimately named.

Now there are but two alternatives: the points are either right or wrong. In either case your arguments are inappropriate, and therefore valueless; for if they are wrong—that is, unscriptural—the uselessness of discussing the propriety or non-propriety of exalting them into glad tidings is at once apparent; and if they are right—that is, Scriptural—their relationship to the kingdom and the name is indisputably certain beyond all controversy.

But is it true, as you assumed, that 'essentials to saving faith,' 'essentials to valid baptisms,' 'essentials to fellowship in Christ,' are all comprehended in and circumscribed by the glad tidings? Most assuredly not; for surely you will not deny that it is essential for a candidate for salvation to reject the popular doctrine of inherent immortality, and to believe by consequence in the Scripturally attested fact of man's mortality; and yet, essential as this is, the mortality of man, as you know, formed no part of the gospel promulgated by Jesus Christ. How possible it is, therefore, for a thing to be absolutely essential without at all being an integral part of the gospel. Exactly so is it with the question of the devil. You rightly say, 'we cannot exalt it into a portion of the glad tidings;' but the gospel has not the less to do with it for that, any more than with the mortality question. That this may be apparent to you, let us place them side by side, thus:

MORTALITY

Has reference to man, and describes his subjection to death.

THE GOSPEL

Of the Kingdom and Name includes the announcement of its abolition.

DEVIL

Has reference to man, and is descriptive of his enmity and opposition to the divine law and purpose, whether individually, socially, or politically developed.

THE GOSPEL

Of the Kingdom and name includes the announcement of its destruction.

* [It will be observed that these words are not to be found in the 'manifesto' as reproduced in the preceding pages, and which, as has already been stated, is given as it appeared in *The Christadelphian*.]

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In this we have a small illustration of what must be admitted as a general and withal a necessarily essential feature of revealed truth—namely, that it opposes itself to, and is antagonistic of everything not in harmony with itself. It is upon this principle alone that it could possibly be glad tidings to us. This may be further simplified as follows:—The gospel announces the gift of immortality, and by consequence the abolition of mortality: it is essential, therefore, to know what mortality is as well as immortality.

The gospel announces the establishment of the Kingdom of God, and by consequence the overthrow of the kingdom of men; it is essential, therefore, to know of what the kingdom of men consists, as well as the Kingdom of God. The mission of Christ was to give life, and by consequence to 'destroy [him that hath the power of death, that is] the devil.' Essential knowledge of the mission of Christ, therefore, involves the comprehension not only of that which he has to bestow, but also, and equally of, that which he antagonises and destroys. How far a correct conception of the remedy is dependent upon an accurate knowledge of the condition requiring it, is abundantly illustrated in the history of orthodoxy. Whence arises their misconception of the salvation, but from their pagan notions about the constitutional condition of that (man) to which it is offered? In other words, they accept the phrase, 'mortality of man,' but attaching their own unenlightened interpretation thereto, in preference to the revealed truth of the Deity; the result is, as you know, the most erroneous conceptions of the nature and circumstances of eternal life. Seeing, therefore, the very serious and even fatal nature of this error in their case, we ought to be the more careful that we repeat not their folly.

The subject of the devil is not correctly stated in your manifesto. It is not a question of personality or non-personality (for the devil in manifestation is always personal), but it is a question of human or superhuman. Now, it is not the latter, most assuredly, and the theology which says it is belongs to his (the devil's) lying inventions; for indeed, as was said of him of old, 'He is a liar, and the father of lies.'

And what about the brethren of so-called 'supplemental views' you refer to? Let us tell you, they are brethren worthy of the name; who have dared, in the spirit of Jude's injunction, to contend earnestly for the purity of the faith once delivered to the saints, against 'vain talkers and unlearned,' who discern the things of the Spirit after the natural man, who glory in 'oppositions of science (falsely so called)' who teach to the subversion of the truth 'doctrines of devils' and familiar spirits, who affirm the post resurrectional ascent of saints to heaven (where they locate the devil), who deny the essential attributes of the 'judgment to come,' and who variously seek to seduce the unwary by their specious reasoning into the same estrangement and damnable latitudinarianism in which they are beguiling themselves to their own destruction in Gehenna.

Trusting that, with your expressed desire to be 'more filled with a knowledge of His will,' you may reconsider the propriety of a more thorough investigation of these subjects, and that thereupon you may be led to renounce the devil and all his works, and further led to the acknowledging that *all* Scripture is given by inspiration of God, and, therefore, profitable for doctrine and instruction in righteousness, we remain yours faithfully, aspiring to the blessings awaiting those who know accurately, and give heed, and narrowly observe the things which are written in the testimony of Jesus Christ.

On behalf of the brethren,

FRANK SHUTTLEWORTH.

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N.B.—Any future relationship between us must be based upon your expressed and avowed renunciation of the foolishness by which you are adulterating and otherwise making void the Word of God. We shall be ever happy to hear of such a renunciation.*

The Division in the Meeting.

As might be expected from the foregoing correspondence, a division took place in the Halifax meeting, from the difference of belief that was now entertained as to the things to be most surely believed. The only indication of this that I find is contained in the *Messenger*, in which, writing of a holiday visit paid to Halifax in June 1869, George Dowie says:

In Halifax there is a company of eight brethren, all of whom have been compelled to leave the original meeting, which has become of late years most intensely Christadelphian, both in letter and spirit. These eight are, however, holding fast the form of sound words taught by the apostles, in faith and love, which is in Christ Jesus; the which may God our Father give them strength and wisdom still to do.

Frank Shuttleworth.

Frank Shuttleworth was one of the most useful members of the Halifax meeting, and took a large share of the church work upon himself. He was a diligent and methodical student of the Word, which qualified him for being a profitable exponent of all things pertaining to the mystery of godliness; and he was always willing to give his services in this respect. He was greatly missed by the brethren in Halifax when, in the end of 1867, along with his wife, he removed to Whitby. Here he found congenial work in reorganising a meeting that had been formed by a Mr Dealtry, but which came short of some of the requirements involved in a belief of the things of the name. While residing in Whitby, his active and inventive intellect, always on the alert to devise some new and original mode of 'sounding out' the glad tidings of the kingdom—Brother Shuttleworth started a Book Loan

* *The Christadelphian* for 1867, pp. 11-15.

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Agency, as an adjunct to other efforts being made for the dissemination of the truth. In Nov. 1868 he commenced to issue a periodical entitled *The Biblical Newspaper*, which consisted of an ingenious classification of Scripture testimony on various matters, and of which some eighteen numbers were published. He subsequently removed to Birmingham, where for many years he was an ever willing helper in all the efforts connected with the spread of the truth from that centre of activity.

John Brown

HAMILTON.

In the latter years of the fifties, in last century, there were a number of brethren, isolated from one another, in the mining district around Airdrie and Motherwell, who occasionally met together for the breaking of bread when arrangements could be made with this view. James M'Kinlay, formerly of Wishaw, having removed to Hamilton, in the end of 1859 a meeting was commenced in that town, with which several persons in the neighbourhood formally connected themselves. In the summer of 1860, the brethren made arrangements for their meeting to absorb the whole of the Wishaw Church, the brethren in Airdrie, Chapelhall, and Motherwell, to meet at Hamilton in ordinary cases, but once a month (first Sunday) in Motherwell. Shortly after this arrangement had been made, a religious lecturer visited Hamilton, and in the course of his address made certain statements concerning the natural immortality of man, which statements he threw open to question. James M'Kinlay being present, availed himself of the liberty; and in consequence of the interest thus excited, lectures were subsequently delivered by Allan Fordyce, from Glasgow, and James M'Kinlay, on 'The Kingdom of Heaven' and 'Eternal Life the Free Gift of God through Jesus Christ.' The arrangements for the meeting in Hamilton, however, were not of long continuance.

HECKMONDWIKE

HECKMONDWIKE.

The Pioneer of the Truth in Heckmondwike.

This Yorkshire township was at first regarded as a sort of outpost of the Halifax Church, there being then only one brother resident in it, and who may be regarded as having been the pioneer of the truth in Heckmondwike. His name was Isaac Clisset, and a very worthy brother he was, though one of the very poorest as regards this world's goods. Robert Roberts, in his autobiography, gives the following kindly notice of this humble fellow-worker of his in those early times:—

Isaac Clisset.

About this time—namely, 1867—an old brother, who was a character in his way, removed from Yorkshire to Birmingham. His name was Isaac Clisset. He had been a Chartist, and had suffered imprisonment for the part he took in the Chartist rising; after which he threw himself heartily into the temperance movement. He was working hard in this line when the truth was introduced to his notice, and enlisted the enthusiasm which he was bootlessly extending in other directions. He was a natural demagogue of the better sort—full of natural health, voluble speech, but lacking in culture and general information. He was a kindly man, of the highest honesty, and possessing a child-like simplicity of character strangely mixed with personal dignity, bordering on egotism. He was an ideal stump orator. He threw himself heartily into public speaking, and worked himself up into an ardour which carried him away, and left him under the impression that he had carried the audience away—which was quite another thing. He was in poor circumstances, but had a wonderful knack of making shift. If one thing failed, he would turn cheerily to another, with the certainty that the new affair was going to be a success. His last experiment in Yorkshire was the selling of toys on a stall in the Market Place of Heckmondwike. This ultimately failed him, and, on his wife dying, he wrote to me that if I could afford him the least bit of help, he thought he could

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get along in Birmingham. I told him to come along, and I gave him jobs to do in the office. He managed to get hold of some kind of a truckle bed, on which he used to sleep in the ante-room of the Athenæum Hall, with which the office was connected—getting his meals during the day in cook-shops. This arrangement did not last very long. The awful solitude of the place at night, and the activity of the rats and mice, compelled him to make a change. He took refuge in the attic of a cook-shop which had been opened in Snow Hill by a newly-married brother and sister of the name of Blount. Here he remained until the place was given up, and then he was taken in by an elderly person (who was alone like himself), with whom he remained till cancer in the face carried him off. He was a cheery, lovable old man, notwithstanding some peculiarities, and was quite missed when he died.*

Personal Recollections of Brother Clisset.

My personal experience of Brother Clisset, during the time I resided in Dewsbury, was that he was a very simple-minded, honest-hearted man; and although now getting into 'the sere and yellow leaf,' he was untiring in his efforts to lead others to rejoice in the same 'good hope' that cheered his declining years. He had only received a very moderate education—so moderate, indeed, that he could scarcely speak or write a sentence grammatically. In spite of this palpable defect, the very earnest old soul, in his intercourse with those whom he sought to enlighten, was in the habit of referring a good deal to the Hebrew and Greek Scriptures; so much so, that on one occasion, a gentleman to whom he was thus discoursing, was prompted to ask, in a somewhat sceptical tone, 'Do you understand the original languages of the Bible, Mr Clisset?'

'Well—no,' was the cautious reply, 'I don't; but I associate with them as does'—a privilege which, to his simple mind, appeared to be nearly, if not quite, as good, so far as argumentative purposes were concerned, as personal knowledge of Greek and Hebrew.

* *Good Company*, vol. iii., p. 425.

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Evangelistic Work.

While Brother Clisset remained in Heckmondwike, he repeatedly made arrangements for lectures being delivered there by brethren from Halifax, Huddersfield, and Leeds. My first acquaintance with Heckmondwike was made at one of these lectures, which was delivered on Sunday, July 17, 1859. It was announced on a very small handbill (oblong demy octavo), which brother Clisset got up and circulated. I have a copy of this bill before me, and it is so unique of its kind as to be worth producing here. It is as follows:—

THE FUTURE OF THE WORLD.

THOSE who want to know the future Political History of the World, and the future Destiny of Man, are requested to attend

A MEETING

That will be held in the Open Air, Market Place, HECKMONDWIKE, on Sunday, July 17, at Six o'clock in the evening, when an address will be delivered by

1859, R. ROBERTS, a Young Man from Huddersfield.

N.B.—All who attend are requested to bring their Bibles with them.

Questions allowed after the Address.

In the bill, as printed, the date had been omitted, and 'July 17' had been written in with the pen.

First Meeting for the Breaking of Bread.

I find from my journal that, on the day just named (Sunday, July 17, 1859—my second Sunday in England, after removing from Edinburgh to Dewsbury) Robert Roberts, Mrs Roberts, and I walked over together from Huddersfield to Heckmondwike. Richard Whitworth and Joseph Cundall, from Halifax, joined us there, as also did David Briggs, from Leeds—whom I met here for the first time. We first held a meeting in the house of Brother Clisset, and broke bread together in memory of our cruci-

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fied and risen Redeemer—this being the first occasion when 'two or three' who had believed and obeyed the Gospel of the Kingdom, met together in such a manner at Heckmondwike.

The Open Air Meeting.

After dinner, we adjourned to the Market Place, where Brother Briggs read the 72d Psalm, and introduced Robert Roberts, who gave an exposition of the Gospel of the Kingdom, an opportunity for putting questions being subsequently given, of which one or two persons availed themselves. At the close of the proceedings while Mrs Roberts and I were talking together, a man came up to us and asked if there was a meeting in Huddersfield where these things were advocated, and we told him there was not. He said he was a member of a meeting in that town which had for twenty years believed all the things Robert had been declaring. We were not a little surprised to hear this; and upon further inquiry, we found that he belonged to a Reformation meeting at the bottom of Spring Street, Huddersfield, which numbered about sixty members. This man, who told us his name was John Booth, said that they differed a good deal in some things from Alexander Campbell, of America—a statement which did not lessen our astonishment, and led us to hope that there might be congenial fellowship for us in Huddersfield after all. What followed this conversation will be more appropriately told under Huddersfield.

A Meeting Formed.

Similar efforts for the public enlightenment continued to be made at intervals during the ensuing three years, as the brethren in Halifax, Huddersfield, and Leeds could make the necessary arrangements and give the needful assistance. It was fully three years, however, before there was any visible result from these continued exertions. The first fruits only appeared on September 22, 1862, when George and Mrs Armitage, Heckmondwike, who had been awakened to an interest in the truth by a lecture

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that had been delivered two years previously, having made the good confession, were baptised in Huddersfield. Upon their baptism, they commenced a meeting in Heckmondwike along with Brother Clisset, who consequently deprived the brethren in Huddersfield of his company on the First Day of the week. On Sunday, May 6, 1865, the small company received an accession to their number when Benjamin Atkinson, a middle-aged man, who had been studying the truth set before him by the public labours of the brethren in the neighbourhood, was baptised by Brother Clisset at the Public Baths. Brethren and sisters from Huddersfield and Leeds were present on the occasion, and afterwards united with the Heckmondwike brethren in the memorial act of the table. In July 1867 a further accession was made in the person of a young man named Henry Keighley, a butcher, who was immersed into Christ by George Armitage, on confessing his faith in the glad tidings of salvation through him. In April 1868 two other additions were made in two young men named Henry Parker and Joseph Atkinson.

Aggressive Operations.

In the autumn of 1867, a good deal of public interest was excited by a course of lectures that was delivered in the Market Place, to large and attentive audiences, by Frank Shuttleworth. One of the local newspapers, in noticing the lectures, 'supposed the new belief to be an odd jumble of what is generally understood as orthodox Christianity, Materialism, Swedenborgianism, and Unitarianism,' and the 'new belief' was subjected to a good deal of ridicule. This gave the lecturer the opportunity of making a vigorous reply, in which the statements of the newspaper critic were corrected, and the 'true light' made to shine.

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Interviews with Campbellites.

It has been mentioned under Heckmondwike how my sister and I had some talk, after an open-air lecture by her husband at Heckmondwike, with a man who stated that he was a member of a Reformation meeting in Huddersfield, and who expressed himself as quite in sympathy with the views that had been advanced by Robert in his lecture. This made us curious to know how this meeting stood in relation to the Gospel of the Kingdom. Accordingly, on the following Sunday forenoon (July 24, 1859), instead of going to the meeting at Halifax, as was our wont, we three agreed to visit our 'cousins,' as we somewhat cautiously termed them at first, at their meeting-place at the foot of Spring Street, to see what 'manner of spirit they were of;' and our visit at first raised great hopes in our minds that we had found brethren, or at least those who were nearly so. We were very kindly received, shown into a seat, and handed a hymn-book. One of the chapters read was the 16th of Matthew, the elderly man who read it making a running commentary upon it; and this occupied the principal time of the meeting. We made ourselves known at the close of the meeting, and had some conversation with what appeared to be the leading men; and Robert invited any of them who felt so disposed to come to his house and have a talk with us, to see how far we could agree in matters relating to church fellowship.

Three of them came that same evening, and we had a long conversation with them. We found them to be a great way advanced in the truth, they believing in the coming of Christ to establish his kingdom on the earth, and that men were naturally destitute of eternal life. We found, however, they believed that Christ was now reigning in his kingdom, and they did not require persons to believe the things of the kingdom, but 'merely the gospel'

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before they were immersed. In spite of this, however, we three felt quite elated with this interview, and were very hopeful that good would result from it. They had a Scripture investigation meeting on Wednesday evenings, to which they invited us, and Robert intimated his intention to go, and take part with them in this exercise. I was particularly struck with a remark made by Robert just before they took their departure. Something was said by one of them, suggesting that Robert might see his way to make some concessions, with a view to their having mutual fellowship. 'Oh, bless you!' was his prompt reply, 'I will concede everything—except the truth!' This was thoroughly characteristic of the man, and of his determination to maintain the truth in its integrity at all hazards. And so we parted with them on very good terms.

The Campbellites Weighed in the Balance and Found Wanting.

Alas! however, for our fond anticipations of fellowship! The result was told by Robert in his autobiography thus:

The members were at first very attentive to us—particularly one Caleb Wallis, a leading man among them and a tradesman in a good position in the town, who invited us to his house and made much of us. But there was a wonderful cooling off when our sympathy with the truth (which they called 'Thomasism') became known. We soon found there was no hearing to be had for the truth among them. Indeed, there did not seem to be any great affection for Scriptural things, according to even their own understanding of them. There was a strong flavour of mere partisanship among them, rather than a grave and earnest humble faith towards God. They were expert in harping on one or two strings, but had no general knowledge of the Scriptures, such as necessarily characterises a true disciple. They were most anxious to proselyte us; but their zeal had a cold, self-magnifying whiff about it, which we have found to characterise the body everywhere since. There was none of the rich warmth of the spirit of the Scriptures. There was an oppressive sense of the present in all their ways. Man was much with them—God little: the present, a clearly defined landscape with

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substantial interests; the future, a haze of uncertainty. The recognition of them as a sect, all-important; but the holding of any particular principles, immaterial. We came to the conclusion, if anything was to be done in Huddersfield, it would have to be done on virgin ground.*

A Change Contemplated.

In consequence of this unsatisfactory result of the intercourse with the Campbellite 'cousins,' the idea of establishing a meeting in Huddersfield had to be given up for the time being, and Brother and Sister Roberts continued their membership and attendance at Halifax; and in this way something more than a year elapsed. In the meantime, after a sojourn of six months in Nottingham, I had accepted a situation as sub-editor and chief reporter of the *Sussex Advertiser and Surrey Gazette*, and had in consequence gone to live at Lewes, the county-town of Sussex. I had only been a few days there when I was much surprised at receiving the following letter from Robert Roberts:—

HUDDERSFIELD, SEPTEMBER 1ST, 1860.

DEAR WILLIAM,—As Jeanie informs you in her letter, I was desirous of dropping a note to you, my reason for so doing being to sympathise with you and cheer you a little in your present very lonely circumstances; but another reason has since sprung up.

I am getting quite sick of the state of affairs as existing in the *Examiner* office. There is no improvement in money affairs, and no prospect of any; and what is worse, Harry [the cashier], who has the whole of the affairs of the establishment under his eye, being keeper of all the books, and most of the money passing through his hands, says that Mr Woodhead could not arrange to pay us all every week if he would only try; and he farther expresses his belief that things will be no better even when there is plenty of money, if ever that time come. Now, this is very discouraging; especially when to this is added the fact that Mr Woodhead is many times displeas'd at me obtaining bits of money now and then from Harry or Jonathan [the clerk], and rates them soundly for it, while he keeps all honey to me. Add to this, the general want of system in the office, the irregularity and looseness in every department, and you will not wonder at my having come to the conclusion to look out for another situation. I consider myself quite absolved from the promise I gave to Mr Woodhead to abide by him, inasmuch as that promise was based on implied conditions which have not been fulfilled.

If a vacancy should occur among your district reporters, use your influence on my behalf, as I may have to be glad of it.

* *Good Company*, vol. i., p. 305.

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Jennie has given you all the news. I have just written for a situation advertised in the *Manchester Examiner and Times*, and I have also written to the manager of the *Halifax Courier* in the hope that something may turn up there.

Your affectionate brother,

ROBERT ROBERTS.

The Change Effectuated.

I know, from my own personal experience, something of the unsatisfactory conditions under which Robert had sometimes to discharge his professional duties in Huddersfield, and could quite understand his desire to be in a better position, but I scarcely thought he would voluntarily leave his then situation for such a spiritually benighted sphere as the hop-growing counties of Sussex, Surrey, and Kent presented. While I was keeping a look-out for him in the manner requested, I was still further surprised at receiving the following letter from my sister:—

97 HEBBLE ROW, 9TH DECEMBER 1860.

MY DEAR BROTHER,—I have got rather startling news to tell you this time, so prick up your ears and listen.

You have heard of Messrs Fowler & Wells, the first phrenologists of the age, who issue from their establishment in New York standard works on phrenology, physiology, mesmerism, the water cure, and the general laws of health. They publish three periodicals, each of which enjoys a circulation of from 30,000 to 40,000 monthly. They have come over here principally with the object of recruiting their health and seeing the country. They don't believe in idleness, however, and shall do more than pay their way by lecturing in every town they visit and giving descriptions of character. The reason they charge so high for a written description (£1) is that, if they did not, they would be crowded beyond measure with applications. As it is, they can scarcely accomplish all the demands made upon them. Mr Fowler, who is the lecturer—(Mr Wells is the man who transacts all business matters)—is of quite a different stamp from Jackson. He is quite homely, and rather of the George Dowie style, with a quiet good humour about him which seems to fascinate every one. He is about fifty years of age, I should say; short and stout, with grey hair, but very healthy looking. Mr Wells is from thirty to forty apparently, very tall, with black hair, and wears spectacles. They are remarkably affable and kindly in their manners. They seem to have quite the faculty of drawing out the affection of people towards them in every town they visit. In Manchester, before they left, they were presented with an address on embossed vellum by the inhabitants, expressing their appreciation of their labours in that town. Here, on Friday night, at the close of their last lecture in Huddersfield, a most cordial vote of thanks was awarded to them for the excellent lectures they had delivered. They have brought three young men, shorthand writers, from America; but in every place they have been they have required to get additional assistance. Here, they asked Robert to lend them some assistance. He

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has written out for them about sixty descriptions, for which he received £5. They left here yesterday afternoon for Halifax, and Robert has a few on hand to write out that he took yesterday, for they were busy up to the last minute. Mr and Mrs Woodhead, Robert, and I got our examinations free of charge. They gave the men in the office theirs, at Robert's request, at 3s. each, and Miss Woodhead for half price—10s. Well, now, the pith of it has to come yet, and you must pardon this long preliminary.

You followed me when I came to England; and if you think of following me when I leave it, you may make up your mind for a trip across the Atlantic before you stop. A few days before Fowler & Wells left, Mr Wells said to Robert that he was a young man they would like very much to take into their employment—the only one, in fact, they had seen since coming to England whom they would care to engage. There was a young man in Manchester who was most pressing for them to take him into their service, but they would not have him because he smoked. They will not have anything to do with any who smoke, snuff, or drink. Mr Wells asked Robert what salary he would engage with them for; Robert was not prepared to say, and at all events he told Mr Wells that he should like to consult me in the matter. Robert told Mr Woodhead about it at once. Mr W. was pleased at the prospect of Robert's promotion to a field of more congenial labour, and in connection with such superior men as Messrs Fowler & Wells. He said he would be very sorry to lose him, for he had suited him, and been a very genial companion to him; and a very great deal more. He would not stand in the way of his advancement, but he would not advise him either way, but leave it for Robert and me to decide.

Well, we considered the matter for a day. We were anxious to do what was best. It would certainly be breaking up a settled home, and leaving what, Robert felt convinced, from what Mr Woodhead had said to him, [would be] a permanent situation; but then, on the other hand, the work in which Robert would be engaged in the service of Messrs Fowler & Wells would be more congenial to him than newspaper reporting. Besides, Mr Wells had hinted to him that it was their expectation that Robert might in the course of time assist them in public speaking and in writing for their magazines; and as the subjects which they write and lecture upon are eminently truthful, and tend to the elevation of man's physical, moral, and religious well-being, they are subjects which Robert feels he could enter into with heartiness. Messrs F. & W. are to travel through the principal towns in England, Scotland, and Ireland for the next eighteen months; so we would likely have the advantage of meeting most of the brethren on this side of the Atlantic, before we leave it, and then the prospect of settling down in New York, where we would have the society of brethren and sisters. I may mention that Mr Wells was prepared to guarantee a permanent situation in their establishment in New York when their tour here was concluded.

All things considered, we thought we would accept their offer if the salary they proposed was liberal enough. We thought that we would not be warranted in going for less than £150 a year. When Robert and Mr Wells conferred again, Robert told him of the decision he had come to, after consulting with Mr Woodhead and me. Mr Wells then asked him what he would think of £3 a week (£156 a year) to begin with. Robert at once accepted the offer, and we join them at Leeds in a month. They are to pay all travelling expenses.

Now, my dear William, write soon and tell us what you think of our decision. We expect to see you some day in our travels. I like the idea of travelling very well. All the gentlemen who are in the habit of

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coming about the office think it is a capital opening for Robert. Mr Woodhead says that it is strange that all his young men rise in the world; and he tells Robert that when 'Fowler, Wells, & Roberts' come over next time, Robert must give them all cheap examinations. Mr Woodhead very kindly called upon Messrs F. & W. after Robert's engagement, and spoke very highly of him to them, as Mr Wells afterwards informed Robert.

Robert intends giving the remaining lectures in the following order:— Two next Sunday, one in the afternoon and one in the evening. Next Sunday, again the same; and on the following Sunday, the last of the series. He does not think now that he will publish them, as there is no one he thinks he could entrust the undertaking with. I hope that those who at present exhibit an interest in the things Robert has been endeavouring to expound will assist each other in further examination; and it is quite possible that they may come as soon to a conviction of the truth by considering the testimonies regarding it together, as if Robert had remained among them; for he is much their junior in years, and is scarcely adapted, from his impulsive nature, to wait on their slow progress. Most of those interested are well up in years, and must be expected to take some time to consider before they decide.

We trust in God that He will direct us in all things, and guide us in the way we should go.

We received your paper the other day, which I take as an acknowledgment of your having received my last letter.

We are both well in health. Robert is very tired with his recent extra labours.

Your affectionate sister,

JANE.

With Fowler & Wells.

As indicated above, Robert and Jane left Huddersfield in the beginning of 1861, and for six months travelled through the more populous parts of England, visiting a number of places where there were small companies of brethren, refreshing them and being refreshed in return by their presence. Mention is made of some of these visits under the name of the different localities visited. Robert's engagement with Messrs Fowler & Wells, however, did not ultimate, as was at first expected, in a removal to and settlement in New York, but in a return to Huddersfield—Robert resuming the situation he had vacated to travel with Messrs Fowler & Wells.

The Origin of the Meeting.

In an 'ecclesial minute-book' of the Huddersfield Church, kept for some time by Robert Roberts, he thus records the manner in which the Huddersfield meeting originated. As printed in his autobiography, in this

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minute one particular name is expressed by the missing word formula — ; but the intelligent reader will have no difficulty in filling in the hiatus. The record is as follows :—

In the month of October and following months of the year 1860, — delivered a course of eight public lectures in Senior's School-room, East Parade, Huddersfield, to which attention had been attracted by previous out-door labours. The subjects related to 'the things concerning the Kingdom of God and the name of Jesus Christ.' The lectures aroused the attention of several individuals, who were afterwards supplied with copies of *Elpis Israel*, by John Thomas, M.D., of America. The perusal of this work led to conviction; and on Sunday, the 11th day of May, 1861, Mr Josiah Rhodes and Mr John William Kay and his wife were baptised at Lockwood Baths by —, at their own request. These individuals were joined by Brother Clisset, from Heckmondwike, who had up to that time been meeting with the church assembling at Halifax, which is more distant from Heckmondwike than Huddersfield.*

Evangelistic Work.

The 'ecclesial minute-book' thus records the activity in the service of the truth that followed the return of Robert and Mrs Roberts to the scene of their former labours, now that a small church had been formed to co-operate with them in the work :—

On July 15th, Brother and Sister — returned from a six months' absence from Huddersfield, and the ecclesia in Huddersfield was thus increased in numbers to six. Spring Street Academy having been vacated by the Campbellites, it was resolved to engage that place for First Day meetings, and for the proclamation of the truth. . . . Steps were then taken to arrange for a public opening of the Academy, with the view of making known our existence in Huddersfield, and of proclaiming the truth to the public.

On Sunday, the 21st day of July 1861, the brethren assembled at the house of Brother Rhodes; and after completing such arrangements, they proceeded to organise

* *Good Company*, vol. i., p. 230.

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themselves for the purpose of more fully and effectively carrying out the objects of the meetings. Brother I. Clisset was appointed presiding elder; Brother R. Roberts, general and corresponding secretary; Brother J. W. Kaye, treasurer; and Brother J. Rhodes, deacon. During the following week, placards were posted on the walls, and an advertisement inserted in the *Huddersfield Examiner*, as follows:—

OPENING SERVICES.—The inhabitants of Huddersfield and the surrounding district are respectfully informed that the Spring Street Academy will be opened on Sunday next, July 28th, for Christian proceedings based upon the Scriptures of Moses, the prophets, and the apostles. Addresses will be delivered on the occasion as follows:—Morning, at half-past ten, by Mr. David Briggs, of Leeds, and others; afternoon, at half-past two: evening, at six, by Mr. Robert Roberts, of Huddersfield. Subjects: afternoon, 'Paul's prediction fulfilled in the state of modern orthodoxy;' evening, 'The faith once delivered to the saints in contradistinction to the faith of the religious systems of the present day.' The afternoon meeting will be held in St George's Square, weather permitting; otherwise to be held in the Academy. Searchers after truth are earnestly invited to attend, Bible in hand.

N.B.—In future, addresses will be delivered in the Academy on Sunday evenings at six o'clock, explanatory of the things concerning the Kingdom of God and the name of Jesus Christ.

From the minutes, it appears that the advertised speaker for the morning did not come, and that the whole company present only amounted to four. In the afternoon, the meeting being held in the open air in St George's Square, an attendance of street stragglers to the number of seventy was realised. At the evening meeting, indoors, only twelve persons attended. After that, meetings were held in the Academy regularly morning and evening, the afternoons being devoted to out-of-door addresses, either in St George's Square or the Market Place, when the weather was favourable. The out-of-door audiences were of course the best. The indoor audiences varied from thirteen to zero.

The Day of Small Things.

It gives some idea of the 'patient continuance in well-doing' and the indomitable perseverance displayed by Robert, to read how persistently he remained at his post, in spite of the discouragement of the very smallest of

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audiences. What, for instance, could be more depressing to one eager to be of some service in his day and generation, than the chilling experiences recorded in the following entries in the minute-book?—

1861 Sunday, Nov. 10.—Brother Rhodes was absent from severe illness. Brother Clisset was spending the day at Heckmondwike, according to previous notice. Brother Kaye was detained by another engagement. Sister Kaye not so well—remained at home; Sister Roberts was kept at home with baby, in consequence of the wetness of the weather, having no umbrella. Brother Roberts was therefore the only person in attendance. He spent a pleasant and profitable afternoon by himself. Evening: present, two strangers, Messrs Townsend, and Drake. There were no formal proceedings. The evening was spent in pleasant conversation on religious topics in general around the fire.

1861 Nov. 17.—Present, Brother Roberts and Mr Townsend. After twenty minutes' conversation, the meeting was closed.*

Origin of the 'Twelve Lectures.'

It was under so discouraging circumstances as these that the original delivery of 'Twelve Lectures,' which were subsequently destined to have quite a world-wide circulation, was undertaken.

The first lecture was delivered December 1st, 1861; about a hundred persons attended. At the second (Dec. 8th), the attendance was between fifty and sixty. At the third (Dec. 15th), the attendance again rose to a hundred. At the fourth (Dec. 22nd), it again fell; at the fifth, it went up again; at the sixth, it was seventy; and so on up and down till the last, which was delivered February 16th, 1862. There was close attention throughout; and some afternoons, questions were put at the close. There was not the same life in a read lecture as in one extemporised fresh from the heart. At the same time, there was this advantage: when the lectures were over, I had them in my possession in a written form. I did not know what was to grow out of this. I supposed their work

* Good Company, vol. i., pp. 230-1.

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was done when read before the fluctuating audience of Huddersfield people, who heard them in Huddersfield in the winter of 1861.*

Practical Results of the Lectures.

On Shrove Tuesday, March 4th, 1862, the brethren held a social meeting, and had with them four brethren from Halifax, Brother Gresham from Sheffield, and about a dozen of those who had attended the lectures. One of the latter spoke very practically of the benefit he had derived from the lectures, and finished by making a profession of his faith in the the Gospel of the Kingdom of God, and the announcement of his desire to obey the Lord by immersion into his name. In the course of the evening's proceedings, it was suggested that the lectures should be published. At first the way to this was not very clear; but subsequently all difficulties vanished, and the lectures appeared in print, first in single numbers, price one penny each, and then in a volume. The book ran through several editions, and subsequently was much extended, and published under the more sensational title of *Christendom Astray*, in which form it has had, and still has, a large circulation.

Visit of Dr Thomas.

Huddersfield was the first place visited by Dr Thomas on his second visit to Britain, in 1862, and it was here that he gave the first of the public addresses which he delivered in various parts of the country. He visited Huddersfield again in January 1863, just before returning to America. Details of his visit will more appropriately be given in a subsequent section of this work.

Removal of Robert and Mrs Roberts to Birmingham.

On Christmas Day, 1863, two brothers were united to the Lord in baptism. They were the results of expositions of the Gospel of the Kingdom by Daniel Bairstow

* *Good Company*, vol. i., p. 232.

INNERLEITHEN—INSCII

in a small Reformation Church which had recently been formed at Ovenden Wood, near Halifax. The same evening the annual festive gathering of the Halifax, Huddersfield, and Heckmondwike brethren and friends ensued. With some music and speaking, an interesting meeting was made, tempered, however, with the bitterness of a farewell meeting with Brother and Sister Roberts, who were about to remove to Birmingham.

Christadelphianism.

In the year 1865, a difference with the Halifax Church, as to the relative importance, or otherwise, of certain doctrines, was brought to a head, the correspondence upon the subject being given under Halifax. The difference thus indicated extended to other places as well, and out of it was evolved the community since known as the Christadelphians.

INNERLEITHEN.

In the year 1865, a small meeting, numbering four persons, was commenced in Innerleithen, the brethren meeting in the house of William Nicol. He was an elderly man, unmarried, and a grocer to business, having his dwelling-house in Traquair and his shop in Innerleithen. Brother Nicol died very suddenly on December 18th, 1865, and his decease was the cause of the break-up of the meeting.

INSCII—(Aberdeenshire).

In 1861 a meeting was formed in this place out of the Aberdeen brotherhood, five of whom commenced to break bread together in the house of James Robertson, a shoemaker and active evangelist. The meeting could not be continued, however, after the removal of Brother Robertson to Turriff in the following year.

JARROW-ON-TYNE.

In the autumn of 1861, Henry and Mrs Wilson and Archibald Gilmour—all former members of the Edinburgh Church—finding themselves located in Jarrow, commenced to meet on alternate Sundays in the house of Brother Wilson, for the breaking of bread, worship, and exhortation. They were subsequently joined by Andrew Hart, an old Edinburgh friend, and well known to all the original members of the Edinburgh Church, though not a member of it, who had been in Jarrow for some years previously. The *Messenger* for September 1865 records the following:—

The Jarrow brethren have been put in communication with a Mr James Scott, in Newcastle, who is expected to prove a useful coadjutor in making known the truth. This gentleman, while formerly residing in Coldstream, was first brought into correspondence with W. Norrie, of Edinburgh. In their intercommunications, he shows himself possessed of considerable knowledge of the things of the Kingdom of God:—He is now in the habit of publicly setting forth these; although not, as yet, holding them essential articles of faith in order to salvation. Mr Scott is a zealous and earnest labourer in the service of truth, and manifests a disposition to know the way of the Lord more perfectly. May the intercourse of our brethren with him prove of mutual benefit.

I may mention that, on the occasion of a visit I paid to Jarrow, in the autumn of 1865, I had an interview with Mr Scott at Newcastle. From the correspondence I had had with him, I had believed him to be a person 'not far from the Kingdom of God.' The brief interview I then had with him was disappointing, however; and no nearer approach to the Gospel of the Kingdom, so far as I am aware, was subsequently made on his part.

Other additions were made to the Jarrow meeting; but the death of Henry Wilson, the consequent return of his widow to Edinburgh, and the removal of Archibald Gilmour, proved fatal to its further continuance.

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Keightley. See Leeds Notes.

Dr. See bro. Black's Cont. 8/5/59

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From a comparatively early period, an isolated believer or two might usually be found at Kirkcaldy, although ^{no} regular meeting existed there. The isolated ones were beholden for fellowship to occasional visits to the meetings in Crossgates, Cupar, or Edinburgh; and on account of the distance from all these places, such visits were usually few and far between. In the winter of 1865, however, while there were still very few brethren in the locality—one in Kirkcaldy and two in Burntisland—an effort was made to stir up the people to attend to the ancient faith; and a course of lectures on 'Neglected Bible Truths,' extending over November and December, was delivered in the Assembly Rooms. The placards announcing these lectures stated:

The object of these lectures is to serve towards rescuing some FORGOTTEN, but vitally important, TRUTHS OF SCRIPTURE from neglect, and to enforce the importance of these as matters of FAITH AND HOPE.

The lectures, which were delivered by brethren from Cupar, Dundee, Edinburgh, and Newburgh, were regularly advertised in the *Fife Circular*, and in general were well attended. They were followed by two public conferences with those who had been interested in the weighty matters that had been brought under their notice for the first time. As a result of this effort, and in conjunction with the brethren in Burntisland, a small meeting was formed in Kirkcaldy, which in its infant stage was helped in its contending for the one faith by occasional visits from brethren in the other districts of Fifeshire. In October 1868 it received an accession in John Muir, from Port-Glasgow, and previously of Crossgates, who had just been appointed Inspector of Poor for Kirkcaldy, and removed to this town with his wife and family.

Consideration of Scriptures and Reading of Leaf.
Some believed the "Dress of Christ" to be the Gospel,
& this difficulty had to be overcome.

J. M. at 1857 agg. meeting Dublin.

1858 - one bro. had emigrated to America
and one added (no names) Now only 14 members.
They did not expect to do much good, as they met in
a retired place, where few had an opportunity of hearing.
They looked gladly for the services and contributions to
the support of an efficient labourer who would herald
forth the glad tidings to the perishing.

1859. J. M. again at Aggregate meeting Dublin.

1860

Two additions - Two had gone to other parts.

1861. There were 12 present at Agg. meeting in Glasgow
from Lanark & adjoining parishes, but there were
14 members in Glasgow.

Fifteen bro. had been appointed to examine
Candidates to see what causes are sufficient to warrant
a withdrawal from fellowship and how matters
of discipline should be conducted. Their report
was presented, - one of the signatories was
James Murray.

1862. J. M. again at Agg. meeting Dublin.

1863. 7. 1865

James Murray reported in reporting the progress
of the Church in Lanark said the meeting at Lanark
was very small. They met at Lockhart Hill. There
were only 9 meeting there, but they endeavoured in
their way to set forth the Truth. He also reported
the brethren in Wishaw & Douglas were not in a
very satisfactory way. John Murray in Douglas
remained strong in the faith, but he lamented those
who were lukewarm. In Wishaw there had been
certain visitors who had endeavoured to introduce
some strange views, and they had succeeded in some
measure. (I assume this to refer to the Robert Downie
trouble). This had caused a kind of division there.
There were a few who met on the first day to
read the Scriptures, but not for B. of bread or worship.

See Vol. II 314. J. M. at Nottingham

* 1863 Dec 20. Robt. Rogers immersed.

Nov. 1863. Bro. Ellis had visited Wishaw } Ambassador of

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*Not in the
but reported*
LANARK.

The Pioneer of the Truth in Lanarkshire.

James Murray, farmer, of Lockhart Mill, near Lanark, was a man well known to all the Scottish brotherhood, in the early years when 'the gospel according to Dr Thomas' was slowly, and amidst many difficulties and discouragements, effecting a lodgement in our midst. In an appreciative obituary notice of Brother Murray, by William Laing, which was given in the *Messenger* for October, 1893, the writer said :

From his youth, James Murray had been a devout and actively religious man. Originally a member of the United Secession Church, he was attracted by the preaching and teaching of James Morison, of Kilmarnock, and his coadjutors, and became deeply interested in what was then termed 'The New Views,' *alias* Morisonism; and so early as the year 1845, he was an active and leading member of the Evangelical Union Church in Lanark. Only those who experienced the enthusiasm and joyfulness of that movement in its early days can understand it. To an earnest, thoughtful, Bible-loving mind, the proclamation of such truths as : No decree of God stands between sinners of the human race and complete salvation ; that not one of them is doomed to perdition because of Adam's sin ; that Jesus died a propitiation for every man, in the same sense that God, instead of needing to be reconciled towards men, was in Christ reconciling the world to Himself, having made him who knew no sin to be sin for us ; that the Bible meant just what it said, and nothing but an earnest, honest mind was needed to understand it ; that 'saving faith' was none other than believing the record of God concerning his Son ;—these, and truths like these, found a lodgment in earnest minds, and James Murray's among hundreds of others. And to him, as to many others, these Bible truths and principles, by being thoughtfully followed out, led on to further research and discoveries in the sacred volume ; so that in the year 1852, or 1853, he learned from the Bible that man as a creature was wholly mortal, and that immortality could only be

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obtained by him through active faith in the Lord Jesus Christ at his coming. The writings of W. G. Moncrieff and J. Panton Ham directed his mind to these Bible truths and aided his studies; while those of John Thomas and others led him to see 'the Gospel of the Kingdom.' Immersion followed; and from then till his latter end, the Cross, and the Kingdom of our Lord Jesus Christ, and the hope of eternal life at his coming, were the subjects of his warm faith and desire to disseminate.

Personal Recollections of Brother Murray.

My own personal recollections of James Murray go back to the summer of 1852—nearly a year before the Edinburgh Church of Baptised Believers of the Gospel of the Kingdom of God was formed. At that time I was a member of the Free Communion Church meeting in the High Street, from which the bulk of the persons composing the original members of the Edinburgh Church were subsequently drafted. Most of these members having previously been connected with the Morisonian body, a slight acquaintance existed (mainly through Tom Lawrie, I believe), with some members of the Morisonian Church in Lanark; and the meeting in the High Street having taken the first forward step in discarding the clerical system, were making steady progress towards the Gospel of the Kingdom. One Sunday afternoon, the younger brethren in the High Street meeting had been invited to tea by Andrew Hart, then one of the bachelor fraternity, at his lodgings in St Patrick Square. The company, numbering six or seven, had all assembled, and tea was about to be served, when it was announced that some one at the door wished to see Tom Lawrie, and the visitor was requested to be shown in. This was done, and James Murray was ushered into the apartment. He had been out to Tom Lawrie's house; and being informed that he was at Andrew Hart's, had gone there to see him. Tom was the only person in our company to whom James Murray was known, and we were of course all introduced to him. At the moment of his entrance, we were on our feet, in the act of taking our places at the tea-table; and

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I was struck with the free and easy manner in which Brother Murray set down his hat and drew in a chair at the table along with the rest, without waiting to be invited to do so. I afterwards came to understand, however, that this was exactly how he would expect any visitor to his hospitable home at Lockhart Mill to do, and therefore I could quite understand how readily he would suppose that others would be equally eager to entertain strangers and to exercise hospitality without grudging.

Letter to the Lanark Church.

At this time, a small meeting, on a similar footing to that in the High Street Hall, had been formed in James Murray's neighbourhood, and Tom Lawrie had been much interested in it. He had visited it; and on his return home, he had been so much impressed with the struggling condition of the small church, that he felt constrained to write to them a letter of comfort and encouragement. This letter he read over to the small coterie of young men in the High Street meeting who usually went hand in hand in such matters, and I have a copy of it still preserved. It is addressed 'To the Faithful in Christ Jesus in Lanark and Carlisle;' but it is scarcely worth producing here, as it does not contain anything beyond mere generalities, such as might be found in any orthodox production of the kind. Tom Lawrie, indeed, never was very decided in his adherence to the Gospel of the Kingdom; and, on reviewing his utterances during the short time that he was a member of the Tailors' Hall meeting, Edinburgh, and after his leaving it, I confess to some surprise that he ever was a member of it. It was one of those curiosities in the history of the truth—if I may so speak of it—that a person who was not himself in hearty sympathy with 'the things of the Kingdom,' should be the means of helping others to a proper comprehension of 'The word of the Kingdom.' It has already been seen that such was also the case in Cumnock.*

* See p. 118.

LANARK

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The Origin of the Meeting.

Visits were paid to the small Free Communion Church at Lanark by other members of the Edinburgh Free Communion Church, including George Graham, Peter Marshall, and William Roughhead. None of these, however, were favourable to 'the Gospel according to Dr Thomas,' they considering the position taken up by the doctor, and which was now being strongly advocated by John Forman and Andrew Tait, as far too strict. It may be concluded, therefore, that the visits of the persons mentioned to Lanark did not tend much to the enlightenment of 'the faithful in Lanark and Carluke.' In this respect, James Murray was much in advance of his fellows. He had been impressed with the gospel scheme, as unfolded in *Elpis Israel*, as being much more comprehensive and Scriptural than the limited and unscriptural version of it that characterised the Morisonian creed; and when a meeting was formed in Edinburgh, practically based upon the definition of the gospel given in that work, he kept in touch with the members of that meeting, having come to believe and obey the same gospel. In this position he was for some time almost alone locally, his wife being the only one like-minded with him in these matters.

Early History.

Even up to the year 1858, the number of accredited Baptised Believers of the Gospel of the Kingdom in the neighbourhood was only four, who met for the breaking of bread in the house of James Murray. In 1861, the number had increased to fourteen; and in 1852, to ¹⁸⁶² eighteen. Some of these were members of Brother Murray's family, and the others came from various places, miles apart, in the agricultural and mining district round about. The meetings continued to be held in the house of James Murray, at Lockhart Mill, except upon every fourth Sunday, when they were held at Float Cottage, Carstairs, for the benefit of those residing at Carstairs and those coming from Biggar. The brother residing at

P. 227
F. Schaefer

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Carstairs was named James Doeg, an employee on the Caledonian Railway, whose history, and that of his family, was a sad one. He met with his death by an accident while in the discharge of his railway duties; and his son, also a brother and a railway official, likewise came by a violent death in a similar manner.

Evangelistic Work.

From an early period, James Murray and the little band of believers associated with him did their best, with the assistance of brethren and sisters from Glasgow, to make known the truth to their neighbours. The first public effort of this kind was made on Sunday, March 8, 1856, when John Forman, from Edinburgh, delivered a lecture in the Evangelical Union Chapel, Lanark, on 'The New Testament Evidence for the Restoration of Israel,' to an audience of about 400. James Cameron accompanied John Forman on this errand, and acted as precentor at the lecture. Considering the smallness of the number of believers in Lanark, the distance by which they were separated from each other, and the fact that, even unitedly they were but 'a feeble folk,' it must be said that they did well, during a long course of years, and in spite of much opposition, to sound out the word of life in their district, though their labours were not attended with much success.

Lectures at New Lanark.

For several years, various unsuccessful attempts were made to obtain a hall in Lanark for publicly setting forth the subjects of our faith and hope. In default of this, James Murray turned his attention to New Lanark, a small manufacturing village to the south of Lanark, and once famous as the scene of Robert Owen's experiment in his scheme for regenerating the world. His application for a hall was granted, and on Sunday, January 16, 1870, a course of lectures by brethren from the church then meeting in Union Hall, Edinburgh, was commenced. A

LANARK

novel feature connected with these meetings was that the people were summoned by the ringing of 'the church-going bell,' after the orthodox ecclesiastical fashion.

Church Meeting in Lanark.

On Sunday, Feb. 4, 1877, on the occasion of a lecture being given in the Good Templars' Hall, by James Cameron, the meeting of the brethren for the breaking of bread was held in the same place. This was the first time that the brethren had celebrated the memorial ordinance in the town of Lanark, such meetings having been held for upwards of twenty years at the house of James Murray, at Lockhart Mill.

More Personal Reminiscences.

I am tempted here to mention some of my own personal recollections of James Murray, who in a manner may be said to have kept open house to all those of like precious faith. Lockhart Mill being about equi-distant from Edinburgh and Glasgow, was a sort of half-way house for brethren and sisters from both places, who were always made welcome to the homely and informal hospitalities of the unpretentious and rustic farm-house amidst the Lanarkshire hills. Lockhart Mill, in fact, came to be known as a sort of sanitarium to which convalescent or weakly brethren or sisters could at all times resort when a change of air and scene was desirable. I myself have only visited Lockhart Mill twice, and at long intervals. The first occasion was in the autumn of 1858, when I included it in the return journey from a week's tour in the West. On my arrival, the inmates happened to be at dinner, and my knock was answered by Brother Murray himself. Before rising from table, he had taken a good mouthful of food; and when the door was opened, and he saw who his visitor was, he was speechless for a second or two until he had sufficiently masticated the food, so as to be able to swallow it, and so give me the welcome in words of which his hearty shake of the hand had

LANARK

already assured me. I mention this characteristic reception to show the homely and hearty nature of the man, and the absence of anything like formality or studied politeness in his manner.

This visit led to an amusing episode, which it may be interesting to recall. A short time before my visit, an addition to the number of believers in Berwickshire had been made by the re-immersion of John Nesbit, of Paxton South Mains. Like James Murray, he was a farmer, and a very skilful one too, according to a consensus of opinion among his fellow-craftsmen. Brother Murray was very desirous of making his personal acquaintance; and at his request, I wrote to Brother Nesbit, informing him of Brother Murray's desire, which was of course cordially acquiesced in. Shortly afterwards, when the opportunity of a cheap visit to Berwick by railway was offered, I informed the two agricultural brethren of the fact, and arranged that Brother Nesbit should meet Brother Murray at the Berwick Railway Station; and in order that they might recognise each other, I also arranged that each should carry in his hand a copy of the one-page tract, 'The Kingdom of God,' by Dr Thomas, which had just then been published. All this seemed very nice and satisfactory; but unfortunately, after James Murray was in the train, he discovered that he had forgotten to take the tract with him, and so was necessitated to do the best he could without it. Brother Nesbit was at the railway station when the train arrived, and, tract in hand, awaited the appearance of some one who should give the countersign. No such person could be seen, however, among the passengers who alighted from the train; but presently he saw an agricultural-looking individual cautiously approaching him with a smiling face, and, instinctively recognising in him 'a man and a brother,' the lively old man rushed up to him, and, flourishing the identifying tract in his face, shouted to him, 'Show your credentials—show your credentials!' Poor James Murray at first felt in the plight of the marriage guest in the parable who had not

LANARK

on the wedding garment. Unlike him, however, he was not altogether 'speechless;' and I do not think it required a great effort of speech to satisfy John Nesbit that he was the real and genuine James Murray, of Lockhart Mill; and he received treatment accordingly.

A Farewell Memorial Service.

After a long, hard-working, and useful life, James Murray quietly fell asleep on August 23, 1893, at the ripe age of eighty-one years. William Laing, in the obituary notice from which I have already quoted, gives the following touching account of the last occasion on which he was able to celebrate the death of our absent Lord prior to his own decease:—

For some months previous to his death, Brother Murray's strong and healthy frame had been showing symptoms of decay; but not till the month of July was he completely invalided. On the 29th of that month, I found him in a very weak condition. Next day (Sunday), the usual meeting for worship and breaking bread was held at Lockhart Mill this day, in his bed-chamber, when he was able to eat of the bread, and drink of the cup, which commemorates our loving Lord, and proclaims his death, till he come. The service was necessarily short, and the words spoken in suppressed emotion. Veneration for the invalid, and sympathy with the grief-stricken wife and son and daughter, filled us all with sorrow. Tears were not far from any eye; but the sadness was as silent as it was deep.

The Murray Family.

James Murray was twice married; and all his family by his first wife emigrated to America. There his oldest daughter (the widow of James Doeg, junior, whose melancholy death has just been mentioned) became the second wife of Robert Ashcroft, at one time a Congregationalist minister at Rock Ferry, near Liverpool, afterwards a convert to Christadelphianism, and subsequently an apostate from it.

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Bro. Briggs at Nottingham. p. 309

215.

1859. A communication was received at the Aggregate Meeting at Edinburgh, but details of from whom is not known. There were 8 members in Church, four having been added since 1788.
It was to be assumed the meeting was new in 1859.

1862. Divisions were affecting Churches, Leeds among the number. See p. 232.

Sept. 1864. (Ambassador) Bro. [Name] from Huddersfield
to [Name] united with the [Name] in this place in the
observance of the Great Memorial Institution and in the
profitable interchange of those doctrines and sentiments
pertaining to their high calling - what gave the gathering
unusual interest was the presence of an individual
from a neighboring town, who, as had only transpired
within a few weeks previously, through accidental
contact with one of the brethren here, unknown to the
Church, entertained for many years, similar ideas to
themselves, and who, with their assistance, having
candour of mind, bids fair to become acquainted
with "the way of God more perfectly"; even to the
walking therein with obedience.

1865. April. (Ambassador) The person referred to above,
Wm Greenwood of Keighley, was baptized.
He lived in Keighley in isolation. (See opposite.)

1866. June. Bro. J. Fuller, of Exotic Nursery, Headingley,
near Leeds reported he had been baptized 12 years
ago at Scarborough by Bro. Charles Walker of that
place. He had stood alone in Headingley ever
since.

The earliest Believers of this is in 1859, & attended a meeting at Nottingham of there being were submitted the brotherhood. As every effort to obtain information Believers of this a meeting they covered. From in 1859, we learn of a party of believers no further part mentioned, I find July of that year that he was a was confirmed on Sunday, Do dozen persons & the speaker, an David. In a town house, I found Thomas, and he to dissent from this strong brother Roberts, I find Brother Briggs found it impossible Robert tells us ment. Some may be said to

LEEDS

LEEDS.

David Briggs.

The earliest mention I can find of a meeting of Baptised Believers of the Gospel of the Kingdom of God in Leeds is in 1859, when its leading member, David Briggs, attended a meeting of English and Scotch brethren, held at Nottingham in May of that year. No mention is made of there being any brethren at Leeds in the reports that were submitted to the first annual aggregate meeting of the brotherhood which was held in Edinburgh in 1855. As every effort had been made, previous to that gathering, to obtain information respecting every meeting of Baptised Believers of the Gospel of the Kingdom of God, if such a meeting then existed in Leeds, it had not been discovered. From the report of the conference at Nottingham in 1859, we learned the fact that there was a small company of believers in Leeds, numbering seven persons, but no further particulars respecting them. As I have already mentioned, I first met David Briggs at Heckmoudwike in July of that year, and was then impressed with the feeling that he was a rather 'peculiar' brother. This impression was confirmed by a visit that I paid to the Leeds meeting on Sunday, December 11, of the same year. Only half a dozen persons were present, at which Brother Briggs was the speaker, and he gave an address upon the Psalm of David. In a talk that I had with him afterwards in his own house, I found that he was an ardent admirer of Dr. Thomas, and had no toleration for any one who presumed to dissent from his teaching on any matter. Even with this strong bond of sympathy between him and Robert Roberts, I find, from 'My Days and My Ways,' that Brother Briggs was one of the persons with whom Robert found it impossible to get on (or vice versa). This is what Robert tells us of Brother Briggs and of their disagreement. Some parts of the description of Brother Briggs may be said to exactly describe Robert himself.

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Leeds

Truth is striking took here.
Bro. A. P. Willis of Aruley, near Leeds wrote
Bro. Roberts that Bro Greenwood of Keighley had
interested people there. Asked Bro. R. to visit
Leeds & Keighley to Lechore, so he went on
Saturday & Sunday 10th & 11th June 1866 and
on Saturday visited Keighley. 20 miles out of
Leeds. Was accompanied by Bro. Graham
and Dixon & met Bro Greenwood at his house
where his friends came, and Bro. R. spoke
to them - It was likened to Peter visiting
the house of Cornelius - On Sunday Bro. R.
spoke in the Temperance Hall (an old Independent
Chapel converted) delivering 3 lectures on
"The Coming of Christ in relation to the Throne
of David, the Kingdom of the World and
Individual Salvation". There were present
Bro. S. Cheekham of Ripponden, Bro. S. S.
Shuttleworth, Halifax, Bro. A. P. Larkins Willis
of Aruley and Bro. Wilson of Leeds.

Leeds. Ambassador, Dec. 1866 reported
Baptism of Bro. John Craven of Bramley
about 5 miles from Leeds. (Reported by
Bro. D. Graham)

Leeds. (Ambassador Feb. 1867).
Bro. S. Dixon repudiates the position
taken up by Bro. Geo. Dowle, Edinburgh.

Leeds. (Ambassador Nov. 1867) Bro. A. P. Willis
(Aruley) reported the baptism on Sept. 24/67
of Miss Jane Aspin, 23 years old - She
was living at Bramham, near Tadcaster
with her brother - Sis. to Brethren Aspin
of Halifax (the 6th in her family to be
immersed). (See Notes London 'Aspin')

LEEDS
Briggs v. Roberts.

He was a professor of the truth, and a great admirer of Dr Thomas's works, but taken up rather with the political than the spiritual side of the gospel. He was a butcher by trade, but as unlike his trade as possible. He was neat and clean, and trim as a lady's lap-dog. Away from his business, you would have imagined him some town magnate, with his erect and dignified walk, and his scrupulously well-dressed appearance. He was not a fop, but he was nearer than far away from that line of things, with well-brushed and ringletted hair, and gold watch chain in due visibility. He was a friendly, loud-spoken man, with a certain amount of dry humour that attracted friends and customers to him. But with this, there was a towering self-satisfaction and even self-importance that made him nearly harsh and domineering, and even quite so in the presence of the least opposition. His intellectual capacity was not very great, but he was a keen observer, and had a thorough capacity for enjoyment. He was a thoroughly interesting and enjoyable man, so long as you were in harmony with him. His very self-complacency was amusing without being offensive. I did not know at first it was so easy to get on his wrong side. I put my foot in the first hole by taking exception to an opinion he had expressed as to the meaning of a certain prophecy. I was quite unprepared for the ebullition of resentment which my remarks evoked. It seemed to me morely a matter of argument: but he treated it as an affair of personal insult which he could in no wise look over. It was my first disillusionment with regard to men professing the truth. I acted on the assumption that all who embraced the truth, understood it clearly and loved it disinterestedly without any mixture of self-love: which the nature of the case seemed to exclude (seeing that one of the effects of the truth, rightly seen, is to make us hate ourselves, and one of its first demands, that we humble ourselves). It was not my last, I am sorry to say, but it was more painful than the last, because acting on a sensibility undeadened as yet by the rude frictions of a rough world, which at first seems fit and beautiful, but at last appears as it is.

My next offence was unpardonable. He had gathered round him some four or half-dozen simple-minded men, who were thankful for his leadership up to a certain

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Leeds (York) (Aubansador Dec. 1867)

Dr. Nixon & Willis reported the Lumberman
of James Anglet, a young man from York.
He had picked up a copy of the Discourses from
a friend's table & wrote for Twelve Lectures
which was addressed on the back.
Subsequently wrote to Bham to find nearest
meeting to York. Hence to Leeds to be immersed.

Aubansador. V. 61. 180.

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LEEDS

point; but at last they became weary of his domineering treatment, and rebelled in the case of a certain grievance. In this matter, they came over to me, and asked whether they had done rightly in complaining. It seemed to me reason was on their side (I utterly forget now what the affair was about): but the fact of my thinking they were in the right, was a capital offence in the eyes of our interesting friend, whom no friendly advance could afterwards appease. The last time I called upon him, at the close of one such unsuccessful effort, he bade me a final adieu in dramatic style. He was standing at one end of the room, and I with my hand on the door-knob at the other. I said I wished him to 'fare well,' in the primary meaning of those terms; but he took me up wrongly, and, waving his hand, said, 'Farewell—farewell!' with great emphasis. 'Any time you are passing through Leeds, be sure and not call on me.' I never saw him afterwards. This finish distressed me exceedingly; for, having gleaned my social etiquette from the Bible alone, I could not help feeling there was something wrong in such a state of feeling, and until I had done my utmost to end it I could feel no rest. I have since come to realise that the world is one wide waste of spiritual desolation, and that we get through it acceptably in the sight of God if we faithfully do our own part, whatever may be the part performed by others.

A Pitiable Quarrel.

This was a sad and humiliating episode, and it might well have distressed Robert Roberts exceedingly. I know nothing as to the merits of the dispute between them. In all probability, there were faults on both sides, as it needs two to make a quarrel; and I am quite conscious that both were men of strong will and imperious disposition, who could not brook opposition or contradiction from any quarter. In addition, there was in Robert's case an irritable and impulsive nature, which it usually required little provocation to bring into offensive manifestation. In the one case, there was a man of mature years and extensive experience, and in the other 'a young man void of understanding' in some things, and who was in process of being spoiled by the Halifax brethren from being allowed to have so much of his own way in everything. Most likely,

LEEDS

in the circumstances (of which Robert simply gives his own account, and we have not Brother Briggs's version to help us to an understanding of them), each regarded the other as a very great offender; the truth, in all probability, being, as I once heard it quaintly expressed by a witness in the Court of Session, when the conduct of two pugnacious persons was under consideration, that 'they were owro like ane anither.' It is remarkable that, while, as Robert admits in the above extracts, 'one of the effects of the truth, rightly seen, is to make us hate ourselves, and one of its first demands, that we humble ourselves,' he should himself, on many memorable occasions, have altogether failed to exhibit the effects predicated of the truth. In the quarrel, Briggs *versus* Roberts, there was no question of corrupting the truth or perverting the faith, which has so frequently been alleged in the personal disputes between brethren. It was simply 'the old man' being allowed to assert himself, in defiance of the apostolic admonitions that he must be kept under; that the younger should submit to the elder; and that each should in honour prefer the other. It is perhaps doing no injustice to either of the disputants to say that, like Diotrephes, they both 'loved to have the pre-eminence;' that each was unwilling to admit this failing, so far as regarded himself; and that these facts had more to do with their misunderstanding than anything else.

Two Meetings.

The Leeds brethren were always few in number, and for the most part divided into two meetings. Thus, I find it recorded, in February 1862, that four of them met in Sharp's Academy, St Alban's Place; and other four in the house of Hiram Wilson—both parties assembling at the same time—namely, 2.30 p.m. What the cause of their difference was, I do not know. I find it likewise recorded, in May 1869, that there was a division among them on the question of the judgment.

Leicester
Ambassador Vi. 61. 89. 150. 180. 211. 245.
278. 311. 348. 121
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Ambassador Vi. 62. 123. 123. 150. 211.

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LEITH.

The Introduction of the Truth.

A short time before the meeting in the Tailors' Hall, Edinburgh, was formed, John Forman, who was then a member of the High Street Hall meeting, and had just given a course of Sunday evening lectures on 'The Gospel of the Kingdom of God,' in that place, gave a short series, on week-night evenings, in Leith, on 'The Coming King and Kingdom.' The lectures were given in what was then known as 'Leith Hall' (since converted into a business warehouse), which had been built by the late Mr John Adam, baker and confectioner, and a sort of prominent man in the seaport town. Mr Adam was a Campbellite, and a very liberal-minded one to boot, as he freely, and without charge, gave the use of his hall for lectures upon the things of the Kingdom to the Edinburgh brethren. These lectures by John Forman were fairly well attended, and an opportunity being given for question or remark at the conclusion of each, the proceedings were at times rather lively. The last lecture of the course was given on the evening of Wednesday, March 3, 1853, and on that occasion there was some animated talk at the close with a Swedenborgian lecturer, who had requested Brother Forman to intimate a lecture which he (the Swedenborgian) was to give in the same place on a subsequent evening. Brother Forman, in making the announcement, said he did so merely as a matter of courtesy, as he had been requested to do so, but he must not be understood as being identified with the views that might then be advanced, as the lecturer was quite unknown to him. The lecturer then proceeded to 'heckle' Brother Forman; but after several questions had been put, as it became evident that the intention of the catechiser was to introduce a discussion on the peculiar tenets of 'The New Church,' as it is called, Brother Forman had to decline to answer them, saying that any questions put must be confined to

LEITH

the subject of that evening's lecture, any inquiry respecting which would receive a respectful reply from him. This did not seem to suit the interrogator's purpose, however, and he did not pursue his inquiries further.

Scripture Investigation Meeting.

In the early days of the Edinburgh Church, the members were not much given to setting forth the Gospel of the Kingdom by means of public lectures. The 'investigation' meetings that had preceded the formation of the church had been so successful, that there was a decided preference for meetings of this character, both in the church and for evangelistic purposes. One of the first efforts of this latter nature, outside Edinburgh, was an attempt to enlighten the people of Leith by getting up a series of Scripture investigation meetings in Leith Hall. They were commenced on the afternoon of Sunday, Feb. 10, 1856, when an introductory address was delivered by George Dowie upon 'The duty of exercising Private Judgment in Things Religious.' These meetings were not successful, however.

More Public Lectures.

In consequence of the failure of the investigation meetings, John Forman, on his own responsibility, reverted to what seemed to be the more popular style of interesting the public in divine things, and commenced a course of six Sunday evening lectures in the same place. These were commenced on May 11, 1856, and were well attended.

Proposed Church in Leith.

At the anniversary meeting of the Edinburgh Church, on Sunday, March 23, 1862, William Ellis, who resided in Leith, suggested that it would be a desirable thing to have a meeting established in Leith, where several members of the church now resided. James Cameron suggested that, before this was done, a course of lectures should be given in Leith, so as to attract public attention.

Laurelly

(Ambassador June 1867)

Bro. & Sis. Bell of Swansen removed to
Laurelly about April 1867. where they had
taken a business. Bro. Bell was beginning
to take an active part in Truth's Service -
(more of Laurelly will come under
minutes of Swansen)

1869. Ambassador. V. 90

V. 90 (Swansen)

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After some conversation upon the proposal, it was allowed to stand over for further consideration. The matter was not again referred to until the next anniversary meeting of the church (March 22, 1863); but as by this time W. Ellis and several other members of the church had withdrawn, there was not the same inducement to form a meeting in Leith as previously, and the proposal was not pressed. It was agreed, however, that a course of lectures should be given in Leith, as had previously been suggested. The lectures were not commenced until the approach of winter, and in all eleven were given, by the brethren in Edinburgh, assisted by John Duncan, from Dundee. The result, however, did not warrant the commencement of a meeting in Leith.

A Meeting Formed in Leith.

It was not until December 1868 that a meeting of Baptised Believers of the Gospel of the Kingdom of God was commenced in Leith. The members of it, sixteen in number, consisted of persons who had withdrawn from the company of seceders in Edinburgh who then met in the Cockburn Street Hall. The reasons for the withdrawal to Leith were stated to be, that those whom they had left—did not believe that Christ came in the flesh of sin; refused to take name of 'Christadelphians;' thought it was not their duty to publicly proclaim the Gospel; and were not witnesses against 'Dowieites.' There was much controversy between the two parties on these four points, those withdrawn from modifying to some extent the accusations made against them, and printed statements on the subject were circulated on both sides. It was evident, however, that harmony could not be secured, and consequently the separation continued. The meeting in Leith was only in existence for a year or two, deaths and removals so reducing the number of those composing it, that it at length had to be given up. This was the only meeting in the district that had remained staunchly Christadelphian, the one from which they had withdrawn in Edinburgh being afterwards disowned at the headquarters in Birmingham.

1861. Aggregate Meeting. Glasgow.
John & Edward Turner represented Lincoln.

Vol. II. 63

The Dr. referred to Lincoln as an old Cathedral town, with a small congregation of friends to the truth, who, with a disposition to benefit their contemporaries, find Satan too strong for their endeavours.

The Clerical influence is strong, because both moderate and wealthy and wherever rank and riches are concentrated in a third-rate town, the people are servile and timid.

The dissenters are not bold in Lincoln, because, being of the trading and humbler classes, they fear to offend the Clerical power, lest their interests should perish.

The Dr. obtained a tolerable hearing at first in the Council Chamber, but when his teaching was found to be subversive of the State Superstition, and of nonconformist divinity, it was found impossible to bring them out.

The Unitarian Minister was quite captivated with what he heard for a time. He attended nearly all the lectures and urged the Dr. to publish them for the public good. The Dr. at his invitation passed a pleasant evening with him and his family at his house, and also visited the Dr. & his wife with his friends at the residence where the Dr. stayed. He was quite worked up with his study of the prophets, and even lectured on them after the Dr.'s departure.

After the Dr. concluded his lectures the Unitarian Minister rose & thanked the Dr. for his labours in addressing the audience.

The Dr. spent a pleasant time in a family attached to Mr. Wallis and devoted to the Pelagian (Campbellite) theory. Some were quite opposed to the Dr. being invited to Lincoln, but when they came to hear for themselves, the tables were completely turned, & they were all unwilling for him to leave. Two were immersed while he was there.

LINCOLN—LIVERPOOL

LINCOLN.

Dr Thomas visited Lincoln* in the course of his first lecturing tour through Britain, and two persons were immersed during his sojourn there. Being a cathedral city, the clerical influence is very strong there, and consequently the truth did not find much favour. The doctor speaks of having spent a very pleasant time in a family with whom he resided, some of whom had at first been quite opposed to his being invited to Lincoln, but afterwards were so taken with what he propounded, that they were unwilling that he should leave. No permanent result, however, appeared as the fruit of his labours there. In the year 1861, the exigencies of business required Edward Turney, of Nottingham, to take up his residence in Lincoln, and he managed to find out the family with whom Dr Thomas lodged, and visited them several times. Edward endeavoured to revive their interest in the things of the Kingdom, but his stay in Lincoln was too brief, and his subsequent absorption in other matters too great, for his well-meant efforts to be successful.

LIVERPOOL.

I can find no mention of any brethren being located in Liverpool until the publication of the Church Roll (in August 1859), in which the names of three persons are given—James Beveridge, Mrs Beverage, and James Lind. All three are bracketed in connection with the church in Copar-Rife, and, I believe, came from that quarter originally. I find it recorded that 'on April 4, 1864, a public debate upon the immortality of the soul took place between Charles Meakin and a town missionary, the challenge having emanated from the latter. The debate only lasted an hour and a half.'

* See vol. i., p. 42.

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See Vol. I. 67.

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See Vol. I. pp. 27-38.

In 1859. it was reported at Aggregate meeting, Edinburgh
There were 8 members at London, but at what meeting
it is not known, as there appears to be 3 meetings there.

In 1860. Aggr meeting. Edinburgh it was reported
"The meeting of the brethren here was of very
short continuance, and was now rendered
impracticable through the removal of one to
Edinburgh, one to Glasgow, and the falling
away of others two from the faith."

1864. Ambassador. Dec)
Bro. Brown reported baptism of Bro A. Aepin,
of Weybridge, Surrey. (4th in the family - See Leeds Notes
& below)

1865. (Ambassador Feb)
Bro Brown reported baptism of Bro. Inglis on
Dec. 18/64 of Bro. Stephen Hubbington on Jan. 19/65
and subsequently Bro. Mason. She had been immersed
4 years previously but considered she was then
deficient in faith -

1865 (Ambassador Aug)
Bro. S. G. Hayes reported the baptism of Bro
Mason Sen (father of Junior) on 30th May, 1865.
Bro Mason Jun. & Bro. Robert Bisset were
present - Senit had come from Fifeshire
Scotland to be immersed.

1865 (Ambassador Nov) Death on Oct. 13/65 reported
of Bro. Mason after 10 months' sickness. See death
at Cupar Fife, Scotland in childbed -

1866. (Ambassador Oct) Wm Dodd (a Campbellite) was
immersed. A Stir is reported among the
Campbellites -

Bro. Pearson of Glasgow received into
Fellowship. ~~on 12/66~~ Bro. Anderson, a young man, Bankers' Clerk
was baptised on Dec. 31/1865 -

1866 (Ambassador March) Bro. Brown reported baptism
1867 (Ambassador Feb) Bro. Brown reported baptism
of Bro. Aepin, wife of Bro. Aepin.

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LONDON.

Dr Thomas Arrives upon the Scene.

The Modern Babylon, as it has been well termed, with its ever-expanding population, amongst whom there must be thousands of intelligent, God-fearing persons, might well have been expected to be a place where the Gospel of the Kingdom would find a ready lodgment, upon its introduction by Dr Thomas. Yet such was by no means the case; and it was not until many years after his first memorable visit to the British Metropolis that the gospel he announced obtained anything like a footing. This is the more remarkable, as it was towards London that the modern discoverer of the ancient gospel first bent his steps upon his arrival in this country. It was seen, in the opening pages of this EARLY HISTORY, that Dr Thomas was at first received in a good spirit by the Campbellites there, and allowed the privilege of speech in their meeting-place, and no particular objection appears to have been taken to anything he said; but how their friendly attitude towards him was completely changed, and they became distinctly hostile to him, when certain utterances by Dr Thomas, in America, in which he emphatically repudiated some of the distinctive tenets of Alexander Campbell and his co-religionists, were brought under his notice. I have repeatedly, and at intervals of many years, read over the detailed account of the whole circumstances of the case, as given by the doctor himself in the *Herald of the Kingdom and Age to Come*; and, without having any 'sneaking kindness,' or otherwise, for the doctrines which he had so thoroughly abjured, I can quite honestly say that I do not see how the doctor has any good ground for complaint in the treatment he received. I for one cannot blame David King and his associates for acting as they did after the 'certain strange things' which were brought to their ears. I am certain of this, that if any one had so absolutely renounced and denounced the doctrines

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Here delivered in
Jan 12 & 13 1867. After lectures, Baptists, Methodists
& Plymouth Bre. took part in discussion.

1867. Ambassador. June.

The Ecclesias hitherto existing in the North
London area having divided on the question of
resurrection and judgment, Bro Bisset, Andrew &
Greenwood have united with South London (with
Bro Brown) with whom their faith is identical.
A compromise was agreed to in reference to the
only obstacle of former experience, viz: - the
question of excluding strangers from the
meeting at which Bread is Broken -

1867. (Ambassador. July.)

Sis. Bisset of Dunkeld added to number.

1867. (Ambassador. Dec)

Bro. Arthur Andrew baptised Nov. 12/67.

1868. Ambassador.
V. 257.

1869. Ambassador. Christadelphian -
VI. 55. 89. 114. 121. 123. 338. 376

Messenger 1865 p. 95 (M. Smith.)
p. 143
p. 175.

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advocated by Dr Thomas (sometimes styled 'Thomasism') as he had explicitly renounced and denounced those propounded by Alexander Campbell, the doctor would have treated such renouncer in no gentler fashion than did David King the abjurer of 'Campbellism.' However, upon that, as upon many other things, opinions will differ; and in the meantime, it is only with the actual facts that I have to do.

The Writing of 'Elpis Israel.'

Perhaps the most remarkable fact of all, in relation to the localising of the truth in London, is the noteworthy circumstance that, after his memorable tour throughout England and Scotland, he wrote and published that extraordinary book, *Elpis Israel*, which Dr Thomas himself describes as 'really a remarkable event.' It has already been told* how this marvellous work came to be written, upon a suggestion from one of his Glasgow hearers; and how—the suggestion being cordially received at a crowded meeting—the doctor complied with the request thus conveyed to him, and returned to London for the purpose. Considering that he had arrived in London in October 1848, after a tour of nearly five months, 'with health considerably impaired from the fatigue I had undergone,' it was not surprising that he required till 'the beginning of the New Year' to recoup his exhausted energies; and one is really astonished to learn that he could plunge into the work, and give himself wholly to it in the manner he has described. 'I did not allow the grass to grow, but worked while it was called to-day, and much of the night also. For six weeks, the world without was a mere blank, except through a daily perusal of the *London Times*; for during that period I had no use for hat, boots, or shoes, oscillating, as it were, like a pendulum between two points—the couch above and the desk below. In about four months, the manuscript was completed.' †

* See vol. i., pp. 51-2.

† *Herald of the Kingdom and Age to Come*, 1862, p. 227.

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A Second Luther.

When one thinks of the recluse life the doctor must have led whilst thus voluntarily secluding himself in the little parlour at No. 3 Brudenell Place, New North Road, and of the daring work in which he was engaged, one is reminded of

The solitary monk that shook the world

by the thunderbolts against the Papacy which he forged in his cloistered cell, and which shattered the ecclesiastical world of those days to its very foundations. When this second Luther had fairly launched his thunderbolt against both Papal and Protestant Christendom, the religious community all over the country received a severe shock. The literary reviewers—the men who are expected to guide and mould public opinion in its estimate of all that emanates from the press—stood aghast after a mere cursory glance through the pages of *Elpis Israel*, and to a man they fought shy of the perplexing volume—it was beyond their power to grapple with the new and strange doctrine thus brought to light for the first time in these latter days. It was the *bête noire* of the clergy, who only noticed it to condemn, denounce, and warn their flocks against having anything to do with the accursed thing. In spite of these warnings, many of the common people did read it; of whom, a few were so incensed at its 'materialistic, atheistic, and unscriptural' teaching, that they were moved to commit it to the flames; others tore out the leaves containing what they regarded as the most obnoxious portions; while others—they of the honest and good heart—perused it with intelligent interest, were amazed at its doctrine, and, following the example of the noble-minded Bereans, found it a veritable hand-book to the Gospel of the Kingdom of God—a *vade mecum* of the way of life—and thanked God that He had put it into the heart of Dr Thomas to write so remarkable a book.

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Dr Thomas's Brother.

In the course of an interesting address which Dr Thomas gave at a social meeting held in the Christadelphian Synagogue at Birmingham, previous to his return to America for the last time, when, by special request, he spoke upon the evangelistic work he had done in Britain, he said: 'I resided with my brother all the time I was in this country, so that cost me nothing.* I believe I have read all the magazine articles, letters, and addresses by Dr Thomas that have been published in this country; and this is the only reference I remember him ever making to the fact that he had a brother in the flesh. I do not suppose that he was also a brother in the spirit, else we would most likely have had some further mention of him. Surely, however, he is entitled to honourable and grateful acknowledgment for the valuable help he thus gave to his illustrious kinsman in the difficult and arduous work to which he had addressed himself.

Dr Thomas at the Peace Meeting.

I have always regretted the sorry figure which Dr Thomas made at the Peace Meeting held in Exeter Hall, which formed the only break in the monotony of his daily life whilst engaged in the writing of *Elpis Israel*, and of which he has given a lively account in the *Herald*.† I am strongly of opinion that it is a mistake on the part of any one who desires to enlighten an ignorant audience upon divine things, to appeal directly and strongly to the prejudices of his hearers, thus arousing their hostility and opposition. This, I am afraid, is just what the doctor did on the occasion I refer to, and I believe that both the meaning and the motive of his 'protest against peace' were entirely misunderstood by the excited, clamorous, and unreasoning multitude, on whom his harangue was wholly thrown away.

* *The Christadelphian* for 1870, p. 233.

† *Herald of the Kingdom and Age to Come*, vol. ii. (1852), pp. 227-235.

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RICHARD ROBERTSON.

The 'Friend' of Dr Thomas.

In looking back upon the truth in its early development in the Metropolis, as this is reflected in the pages of the *Herald of the Kingdom*, a notable name frequently comes before us—that of Mr Richard Robertson. This was the patronymic of a gentleman who at one time had held the important office of Secretary of the Custom House, but had now retired from that office. It is a little difficult to understand the exact relation in which he stood to Dr Thomas; but this much is certain, that Mr Robertson for many years acted as (honorary) agent in this country for Dr Thomas and his publications; that he devoted much time and energy to this labour of love; and that Dr Thomas, while always speaking of his services in this capacity in terms of high commendation, invariably referred to him as his 'friend,' and never as his 'brother.' Even in the less endearing relation, however, Dr Thomas had much cause for gratitude to Mr Robertson for the excellent service he rendered to him during a lengthened period. From his Custom House experience, Mr Robertson appears to have been a man of thorough business habits—courteous and painstaking towards all who had anything to do with him; and the doctor was greatly assisted in his literary labour by his friend's willing help in what I may call the commercial department of his life's work. Mr Robertson received the names and remittances of subscribers to the *Herald* who resided in this country, and forwarded them to the doctor, who himself 'mailed' the publication to the various recipients. It was Mr Robertson who suggested to the doctor that a year's pre-payment should be required from all subscribers, so as to obviate the necessity for dunning delinquent readers, and the serious loss which was sustained through careless or unprincipled subscribers not honourably meeting their liabilities.

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Letter by Richard Robertson to Dr Thomas.

Mr Robertson was seemingly in thorough sympathy with much of the truth advocated by Dr Thomas, though not all, as we shall presently see; and this was apparent from the warm interest he expressed in the doctor's work, in the letters, which he from time to time had occasion to address to the doctor, and portions of which he published in the *Herald*. This will be observed from the following epistle, written by Mr Robertson not long after the doctor's return to America:—

Bermondsey, London, August 2nd, 1851.

MY DEAR FRIEND,—From the numerous communications which I continue to receive from parties interested in the truths you advocate, it undoubtedly would appear that considerable benefit has been derived by many, who have thereby been induced to disenthral themselves from the 'vain traditions of men,' and seek, from the fountain of truth, 'the things pertaining to the Kingdom of God.' I would nevertheless remark, that some explanatory article in the *Herald* from your able pen, on the subject of baptism, might present several from clinging to peculiar dogmas somewhat resembling 'baptismal regeneration,' and who are disposed to adopt the rite of baptism—which, doubtless, is figurative of the cleansing power of true belief—as a magical means of effecting such purified state of man, and fitting him for the operation of the Holy Spirit, thereby falling into Jewish error in submitting the mere figure, or shadow, for the substance.

The voice of 'peace and safety'—(1 Thes. v. 3)—or 'peace, peace,' foretold by prophets and apostles, as the prelude to 'sudden destruction,' is being uttered amongst the nations; whilst the said delusion is loudly responded to from the pulpits in this country, aided by the Peace Congress in Exeter Hall; and even the far-famed Crystal Palace is deemed to have no small share in furthering these anticipated palmy days of lasting joy.

That we, my dear friend, may continue on our watch-tower, and in the end be accounted, by reason of our faithful warnings, free from the blood of men, is the heart-felt desire of

Yours very faithfully, in 'Israel's Hope,'

R. ROBERTSON.

Richard Robertson Differs from Dr Thomas.

As I have said, Richard Robertson and Dr Thomas did not by any means see eye to eye on all matters pertaining to the one faith; and the fact that they differed materially in their convictions upon so important a subject as the resurrection, has made it a matter of some surprise to me that the two worked together so cordially as they did. This is still more astonishing in view of the serious dissensions that arose in subsequent years among the

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brethren because of difference of belief respecting another aspect of the question—that of 'mortal resurrection,' as it has been termed. The peculiarity in Mr Robertson's views on resurrection is clearly brought out in some correspondence upon the subject which he had with James Cameron in 1852, a summary of which was contributed by James to *The Assistant*, the first manuscript magazine issued by the Edinburgh Church. From that summary I subjoin a still further abridgement. James had sent Mr Robertson a copy of the tract, 'What is the Gospel?' taken from the writings of Dr Thomas, on which Mr Robertson remarked:—

[*R. Robertson to J. Cameron.*]

In conclusion, I would entreat you further to patiently bear with me while, in as brief a manner as possible, I call your attentive consideration to another part of the tract—namely: 'For both he [Abraham] and they [his seed] are sleeping in the dust of the earth, where they must for ever remain if the dead are not raised.' From this observation, it would doubtless be inferred that Abraham and his seed, including Isaac and Jacob, are held in death—that is, 'sleeping in the dust,' until the resurrection of the just. But let us examine whether that conclusion be not at variance with that memorable explanation given by our Lord to the Sadducees. After informing them of the heavenly state that will attend the resurrected saints, 'but,' continues he, 'as touching the rising of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the DEAD, but of the LIVING.' (Read Matt. xxii. 31, 32 and Luke xx. 37, 38). This 'rising of the dead,' which in modern days is taken for granted to mean resurrection to eternal life, or some ethereal resurrection of being, was, as may easily be gathered from the Scriptures, no speculative or abstruse doctrine among both the Jews and Romans in the days of our Lord; for the narrative proceeds to show that not only were the multitude astonished at his doctrine, but that the sceptical scribes also approved of his saying. In corroboration of my testimony that this now discarded but highly important doctrine was understood among the Jews and Romans, I would refer to Matt. xiv. 2; xvi. 13, 14; Luke ix. 7, 8, 18, 19; and John ix. 2. This doctrine was also demonstrated by Christ. (See Matt. xi. 14; xvii. 11-13). Yea, it touched the melody of Hannah's inspired song—(1 Sam. ii. 7)—and was vibrated on the harp of the sweet Psalmist of Israel,

Do not, I beseech you, infer from these desultory observations, that I sympathise with any who hold the papal dogma of the immortality of the soul—a dogma emanating from Satan incarnate. But that I repudiate as equally unscriptural a theory promulgating the continuous sleep of the dead until the resurrection. God is verily the God of His people Israel; He is verily a God of the *living*, and not a God of the dead. The solution of that long-perplexed question, 'the state of the dead,' is sought for amidst the fabulous traditions of men, instead of consulting that inestimable treasure, the Word of God; and thus men continue to grope in the darkness.

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[J. Cameron to R. Robertson.]

In reference to the sleep of the dead, I have a little difficulty in understanding you, probably from the brevity of your remarks; and would be most happy to hear from you, when quite convenient, more fully on the subject.

In quoting Math. xxii. 31, you use the words 'rising of the dead' for the words of Matthew, 'resurrection of the dead.' Now it seems to me that the word 'resurrection' means *rising again*, or perhaps more literally, *standing up*, or *again*. The question of the Sadducees, as reported by Mark, appears to me to place the time and nature of the resurrection here spoken of beyond a doubt. They said: 'In the resurrection, therefore, when they shall rise, whose wife shall she be?'—(Mark xii. 23). And Christ's answer is to the same effect: 'Do ye not therefore err because ye know not the Scriptures, neither the power of God; for *when they shall rise* from the dead, they neither marry, &c. The idea of both Christ and the Sadducees was thus strictly confined to a future resurrection. Luke's version of Christ's reply also appeared to place it in the future. 'The children of this age (*aión*) marry and are given in marriage; but they which *shall be* accounted worthy to obtain *that age* and the resurrection of the dead, neither marry nor are given in marriage: neither can they die any more, for they are like the angels'—(Luke xx. 34).

I have written these remarks because you seem to think that the resurrection spoken of in the narrative is something distinct from the resurrection in the future.

[R. Robertson to J. Cameron.]

MY CHRISTIAN BROTHER,—I have much pleasure in taking the earliest opportunity to reply to your letter, particularly as the object in view is the advancement of truth, by elucidating a most valuable doctrine of the Scriptures, now obscured by the traditions of men. I refer to Math. xxii. 31, 32, also the corresponding texts, Mark xii. 26, 27 and Luke xx. 37, 38. I propose to offer a few cursory remarks on these texts, with the view of inducing your patient investigation of the subject in the Scriptures, knowing that any statements, however speciously advanced, on any portion of the precious Word of God, can only be as seed sown naturally, and requires divine power alone to make it germinate—(1 John i. 27). I would, however, seek its cultivation by the removal of all obstruction arising from prejudice or preconceived opinions, and beg to take a cursory glance of the narrative in question.

The Sadducees, an influential sect among the Jews—who, whilst they admitted the existence of God, denied any future state, and whose religious observances were made with a view of securing themselves all temporal good—propounded an assumed case to our Lord, evidently for the express purpose of convicting him of teaching a doctrine not only wholly opposed to their dogmas, but also to what they considered would tend to make him amenable to the law. A woman having been married to seven brethren according to the provisions of the law—first one having died, and then the others in succession—and last of all, the woman herself; 'therefore,' say they, under the influence of their carnal views, 'in the resurrection, whose wife shall she be of the seven?' Then mark the calm and ample reply: 'Ye do err, because ye neither know the Scriptures nor the *power of God*; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.' Thus their question was finally answered and disposed of. But our Lord, again adverting

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to their ignorance in regard to 'the power of God,' as 'touching the dead that they rise'—(Mark x. 26)—further comments upon a sacred truth then commonly received among the Jews, and which even their law-giver 'showed at the bush when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob'—(Luke xx. 37)—thus offering a further demonstration of the Sadducean error of non-existence, or annihilation after death, or indeed any proximity to it, such as 'sleep of the dead,' &c.; but points out that those patriarchs were then in actual existence as men; for in no other sense whatever could the divine declaration admit of the interpretation given: 'He is the God of the living, not the God of the dead.' Whereupon certain of the scribes—(Luke xx. 39—approved of the question.

The subject might be further illustrated by referring to the circumstances connected with the occasion on which God revealed Himself in the above manner to Moses. (See Exodus iii. 6-10). 'I have surely seen the affliction of My people, which are in Egypt, and have heard their cry by reason of their task-masters, for I know their sorrow,' &c. It may here be seen that the merciful object of God was the deliverance of 'His people' from Egyptian bondage, amongst whom probably were, as may be inferred from the context, Abraham, Isaac, and Jacob, also many other servants composing 'the Israel of God:' thus preserved in the land of Egypt as His 'peculiar people.'

The 'power of God' here referred to by our Lord in his reply to the Sadducees, is also exhibited by him to the Jews as being a greater miracle than the immediate restoration of a long-afflicted impotent man to sound health, and is thus introduced: 'For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.' (See John v. 21). Here the analogy shows that 'the resurrection of the body at the last day' is not meant, but clearly points to a life-giving principle—'the fountain of life'—(Jer. xvii. 13)—and may be fairly paraphrased thus: As God, 'with whom is the soul of every living thing, and the breath of all mankind'—(Job xii. 10)—now restores the dead by clothing their life or spirit again with 'flesh and bones and sinews'—(Job x. 11)—similarly to that of our Lord at his first advent—(see Heb. x. 5)—after the same manner Christ now imparts life eternal by the gift of the Holy Spirit to whom he will. Again: 'For as the Father hath life in Himself—[now imparting it to all creation]—so hath He given to the Son to have life in himself.—[imparting it to all them who shall be 'his at his coming']—(John v. 26). It should here also be remembered that it is the special prerogative of Christ, 'because he is the Son of man,' to raise the dead at the last day. (See John v. 27-29; vi. 39, 40, 44, 54). Hence it would appear to be a misapplication of the text, John v. 21—'For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will'—to construe it as meaning that God will raise up the dead at the last day; His omnipotent power on that occasion being in the divine character of Christ as 'the Son of man.' (See also Acts x. 42).

I have here previously alleged that the doctrine in question was commonly received among the Jews, an evidence of which is recorded in John ix. 2. Our Lord is there asked a question by his disciples relative to a man who was blind from his birth. 'Master, who did sin, this man or his parents, that he was born blind?' Many of the Jews held an erroneous opinion, that all persons born defective in their natural faculties were thus liable to suffer judicial punishment for heinous sins committed either by themselves in a former stage of their existence—(hence the question, 'Did this man formerly sin, that he was born blind?')—or by

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their parents. Our Lord immediately corrected the erroneous part of the question, by observing that the onus of the man's malady rested neither in himself nor in his parents. The Jews, notwithstanding, obstinately adhered to their opinion, that the onus did rest with the man, and they accordingly branded him as 'altogether born in sins'—(verse 23)—or wholly ignominious from his birth. Again, when Herod, the Roman king, heard of the fame of Jesus, 'he said that John the Baptist was risen from the dead;' whilst others held that it was Elias, or some other of the prophets—(Mark vi. 14-16). And shortly afterwards, Christ questioned his disciples on the subject, who, while they attested the current report, acknowledged him to be 'the Christ'—(Mark viii. 27-29). Among the numerous proofs that might be adduced from the Scriptures to show that, during the 6000 years of man's probation on earth, death becomes the avenue to another birth, a further instance occurs in Malachi iv. 5: 'I will send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord.' This prophecy concerning Elijah the Tishbite, or Elias the prophet, was fully understood by the Jews, and correctly, as a divine promise that he should again appear among men (although he had died upwards of six centuries previously) as the great forerunner of Christ's coming in regal power, according to the prophecies. And our Lord himself declares to them that this Elias was *boni fide* or identically John the Baptist—(Matt. xi. 10-14; xvii. 10-13; Mark ix. 11-13). This, however, may be objected to as merely signifying that John the Baptist came in the 'spirit and power of Elias;' but undoubtedly that sentence literally expresses the whole functions of the human being, or person, in the same manner as 'spirit, soul, and body.'

I would also contend that the doctrine in question is the only clear and Scriptural means of demonstrating the resurrection of 'the body.' The idea of a long sleep of the dead has no better foundation than Shakspeare's soliloquy, which at the same time conjures up many ghastly spectrums in that torpid condition.

I have already trespassed too far on your attention to venture upon any of the other numerous texts which are clearly harmonised and elucidated by this valuable revelation of the Scriptures. I am, however, encouraged to hope that, although it has been so inadequately represented, you will remember that we all stand in the position of travellers seeking our way to Zion, and be induced to pause ere it be censured either as a 'new doctrine,' or considered non-essential to our comfort on our dreary road; but comparing Scripture with Scripture, like the noble Bereans, seek, prayerfully seek, under the influence of the Holy Spirit, to ascertain whether these things are so, and thus be enabled still more extensively to improve the talents entrusted to your care.

I am, my Christian brother, yours very faithfully, in the hope of the gospel,

R. ROBERTSON.

In a letter to the editor of *The Assistant*, James Cameron stated that he had not troubled Mr Robertson with any further communication, as his conclusion was so ill supported by his premises, and at the same time so fondly cherished, as not to be amenable to correction.

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Personal Reminiscences of Richard Robertson.

I never met Richard Robertson personally, but had communication with him by letter on several occasions. He usually accompanied his communications with a pamphlet or tract on some particular phase of prophetic truth—some of these, I am inclined to believe, having been his own production. The first time I had occasion to write to him was in the end of 1853, when ordering Dr Thomas's *Herald* for the ensuing year. As Isabella Leithhead also desired to become a subscriber, and, being a domestic servant, intended to change her situation, she did not know what her address might be during the coming year, she requested me to direct her copy to be sent to me; so that I transmitted an order for two copies to Mr Robertson. I received a very polite note from him in acknowledgment of his receipt of my remittance. He wrote a neat, legible, round hand, in the old style of commercial caligraphy. He always wrote in a high-sounding—almost courtly—style of phraseology, while at the same time using strong language, usually the very words of Scripture.

'Destiny of the British Empire.'

The last time I wrote to him was in 1865. At the annual aggregate meeting of the Baptised Believers of the Gospel of the Kingdom of God, in Britain, held in Edinburgh, in July of that year, I was appointed to undertake the duty of superintending the preparation and printing of a supply of tracts for the various churches, and to communicate with them upon the subject. The first publication I issued under this mandate was the *Destiny of the British Empire as Revealed in the Scriptures*, already referred to under 'Halifax.' Amongst others, I brought it under the notice of Mr Robertson. In acknowledgment, I received a letter which is very characteristic, showing how exceedingly courteous he was in his treatment of a correspondent, while at the same time he gave forth no uncertain sound as to his religious convictions. His letter was as follows:—

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Letter from R. Robertson to W. Norris.

89 Grange Road, Bermondsey, London,
29th November, 1865.

MY CHRISTIAN BROTHER,—I beg you will receive my grateful acknowledgments for your kindness in forwarding to me two copies of a pamphlet entitled *Destiny of the British Empire as Revealed in the Scriptures*, for which you will herewith receive the cost thereof. I should have been happy to have requested a further supply, if any means were offered to me for their useful circulation; but the abominable priestcraft of this Modern Babylon, together with the wide-spread 'doctrines of demons,' strongly imbued in multitudes of nominal Christians in these 'perilous times' of 'the last days,' have not only prevented the disposal of a large supply of *Anatolia*, by Dr Thomas, which I have on hand, but affords some evidence that the time is veritably arrived 'when they will turn away their ears from the truth,' and 'not endure sound doctrine.' I would not, however, be understood to limit these remarks merely to the writings of Dr Thomas, inasmuch as some of the opinions therein may not be in strict accordance with the Scriptures; but I refer more generally to the popular objection to 'the doctrine of Christ'—(2 John 9, 10)—emphatically described as 'The Glad Tidings, or the Gospel of the Kingdom of God'—(Luke viii. 1)—a doctrine which, if not altogether ignored, is at least so grossly 'perverted'—(Gal. i. 7)—as to obscure the sacred mission of our Lord and his disciples—(Matt. ix. 35; Luke iv. 18-19; 1 Cor. ix. 16). But, alas! how shall men preach 'except they be sent?'—(Rom. x. 15). And hence, many will say in that great day, 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils—[that is, converted men, made 'proselytes']—and done many wonderful works?'—(Matt. vii. 22). Nevertheless, he *sent* them not.

And that it may be your happy privilege devoutly to 'search the Scriptures,' aided by that promised heavenly Gift, that shall guide you 'into all the truth'—(John xvi. 13)—is the fervent prayer of

Yours faithfully, in the 'blessed hope' of immortality,

R. ROBERTSON.

Co-operation without Compromise.

It is evident from these letters of Richard Robertson, that he did not agree with Dr Thomas on some important doctrinal matters, but that these differences did not prevent the one from rendering devoted service to the other in disseminating the truth, and were no obstacle to the other gladly accepting these services, and making grateful acknowledgment of them from time to time. The two were able, in fact, to co-operate in the truth without the one in any way compromising the other. 'Which things are an allegory.'

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LONDON AS AN EVANGELICAL FIELD.

London, we have been told—and experience has shown it to be the case—is a place which presents serious difficulties in the way of effectually presenting the truth to its teeming population. Dr Thomas was the first to find this out, and no one was better qualified to speak upon the subject than he; and the following is what he has said about it:—

Dr Thomas on Evangelising London.

With the exception of two discourses at Camden Town, and two at a small lecture-room near my residence, and an opposition speech at a Peace Society Meeting, I made no effort among the Londoners to gain their ears. I distributed bills, indeed; but a few hundreds or thousands of these among upwards of two millions of people, were but as the drops of a passing cloud to the ocean. For the truth to create a sensation in London, its advocates must have a large purse, or be introduced to public attention by some influential religious party. The latter alternative is an impossibility; for there is no party in that great city of any weight on the side of the truth. The press, secular and ecclesiastical, is death against it: the former, because it is satisfied with what exists, or has no faith in anything but its own faithlessness; and the latter, because, like Ephraim, it is joined to its idols, and welcomes no truth at variance with them. Could I have hired Exeter Hall at a hundred and twenty-five dollars a night, and have placarded the town in all its thoroughfares from the India House to St James's Palace and Hyde Park; and from Shoreditch Church to the Elephant and Castle, I might have obtained a crowd. But the expense would have been equal to the purchase of a small Virginia farm; and though, by charging something for admission, as the custom is, the cost might have been reduced—perhaps covered—still I did not feel justified in encountering the alternative of success, or incarceration in the Bench Prison for debt. This would have been too gratifying to the enemy; for he would then have got the advantage over us indeed, being seized of one's body, wind, and limb.*

* *Herald of the Kingdom and Age to Come*, vol. ii. (1852), p. 27.

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THE EARLY HISTORY
OF
THE GOSPEL
OF
THE KINGDOM OF GOD
IN BRITAIN
WITH
HISTORICAL, CRITICAL, AND SOCIAL REMINISCENCES
OF
PERSONS, PLACES, AND EVENTS

COMPILED BY WILLIAM NORRIS

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J. J. Andrew on Evangelising London.

J. J. Andrew, of London, in the course of an address which he delivered at the fraternal gathering of Christadelphians, held at Birmingham in August, 1872, made some remarks in a similar strain. He said:

There was an idea in the minds of some, that they had only to announce lectures in London to get large and attentive audience, and that it was the easiest thing in the world to proclaim the truth in a place where there was such an immense population. A more erroneous idea could not exist. London was a more difficult place to work than the provinces. The immensity of its population, which at first sight appeared an advantage, was in reality a disadvantage. The population was of a floating character. People's minds and ways were not so settled as in country districts. There were not those social circles and links of connection between one and another that existed in provincial towns. Hence, the truth was not so likely to spread rapidly there as at some other centre. This had been found out in connection with various social and political movements; and some of the great agitations of the past twenty years had shunned London altogether as a centre point, and had preferred some of the large provincial towns, such as Manchester, Birmingham, &c. The experience of these movements had to some extent been the experience of the truth. They had found they could only work in one circle of London, and that a small one. London was like a large number of towns congregated together; and they could only just take one of those large towns and try to work that. . . . If there were brethren in any place who were meeting in a private house, he would strongly recommend them as soon as possible to get a public room for holding their meetings in. It was impossible to get those who did not understand the truth to come into a private house to hear the truth. Strangers should be asked to come on to ground to some extent of a neutral character, where their presence would not commit them to anything, and where they would feel entirely free (if their numbers were small) to engage in conversation or ask questions.*

* *The Christadelphian for 1872*, p. 412.
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BAPTISED BELIEVERS RESIDENT IN LONDON.

Matthew and Mrs Veitch.

Two of the earliest resident Baptised Believers of the Gospel of the Kingdom of God in the Metropolis, of whom I have any knowledge, were Matthew and Mrs Veitch (*née* Isabella Leithhead), both of whom formerly belonged to Edinburgh, and went to reside in London in 1854. Matthew Veitch was a person who for many years waited for the Kingdom of God. He was at one time a member of 'the Holy Catholic ^{Apostolic} Church' in Edinburgh, with whom the Gospel of the Kingdom, at least in name, is a prominent subject of teaching, although defective in some particulars, and altogether erroneous in others. Matthew Veitch, after a time, discovered that their belief and practice, in the matter of praying for the dead, were unscriptural, and he therefore withdrew from their membership. He afterwards joined the Free Communion meeting in the High Street, but had left it some time before the members seceded from it to form the Edinburgh Church of Baptised Believers of the Gospel of the Kingdom of God. He did not join this meeting, but remained in isolation from all church fellowship ever afterwards. He was a warehouseman in the employment of Messrs Lawson & Son, nurserymen and seed merchants, and in 1854 the firm required his removal to London, to serve in their establishment in that city. Previous to his departure, he married Isabella Leithhead, who was his third wife. Brother Veitch was then a man past his prime, but with a good deal of energy still in him. He was a deliberate and impressive speaker; and I can well remember how earnestly, in the old hall in the High Street, 'the Coming and Kingdom of our Lord,' in one or other of its many aspects, was a favourite theme of his discourses.

After he got settled in London, he availed himself, on Sundays, so long as health, strength, and weather permitted, of the opportunity of addressing the miscellaneous

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congregations that are so easily gathered in Hyde Park, on the things of the faith. In this way, he got into frequent discussions with the disputations religious and political cranks and faddists who made the neighbourhood of the umbrageous Reformers' Tree their happy hunting ground for airing all sorts of grotesque and unscriptural ideas. He took a great delight in this kind of controversy, and came to be well known, by the persons who were in the habit of resorting to these open-air gatherings, and was spoken of as being, *par excellence*, 'The Scotsman.' In my occasional brief visits to him during the time I resided in the South of England, he had usually a good deal to tell me of his encounters on the previous Sunday with some of these opponents of the truth. These Sunday afternoons in the Park, and the necessary preparation which he made for them, no doubt helped to keep alive in his own mind the precious truths for which he so persistently contended; but I do not remember of any particular benefit to any one having resulted from them.

His wife was a woman after his own heart, so far as being set for the defence of the faith was concerned. She was a person of great strength and force of character, an earnest student of the writings of Dr Thomas, and an ardent admirer of the pithy and uncompromising manner in which he set forth the truth in *Elpis Israel* and the *Herald*. She used to repeat, in emphatic and triumphant tone, those memorable words of his: 'BETTER FAR BREAK GRANITE BY THE ROAD-SIDE FOR A CRUST OF BREAD, THAN TO GARBLE GOD'S TRUTH TO PLEASE ONE'S FRIENDS OR TO PROPITIATE THE FOE'—showing how thoroughly she entered into the doctor's spirit in this matter. She did not, however, blindly follow Dr Thomas in all his expositions and interpretations of the prophecies. Both Mr and Mrs Veitch gave a good deal of attention to this subject after they took up their abode in London, and they came to believe that the doctor was wrong in some of his calculations respecting the dates of unfulfilled prophecies, as given in *Anatolia*. I do not now remember what these

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were; but the lapse of time ultimately showed that Mr and Mrs Veitch were correct in saying that Dr Thomas had made a mistake, as the dates given by him were long passed without the specified events taking place.

Mr and Mrs Veitch for many years lived in solitude in London, so far as church fellowship was concerned. Even when a small meeting was commenced, consisting mostly of Scottish brethren who had migrated to the Metropolis, they did not unite with it, for reasons of their own. Mr Veitch made a great deal of his constantly repeated complaints, that the church had lost its standing, that the Spirit had been withdrawn from it, and that there could now be no real church. At the same time, while thus holding aloof from formal fellowship, both Brother and Sister Veitch were always pleased to see any of like precious faith, and were always deeply interested in all matters pertaining to the spiritual household. Mrs Veitch died very suddenly in January 1867. Mr Veitch afterwards again married, his fourth wife being Mary Ann Wilson (sister of William Wilson, of Edinburgh). For a number of years before his death, he was unable, from age and weakness, to continue his out-door efforts to enlighten the public, and for the last year or two of his life he was a confirmed invalid.

TEMPORARY RESIDENTS IN LONDON.

Scottish Visitors.

Although for many years there was no regular meeting in London, yet, during the period succeeding Dr Thomas's labours, several brethren and sisters had occasion, in the exercise of their respective callings, to reside some time in the Metropolis—some of them doing so periodically. For the most part, these temporary residents came from Scotland—at least it is only to Scottish visitors that my information extends; and a few particulars respecting the persons who thus, by their coming and going, witnessed for the truth, may not be without interest.

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Margaret Swanson and Margaret Macdonald.

I mention these two sisters together, not because they were both in London at one time, but because there was a great intimacy between them, and in some respects they were very similar in disposition. Margaret Swanson was one of the early members of the Edinburgh Church, and filled an important place in the little circle of young folk in those early and happy days. Although she lived in Leith (fully two miles distant), she was a most punctual attender of all the meetings, both on Sundays and week nights, and a very reliable member of 'the choir' of those now far distant days. In those pre-historic times, there were no tramway cars between Edinburgh and Leith; and many a weary trudge did 'the indomitable Maggie,' as George Dowie used to call her, have up and down the long Leith Walk, in all weathers, to attend the singing practices—her brother 'Davie' (who himself was no singer) usually coming half-way up the Walk to meet her on her return home.

It was in September, 1855, that Maggie went to London, to keep house for an elder brother of hers who resided there. Our 'family circle,' as we regarded it, was rather small at that time, and we could not well afford to lose any of its members. We were consequently very sorry to have to part with Maggie, who took a great interest in all the church work, and lent a willing hand in it in her own modest and unassuming way. On her part, she did not at all relish her 'life in London.' She missed the meetings very much, the nearest approach to which she found in her occasional visits to Mr and Mrs Veitch, the distance that separated their respective homes being such as to cause these visits to be not so frequent as they otherwise might have been. It was therefore a most agreeable intimation to all those whom she had left behind in Edinburgh, that, after not more than five or six months' absence in London, she was returning to Leith. This she did, resuming her old place and position in the meeting.

Margaret Macdonald was also one who joined the

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Edinburgh Church within a year after its formation. She was a domestic servant; and it was much against her inclination that, almost immediately after her reception amongst us, and for a number of years afterwards, she found herself isolated from fellowship with those of like precious faith, the isolation being only relieved by occasional holiday visits to Edinburgh at long intervals. Margaret was a woman of intensely strong feelings, very social inclination, and one who highly valued the society of the brethren. It was therefore a great deprivation to her to be for such a long time away from their fellowship, and she felt her lonely position very keenly; but she was naturally of a cheerful and lively disposition, and never grumbled at her seemingly hard lot.

During six years that she was in the North of England, the family with whom she served spent several months each year in London, and she always accompanied them. She thus became acquainted with Mr and Mrs Veitch, in whom she found kindred spirits, and whom she visited as often as she had opportunity, which was not frequently. She felt, however, that London, in a spiritual sense, was then a vast desert, in which there was no oasis, and she never relished the prospect of her annual visit to it, and was always pleased to return to her quiet country home in Westmoreland.

Margaret was a great talker; but I quite agree with a remark once made about her by George Dowie, that, whilst almost every garrulous person usually talks a great deal of nonsense, she always spoke really good sense. She had a peculiar gift as a letter-writer; and her letters, at the time they were received, formed a sort of common property among her several correspondents in the meeting, who numbered about half a dozen. It was, in fact, a not unfrequent thing for them, or extracts from them, to be read at our social gatherings in each other's houses—what Margaret used to call our 'fireside meetings.' A few extracts from her letters may be given here, to show the sisterly spirit that was breathed in them all.

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In a letter, dated March 24, 1856, she thus refers to two of her most valued correspondents :—

And I hope Jane—[Mrs Robert Roberts]—and Maggie Swanson have been able to say 'they've been writing to Maggie M'Donald the day,' because I think they always tell each other when they write to me. I have observed Maggie has always something to say about Jane, and Jane about her. Now, isn't that a cheering picture for a person in solitude? It was said to me, not very long before I left Edinburgh, 'None of them make such a work about leaving as you do.' I daresay not. I don't know that any of you is situated as I am; neither do I think there is one in the hall who has the same experience in leaving as I have. But then I know it is for my good, although it is not quite to my liking, and I don't think any of my brethren or sisters will actually condemn me for it, if I am not quite so fortunate in my temperament as some.

In this same letter, she thus remarks upon what I had told her in a previous communication about John Forman having been lecturing upon 'The Coming King' at Lanark :—

I thought a long time over John's subject—'The Coming King!' The words sounded so soothingly, and startling they must have been to some. And what is this Coming King to us? O it is a glorious subject to dwell upon! Though very poor in what the world calls wealth, and, it may be, despised by many, yet to be waiting and looking forward with joy to the coming of a King who loved us, and gave himself for us, that we might live and reign with him—O it is indeed glorious! And to think that, while on earth, he remembered us in that beautiful prayer in the 17th of John; and not for them only, but for all who may believe through their word! I do like to think of that so much. May we be found ready, with our lamps trimmed and burning, when the Bridegroom, our King, does come.

In another letter, she gives some idea of the manner in which she endeavoured to interest her fellow-servants in the truth :—

I have taken the *Herald* this year—[1859]—with Maggie Swanson, and I have experienced great pleasure from the reading of it. I read it aloud with the open Bible by my side, and the others seem to enjoy it as much as I. It is quite amusing to hear the cook. This, you know, is the season called Lent in the Churches of Rome and England—a season of prayer and fasting, they call it. Well, this time last year she was quite horrified because I refused to go to church, and made no change in my diet; but last week she told Mrs — she did not think it right to observe days—it wasn't commanded in the Word. She refused to be godmother for a child lately too. She is a most capricious person, therefore I am not very sanguine over these changes. Nevertheless, I hope it may be the dawning of a brighter day for her. And little Agnes, my little helpmate, has such a desire to learn. She is very ignorant, and I fear she has but a sorry teacher in me. She often says, 'Oh, Margaret, I shouldn't like to be here without you. Promise me, if you go to Scotland, you will try to get me a place beside you again, and I'll go to your

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church, and see George Dowie, whom she calls 'her friend.' You know, he sent a letter to her by me. I have great affection for her, poor thing; she has been with me two years.

In the spring of 1860, Margaret paid a holiday visit to Edinburgh. I happened to be there at the same time, having gone home to recruit after an illness, before entering upon a situation in Nottingham. Margaret enjoyed this visit exceedingly, but its termination was terribly saddened by the sudden and unexpected death of her mother, which took place on the day preceding that on which Margaret had intended to return to England. I well remember that melancholy occasion. It was the day on which, in the evening, I was to leave Edinburgh for Nottingham. I went down to Leith in the afternoon to say good-bye to the Swanson family, and there learned the sad news of Mrs M'Donald's death, and that Maggie Swanson had gone up to keep her bereaved friend company. I went up to Edinburgh to say farewell to them. Mrs M'Donald, who was an old and frail woman, had lived alone, in a single room, at the top of a very high tenement, in the High Street, a short distance below the Tron Church. I found the two weeping sisters sitting by the bed-side of the deceased, and I bade them a sorrowful farewell, Maggie Swanson intending to remain and share, with her sympathy and affection, the lonely vigil of her distressed sister in that gloomy chamber of death. This was the last time I ever saw Maggie Swanson. She was shortly afterwards married to James Milne, one of the Dunkeld brethren, and went to share his Highland home, where, alas! her mortal career was terminated within a twelvemonth afterwards.

Referring to her remarkable experience during this visit, in two different letters written after her return to England (the second one being indited from London), Margaret M'Donald says:

Of myself, I can say little to-day, except that I received most unwearied kindness from all the Edinburgh friends. I shall never forget them—oh, no. Wherever I may go, and whatever my experience, I shall always consider I belong to Edinburgh.

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I have often looked back on my visit to Edinburgh, and wonder whether it can be all true—my experience was so remarkable from beginning to end. Surely all this must strengthen my faith, and enable me to go forward with redoubled energy. Like David, I may say, 'Come and see what the Lord hath done for my soul.' Oh how grateful I feel that I was there!—that everything happened just as it did! How I do love the Edinburgh brethren! I could weep while I think of all their goodness to me.

Of the death of her attached sister, she wrote in a subsequent letter:

I have paid my promised visit to Dunkeld. I left here on Saturday, and returned on Tuesday. The weather was fine, the scenery charming, and, but for the painful circumstances associated with the place, our enjoyment would have been complete. As it is, there are so many mercies to be grateful for—so many proofs of our Father's goodness and care over His children—that we dare not sit down and pine in morbid indulgence of grief. Poor Maggie's little girl is thriving so nicely, and she is such a *sweet* baby. She has an excellent nurse—a kind, tidy, gentle woman. What a comfort to poor James Milne and Mrs Swanson! Yea, verily, *Excelsior!* for the darkest cloud has a silver lining.

Notwithstanding so much to be grateful for, I am sure you would not blame me when I tell you I felt very miserable when I went into the home I had seen our sister so happy in only a year ago. All the things that had been provided for her comfort and pleasure standing arranged as she left them, and she herself in the cold, cold dust. Oh, death is an awful curse! It lacerates every feeling. But thanks be to God, we can look forward to a time when it shall be swallowed up in victory.

When I was north last year, I made a few suggestions to Maggie regarding some things which were not completed. How faithfully, poor girl, she acted upon them, even to the very colour of the damask I advised her to buy for her window! and I had gathered some moss when we were out together to fill a little fancy basket she had, and I found it just as I left it. Poor thing! I had no idea she had so much confidence in my judgment. What a lesson, how careful we ought to be in our deportment to each other! for who can tell but even by a cold look we are wounding a heart that loves us well, although there may be no outward sign to prove it.

Previous to this, I had removed to Lewes, and being frequently in London, I had given her some account of an exciting experience which Matthew Veitch had had when addressing an out-door audience from the steps in front of Exeter Hall. On this she remarks:

Well done, Matthew Veitch! He is a brave man. Fancy him holding forth the truth on the steps of Exeter Hall! I quite envy any one who has the opportunity of listening to him. Oh, dear! I wish I was near some of the brethren, that I might attend their meetings! But I can't help it. And how busy they are at Huddersfield, too! Oh, I wish them God speed!

Subsequently Margaret, after what was to her a long

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period of isolation, had returned to Edinburgh, and had obtained a situation in that neighbourhood. The resumption of the fellowship of the brethren was a privilege she valued very highly, and of which she spoke gratefully in her letters. As showing the manner in which she appreciated the society of the brethren, and also as giving a glimpse of the state of matters in the meeting at that period, I give one more extract from a letter :

It is a great blessing, Christian intercourse ; and I am sure you feel the want of it as much as I enjoy it. I feel a great deal more settled than I did, and do enjoy the meetings very much. Still, there are absent ones I should so like to meet on a First Day morning ; and I could not help saying to your mother, on Sunday fortnight, that I would be far more at home if Jane and you were here. She did not reproach me, and *you* must not, for I am trying to behave better. There are a few dear old friends—very dear ; yet I could not help feeling for some time that there were many strangers ; and, in spite of myself, my thoughts would flee back to the times when I had my Sundays in Edinburgh before. Then I thought of John Forman and Mrs Wilson [Agnes Norrie], and Susan, and William, and Jane absent, and wished they were here.

I know you would tell me it is not wise to dwell too long in dreamland—that we ought to see our work before us, and be up and doing, lest we be found sleeping ; and I am trying to do so, my dear brother. I have occasionally a nice little meeting here, in my own room. John Davidson and Maggie Swanson, and sometimes David or Alick, call, and we read a chapter, and talk over it, and John engages in prayer. These are very sacred meetings, and quite my *beau-ideal* of Christian intercourse. On Monday evening, John and Maggie will be here, I expect. You will think of us, won't you ? We often speak of you ; and when you bend your knee at the footstool of mercy, you will bear our names on your heart ; and we will remember you.

But, alas ! 'perilous times' were approaching : days of revolution and of earthquake were at hand. 'The secession,' as it came to be called, took place, and then the scene was thoroughly changed. I have already dwelt at too great length on these matters, and must now bring them to a close. Margaret's personal history was one in which sunshine and shadow, smiles and tears, were strangely dashed together ; and it was her lot once more to leave Edinburgh under rather unhappy circumstances, and again take up her residence in the North of England. There she married a Christadelphian—W. Birkenhead, of Sale, near Manchester. Her death took place there on Feb. 18, 1871—a few days before that of Dr Thomas. As told to me, it took place under rather remarkable circumstances.

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She had for some time been exceedingly busy with household work, which had proved very exhaustive of her physical energies; and when it was finished, she said, with a feeling of much satisfaction: 'Well, I think I will take a long rest now!' And it was indeed a long rest; for shortly afterwards she quietly passed into that sleep from which only the Lord Jesus can awake her. Her husband, in announcing her death in the *Christadelphian*, wrote:

We sorrow not on her account, but for ourselves, in being deprived of so firm a pillar of the truth in the Church of God at Sale. She was indeed beloved on every side with a fervent love; for who could know her without loving her? So intelligent, so warm-hearted, so full of sympathy for all and of love for her friends, it seemed as if none could know her without being drawn to her in love. She fell asleep in Christ on the 18th February, and now awaits the coming of the Lord to strengthen her, and to raise her up, even from among the dead. Our desire is, that his coming may soon be; for then we hope to see wondrous things which the Lord will do for the faithful and chosen ones. I enclose a few lines by Brother E. Corkhill, touching the death of our esteemed and beloved sister.

In Memoriam.

Sleep, sister, sleep. No dreams disturb thy rest,
Nor anguish troubles thy profound repose;
No wave of tumult rolls across thy breast,
All—all—is still as silent evening's close.

Sleep, sister, sleep. The world hath sorely tried
The nature of too fine a texture wrought
To bear the burden that its life required,
Or realise the noble ends it sought.

Sleep, sister, sleep. The Christ himself hath slept
Within thy lowly bed. In agony
Expired upon the cross—while Pity wropt
His death—as dear bereaved ones weep for thee.

Sleep, sister, sleep. The Christ hath bruised the head
Of him who had the power to close thine eyes.
The Spirit raised The Anointed from the dead;
That Spirit dwelt in thee, and thou shalt rise.

Sleep, sister, sleep. The night is well-nigh spent,
That in the gloom thy slumbering form conceals;
The Sun shall rise—his healing wings be sent
To give thee of the joy his light reveals.

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lege to me to meet with those of the same faith and hope on the First Day of the week, and I now know the want of it very much. The apostle says 'that everything worketh for the good of those who fear God;' so we must not be faint-hearted.

It was matter of sincere regret, that the apparent recovery from a serious lapse from the faith, as indicated in this extract from his letter, was not of long duration. It was but a short time after receiving this letter, that I received word of his having relapsed into unbelief—this time hopelessly and finally. Various endeavours were made, principally by the brethren in Edinburgh, to recover him out of the deadly pit into which he had fallen, but they all proved unavailing; and it may be said that, in this respect, his last estate was worse than his first.

James Macgregor's stay in Edinburgh, before proceeding to London, had been comparatively brief. It was sufficiently long, however, for him to fall in love with Maggie Swanson; and she, sharing the sympathy which was so generally felt for a young man exiled from home and friends because of his adherence to the truth, probably did not find much difficulty in reciprocating his affection; and when he left for the South, it was understood that there was a purpose of marriage between them. It was a great blow to her, therefore, to find that James first wavered in his allegiance to the truth which she valued so highly, and then thoroughly and completely renounced it. On his part, James assured her that his change of mind on religious matters would make no alteration in the kindly feeling which he entertained for her, and would make no difference in his treatment of her, if she would still hold to her engagement. It was a severe trial to her own faith; but she never for a moment hesitated as to the course she ought to pursue. As the apostle has very pertinently put it, 'What concord hath Christ with Belial?' After all her affectionate reasoning and expostulation proved in vain, the engagement between them was mutually broken off, and James Macgregor no more figured in connection with the faithful ones in London.

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Thomas Fisher.

In the *Messenger* for November, 1861, there is an intimation of an English brother having gone to reside in London. The paragraph announcing this is all the information I can glean respecting him. It is as follows:—

London, with its business and its pleasures, is the place where, most of all, the cares of this world and the deceitfulness of riches enter in to choke the Word, so that it becomes unfruitful. What wonder, then, that the attempt to found a church there, after the simple style which we find no difficulty in carrying out in the comparative quiet of our provincial towns, has proved a failure? Yet London is not without its witnesses, weak though they be. For many years our brother and Sister Matthew Veitch have maintained a firm standing in the faith, although not privileged with association of congenial spirits. Our brother has occasionally availed himself of such opportunities, to instruct the people, as others might have despised—now gathering a knot of listeners among the crowds flocking to hear the world-renowned Spurgeon, and again finding the ears of a working man's church, &c. This work, however, has not been always practicable, as the demands of labour were oft-times exhaustive. Now we are happy to learn that, within these few weeks, our brother, Thomas Fisher, of Newark, has gone to reside in London. On a late Sunday, spent with Brother Veitch, he says:

We went and spoke in one of the parks, in the evening, to a multitude of people. Brother Veitch had been accustomed to go out and hold conversations with all who would listen to him; being strengthened by company, he spoke boldly to the people; many listened attentively, and some questioned. . . . We purpose, please God, to remain here to try to gather the scattered of God's people, to form a church, and let the place of meeting be known to the brethren through the *Messenger*, that visitors as well as residents may have the benefit of community.

God speed them in their worthy endeavour!

Alexander Davie.

Alexander Davie, who was a member of the Dundee Church of Baptised Believers of the Gospel of the Kingdom of God, went to reside in London about the year 1864, but his stay only extended to a few months.

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ATTEMPT TO FORM A MEETING.

It was not until the summer of 1859 that the first attempt to form a meeting of Baptised Believers of the Gospel of the Kingdom of God in London was made. The few scattered brethren in the Metropolis and its neighbourhood who thus endeavoured to carry out the command of our Lord, in his personal absence from the earth, were not quite half a dozen in number, and they were all quite young men, immigrants from Scotland, who had comparatively little knowledge of spiritual matters, and no practical experience in conducting a meeting. The attempt to establish a meeting, I believe, was largely due to brotherly advices and strong pressure that was brought to bear upon them from the brethren whom they had left behind, and who were desirous, both in the interest of the young men who had gone forth from among them, and for the dissemination of the truth which they prized so highly, that a testimony for it should be raised and maintained in the Modern Babylon. The result, however, was a great disappointment to all concerned. It has already been thus indicated in the letter by James Macgregor from which I have quoted:—

There has been no meeting in London since the 11th of September. The number during the greater part of the time that we did meet (which was about five weeks) did not exceed four: and the expenses were too great for so few, so we were obliged to give it up. It was a great privilege to me to meet with those of the same faith and hope on the First Day of the week, and I now know the want of it very much. The apostle says 'that everything worketh for the good of those who fear God;' so we must not be faint-hearted.

Attempt to Revive the Meeting.

After the meeting-place had been given up, the brethren were written to, and strongly urged to take their room again, and to continue to meet for the observance of the memorial ordinance, if it should only be once a month. By this time, however, changes had taken place which effectually prevented the 'feeble company' from acting in accordance with the brotherly advice thus lovingly tendered to them; as will be seen from the following

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allusion to the matter which was made at the annual aggregate meeting of the brotherhood held at Edinburgh in July 1860 :—

The meeting of brethren here was of very short continuance, and now is rendered impracticable through the removal of one to Edinburgh and one to Glasgow, and the falling away of another two from the faith.

The Church Roll, 1859.

The following are the names and addresses of the Baptised Believers of the Gospel of the Kingdom of God residing in London, as given in the Church Roll (August 1859). It should be remarked, however, that several of the individuals whose names are thus given did not identify themselves with the small meeting whose brief existence has just been recorded. They had been forwarded to the compiler of the Church Roll as those of persons of the one faith and hope, and included in the list accordingly :—

Meeting-place—58 Castle Street, Oxford Market (two doors from Princess' Concert Room), 11 a.m.

Thomas Bates, porter (Mr D. Biddle), 81 Oxford Street, London, W.C.

George Cameron, upholsterer, 94 Lisson Grove, North; Marylebone Road, London, N.W.

John Greenwood, engineer (Mr Hobbs'), 6 Bloomsbury Market, London, W.C.

Mrs Henderson, 16 Goldington Street, Old St Pancras, London, N.W.

James Macgregor, joiner, 3 Gillingham Street, Pimlico, London, S.W.

Mrs Mackenzie, 22 Underwood Street, Hoxton, London.

Matthew Veitch, warehouseman (P. Lawson & Sons), 27 Great George Street, Westminster, London, S.W.

Mrs Veitch, 27 Great George Street, Westminster, London, S.W.

James Lamb, blacksmith (Mrs Stephenson's), 14 Marlborough Row, Portsea, Portsmouth.

John Paterson, engineer.

Correspondent—George Cameron.

It may be mentioned, that the Mrs Henderson, whose name is given in this list, is the person whose re-immersion caused some trouble among the Edinburgh brethren a few years afterwards.*

* See vol. i., pp. 243-4.

Sam. Brown & David Brown.
Hullaback II. 760.

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DAVID BROWN.

The Stormy Petrel of the Brotherhood.

The mention of this name always recalls to my mind a very strange personality—an individual whom I had come to regard as a sort of stormy petrel among the brotherhood. It is remarkable, but it is nevertheless the case, that, to an outside observer, he seemed to come before the brethren at uncertain intervals, his fitful appearances being always associated with a disturbed state of the ecclesial atmosphere—with squally weather spiritually: in plain language, with regrettable disagreement, discord, and disunion in certain fraternal circles.

His Introduction to the Brotherhood.

Almost from his first introduction to the brotherhood, serious trouble began, and I was unfortunate enough to be the innocent cause of it. It happened in this wise:—David Brown and his brother having believed the things of the Kingdom and the name of Jesus Christ, were baptised, upon a confession of that belief, in the summer of 1862, by Dr Thomas, who was then on his second visit to this country. I was at that time residing at Lewes, and happening to hear of the circumstances, as was my custom—(of communicating such intelligence to the *Messenger*, then the only recognised medium of communication among the brethren throughout Britain)—I wrote the following paragraph, which duly appeared in the *Messenger* for January 1863:—

LONDON.—Through no intimation of it having been sent to us, we did not at the time announce the fact of two believers having been baptised into the name of the Lord, in this city, by our Brother Dr Thomas, in the past summer. These two individuals are brothers, and gentlemen of some standing in society. The one is a Captain Brown, at that time an officer in the Royal Navy; he has since left that service, however, and entered the merchant navy, and has recently sailed from England. His brother—⁷who, we are informed, holds a Government appointment

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in London—has lately put himself into communication with Brother Matthew Veitch, and expressed a desire to have fellowship with him. His address is 'Mr Brown, 19 Cowley Place, Cowley Road, Brixton.'

I at the same time wrote to Brother Brown, introducing myself as one of the same precious faith as he and his brother had just embraced, and saying that, as I had frequently occasion to be in London, it would give me much pleasure to call upon him and make his personal acquaintance. In reply, I received a very kind letter from him, inviting me to come and see him the next time I was in London.

An Unexpected Reception.

In accordance with his invitation, I took the earliest opportunity of calling upon Brother Brown; but the reception I received from him was altogether different from what I had been led to anticipate. It appeared that, after writing his letter to me, he had received a communication from Dr Thomas, who was still in this country, which had induced Brother Brown to regard my status as a brother with some suspicion. I should say that, up to this period, the various churches throughout the country had been united on the basis which I have repeatedly described as 'the gospel according to Dr Thomas,' this being the Gospel of the Kingdom of God, as we had learned it from expositions in *Elpis Israel* and the *Herald of the Kingdom and Age to Come*. There had been a division in the Edinburgh Church, but it was upon a question of church order, and not upon any difference of faith, although differences of belief on some subjects (chiefly as to the figurative or literal understanding of certain prophecies) were subsequently brought forward as subverting the faith and justifying separation. Up to the time of Dr Thomas's visit, however, these differences, although well known to have all along existed, were never understood as invalidating the faith of any one. It therefore came as a painful surprise to me to learn that, in

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addition to 'the gospel according to Dr Thomas,' as we had all previously understood it, there were some other doctrines which must be clearly and decidedly held, else a person's brotherhood could not be recognised.

I gave Brother Brown a copy of the *Messenger* containing the announcement respecting the baptism of his brother and himself. At this he was very displeased; and all my representations as to our use-and-wont practice failed to make him believe that I had done other than a very unwarranted thing. He seemed in a very cross mood, and carped and cavilled at everything I said in explanation. He interrogated me closely on a variety of matters, and subjected me to a severe cross-examination upon all my statements—the whole being conducted in a spirit 'the north side of' friendly or brotherly. To all this I submitted with the best grace I could. The interview was exceedingly unpleasant to me, because I now became aware, for the first time, that, as George Dowie expressed it to me, 'there was a deal of sect-making going on,' and a new standard of faith was being set up, which was likely to cause a complete disruption in a hitherto united brotherhood.

David Brown's Protest.

Two days afterwards I received the following letter from David Brown:—

19 Cowley Place, Cowley Road, North Brixton, S.,
29th January, 1863.

DEAR BROTHER NORRIS,—I return you the pamphlets you forgot to take with you last night.

I have been reading over carefully the notice you caused to be inserted in the *Messenger of the Churches* relative to the immersion of my brother and myself; and permit me to say, that I cannot understand on what principle you could have felt authorised to forward, for publication, without my permission, any particulars of our professional status, and of my private correspondence with a presumed brother, and of my private residence. Such a liberty oversteps the ordinary conventional rules of courtesy between strangers, and is still less justifiable on the assumption of a Christian relationship.

I do not at present recognise myself as a member of any church except the Church of Christ, based 'upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone,' and Brother Thomas alone had it in his province to give such details of our case for

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the information of the brethren in such quarters as he might think proper for edification and comfort.

I wrote to Mr Veitch on the supposition that he entertained the same views of Scriptural truth—as are set forth in *Elpis Israel*, and had been immersed into the profession of a true faith: I infer from his silence that such is not the case, and that he therefore cannot offer the right hand of fellowship on the same ground of conscientious belief.

Looking, then, to the above circumstances, and that you visit him as a brother in the faith, and are at one with him and other brethren in sentiments respecting Dr Thomas which I cannot sympathise with, inasmuch as I regard him as an apostle of God's truth in this age and generation, without whom we should all be sitting in darkness and in the shadow of death, I believe it will not be profitable for either of us to renew our recent intercourse, as I fear it will lead to divergence of views on religious topics which will conflict with my ideas of Christian communion, and must add to the annoyance I already feel in finding my brother and self placed, without our knowledge, in apparent union with churches of the brethren whose opinions are, so far as I can judge, from the brief articles in their 'organ,' diametrically opposed to what we consider to be essential truth in its prophetic aspect, and consequently in its doctrinal development.

That we may all arrive at a perfect knowledge of the glorious gospel of the blessed God, and at a participation of its precious promises, is the daily prayer, on behalf of the Israel of God, of

Your sincere brother in Christ Jesus,

DAVID BROWN.

Mr. W. Norrie, St Anne's, Lewes, Sussex.

'Difficult to Get on with.'

This letter was simply a recapitulation of the substance of what Brother Brown had said to me at our interview, and which I considered I had fully answered at the time. I had parted from him under the impression that my explanations, vindications, and apologies had been accepted as satisfactory; and was therefore surprised to find the whole matter presented to me again in this shape. As I had nothing to add to what I had already stated verbally, and as the tone of Brother Brown's letter seemed to indicate that an answer to it would be a work of supererogation, I did not reply to it, but just suffered him to have 'the last word' in the unpleasant misunderstanding.

Subsequent experience showed that Brother Brown was one of those persons whom Robert Roberts has well described as 'difficult to get on with,' even though their intellectual comprehension and belief of the truth may be unexceptionable.

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A MEETING FORMED AND DIVIDED.

To do Brother Brown justice, he proved himself very zealous in promoting a knowledge of the true faith, to which he had himself attained through the agency of Dr Thomas. It was just about this time that the first edition of the *Twelve Lectures*, by R. Roberts, was published, and the supply being soon exhausted, and a second edition called for, this would at least have been delayed for some time, owing to financial difficulties, had not David Brown come to the rescue, and advanced the needful. He also himself compiled and published *A Synopsis of the Essential Truths of Holy Scripture Necessary to be Believed for Salvation, &c.*, 'by David Brown, C.C.C., of London.' The letters 'C.C.C.' were understood to be the expression of an honorary degree of his own devising, being the initials of 'Constituent of the Church of Christ.' This, it should be remembered, was before it was known that Dr Thomas had suggested the name 'Christadelphian' to distinguish those of like precious faith with himself.

Mainly through David Brown's exertions, a small meeting was formed in London, among whom he was the leading spirit. It had not been long in existence, however, before there was serious trouble in it, resulting in a division. The cause of the separation was that David Brown objected to strangers—even the children of the brethren and sisters—being present at the breaking of bread. Dr Thomas, who was appealed to in the matter, cited the practice of the brethren in America, with whom he associated, as a Scriptural one, and condemnatory of the exclusive practice insisted upon. This did not move Mr Brown in the least, however, and the separation between the two very small companies was perpetuated. As too frequently happens in such cases, there was quite a confusion of tongues over the cause of difference, and each to some extent appeared to misunderstand the other's position, so that personal feelings were created on both sides which hopelessly precluded anything like unity between them.

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COLLISION BETWEEN THE NEW AND THE OLD STANDARDS
OF FAITH.

A Baptism under Difficulties.

While the two small companies of believers were thus meeting separately, a double baptism took place, which illustrated how the new and the old standards of faith came into rather awkward collision. I may first quote the following account of the circumstances, as given in the *Messenger* for September 1865:—

We have to record two additions to the number of the faithful in the great Metropolis. These are Mrs Noble and her daughter Isabella, residing at 54 Grosvenor Place, S.W. Mrs Noble used to live in Edinburgh, but upon the death of her husband, about twelve years ago, she removed to London. [Previous to leaving Edinburgh, she received a few slight impressions of the truth, which a number of years' isolation in London did not serve to eradicate.] During the time that our brother, William Norrie, resided in Lewes, he had occasional opportunities of visiting her, and succeeded in imparting to her an understanding of the Gospel of the Kingdom. Her daughter also proved an apt scholar in the truth. [Mrs Noble had attained an intelligent understanding of the things of the Kingdom and the name, previous to Brother Norrie leaving the South of England [in October, 1864]; but, owing to the unfavourable position in which she was circumstanced, the facility was not at that time afforded for rendering the obedience of the faith, and it was not until quite lately that an opportunity was presented.] The brethren residing in London, and who have been separated from Mr David Brown, were put into communication with her; but from some cause or other they manifested an unwillingness to assist her and her daughter in putting on Christ by his appointed mode; and considerable anxiety on their account was felt by the brethren in Edinburgh, whose sympathies were strongly aroused by the peculiarity of the circumstances. The difficulty was, however, overcome by William Norrie performing the act of immersion for them, on the evening of Saturday, the 12th August, after they had both given a distinct and most satisfactory confession of their faith, and been subjected to a searching

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examination by Brethren Greenwood and Mason.* [On the following day, our two sisters, along with Brother Norrie, broke bread together with the small company of believers meeting in the house of Brother Mason, with whom our two sisters will in future have fellowship.]

Further Details.

The foregoing report, I may explain, was written by myself, and, for obvious reasons, it was not deemed advisable to go more into details. As this EARLY HISTORY, however, is intended for private circulation only, the same objections to details do not apply, and I therefore supplement the account of what was a most unusual case with the following additional particulars:—

Mrs Noble was care-taker in the London residence of a Scottish Member of Parliament, [and while her master's family were in town, she was kept very busy and much confined; while they were in Scotland, she had ample leisure for study, and to see her friends.] Previous to my leaving Lewes, I was satisfied, from the intelligent manner in which both she and her daughter expressed themselves, that there was no reason why they should not render the obedience which their belief required. [Her family being then in town, however, it could not be done.] When the London brethren were communicated with, David Brown wrote Mrs Noble a letter of sixteen pages, which had a hindering rather than a helping influence. Those who had separated from him also put obstacles in the way. I felt this very keenly myself, and determined to return to London and render the required service.

The first difficulty I experienced was in getting a place where the baptism might be performed. I applied at two public baths, but the authorities would not hear of letting them for such a purpose; and in the end it could only be managed by hiring an ordinary plunge bath. I then wrote

* Brother Greenwood, who was subsequently a member of the Christadelphian Ecclesia meeting in the Temperance Hall, Upper Street, Islington, died on September 10th, 1896. In recording his decease in *The Christadelphian*, it was stated that he was the oldest Christadelphian in London, having been over forty years in the truth. Andrew Mason emigrated to America in 1869, and is now located in Toronto, where he is known as 'Dr' Mason.

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to Andrew Mason, informing him that the baptism had been arranged to take place on the following night, and that the two applicants and myself would be pleased if he and any other brethren could be present on the occasion.

At the appointed hour, Brethren John Greenwood and Andrew Mason came, and the proceedings commenced. The two sisters gave a general and comprehensive statement of their understanding of the things of the kingdom and the name, and of their desire, in accordance with our Lord's directions, to be baptised into him. Having done this, I inquired if the two brethren wished to ask any questions at the candidates for baptism. This offer was taken advantage of, and several questions were asked and satisfactorily answered. Brother Greenwood then asked what was their belief respecting the resurrection body.

I interposed at this stage, and suggested that he should not put this question, as not being one of the first principles that required to be believed previous to immersion. He insisted on putting it, however, and we had some argument upon the point; and I finally had to say that, if he persisted with this question, I would recommend the two applicants not to answer it, because, whatever the answers might be, it would not prevent me from proceeding with the baptism.

He then gave way on this question, and put another as to the personality of the devil.

At this I again felt bound to interpose, and advise that no answer should be given. In opposition to this, it was suggested that the baptisms should be delayed until the two applicants had been properly instructed in the subjects mentioned, as they formed part of the belief of the meeting with which, it was understood, Mrs and Miss Noble desired to have fellowship, and they might not be admitted without having the belief that was deemed necessary.

To this I replied that the question of fellowship was a secondary consideration. If the confession of faith which had just been made by the two females did not come up to the requirements of the London meeting, they need not

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be received into it ; but it was a matter of the first importance, after such a confession as they had made, that they should be put into a right position by being inducted into Christ in his own appointed mode, and it would be incurring a grave responsibility to 'forbid water' in such circumstances. It was not necessary that one should know every detail respecting the Kingdom and its King before immersion ; as, after baptism, we were required to 'add to our faith knowledge,' and to 'grow in knowledge,' and the matters mentioned would afford scope for such addition and growth. In reply to a repeated suggestion for delay, I urged that there was no need for it—that there really had been too much already, and that I took some blame to myself for it ; but that I had endeavoured to make all the amends now in my power by coming from Scotland for the purpose of putting an end to the delay, and could not consent to any further postponement for the reason alleged. Believing it would be well for Mrs and Miss Noble to associate in Christian fellowship with the small company of believers in London, I had thought it only courteous to write and inform them of the arrangements that had been made for the baptism, and invite any of the brethren to be present, that they might have the opportunity of satisfying themselves as to the faith of the applicants previous to their immersion. If the questioners were not satisfied with the confession of faith which had been made, I thought their proper course would be now to withdraw, so as not to have any responsibility for the baptism that would now take place.

Upon the matter being put to them in this decided form, neither of the questioners was prepared to go the extreme length I had suggested. They both said they would have preferred that the two candidates for immersion had expressed themselves upon the matters which had been mentioned ; but otherwise they were satisfied, and would offer no further opposition to the immersion taking place.

Brother Greenwood had one more suggestion to make, however. He said that, in view of the fact that the two

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sisters proposed to become members of the London Church, he thought it would be better that the baptism should be performed by one of their own brethren, and he proposed that it should be done by Brother Mason.

To this I said that it did not matter at all who the baptiser was. (As I had previously remarked, I was so impressed with the necessity of the immersions taking place, and my own responsibility in the matter, that I had come from Edinburgh for the purpose, and taken upon myself to make all the necessary arrangements; and it had been agreed between Mrs and Miss Noble and myself that I should immerse them. Personally, all I insisted upon was, that the baptisms should now take place, seeing that all the necessary preparations had been made, and no sufficient cause had been shown why there should be an indefinite postponement of obedience to a divine command. I was therefore quite willing to give way to Brother Mason, if such was the wish of the two sisters themselves. Turning to Mrs Noble, I inquired, 'Would you prefer that Brother Mason should baptise you?'

'I would rather have you,' she replied.

I put the same question to her daughter, and received the same answer.

With this double assurance, I deemed it prudent now to apply the closure, which I did by simply saying, 'Then I will just do it as originally arranged.'

And it was so done accordingly.

Subsequent History.

From this point, up to the period to which this EARLY HISTORY is intended to extend, much transpired that was of considerable interest to all Baptised Believers of the Gospel of the Kingdom of God. Unhappily, however, a great part of it is of such a mixed nature as not to be reproducible without recalling painful memories and reviving unpleasant personal controversies. Believing that such would not be good for edification, I consider it better here to terminate, for the present at least, the early history of the London Church.

Mumelas

Prof. P. Jones of Birmingham removed to Mumelas about Dec. 30. 1877 (Bham Minute Book)

Jan. 7. 1878. Agreed the 2nd Collection on Dec 20th be sent to assist the distressed which existed in South Wales (Bham Minute Book).

Wild Flowers. Vol. III. 380. Kate Bennett.

Vol. III 151. 165.

Manchester 1865
pp 31. 47. 64. 80. 98. 159. 175

Ambassador

- Vol. I. 288 Bham.
- 304
- II 60
- 83
- 163
- 211
- 236
- 256
- V. 268. 283. 307. 315. 384

Maldon

- Ambassador. VI. 121. Bham
- VI. 123 London.
- VI. 124
- VI. 151
- VI. 171

Montgomery

See p. 63
 Rev. John Thomas) appealed on Nov. 6th 1876 for Bham brethren to hold lectures in Montgomery, but it was too late in the year. It was agreed to pay half the expenses, if lectures were held. On Sept. 3/1877 it was agreed to carry out a course of lectures there.

1869. Christadelphian. VI. 62. (244-62)

- Ambassador VI. 180 Bishop's Castle
- " VI. 244 "
- " V 277 Bham.
- " V. 347.

Manchester

Ambassador. V. 124

MUMBLES

MUMBLES, South Wales.

The early history of the church in this Welsh village, as well as that of the neighbouring town of Swansea, with which it has all along been intimately associated, presents some remarkable features: and in recording this early history, I cannot do better than quote from the ecclesial magazines of the period.

The Introduction of the Truth.

The *Messenger of the Churches* for February 1865 tells us about this as follows:—

The village of Mumbles, situated in Swansea Bay, South Wales, has for several months been a subject of considerable interest to a few of our brethren. In that village is a person—William Clement by name—who for a long number of years has been a popular Wesleyan preacher; and, since the inauguration of Wesleyan reform, discharged the duties of a clergyman, latterly without fee. His congregation was the largest in the place, and his services were received with acceptance by other sects besides his own. Early last summer, our Brother Goldie, of Swansea, fell into conversation with Mr Clement, and brought before his notice some of the matters relating to our faith, which, though strange to him, he heard with attention, and determined to test them by the Word of God. Our brother, George Dowie, when on a visit to the brethren at Swansea, last summer, along with Brother Goldie made a call on Mr Clement, and was glad to find that he believed many things in common with ourselves. By means of this conversation, his mind was further enlightened; and, as his custom was, he on the first opportunity began preaching what he believed.

Previous to these interviews with our brethren, he had been baptised, as well as some of his congregation. The proclamation of these practices and beliefs gave offence to many, and of course his adherents became considerably diminished. This, however, affected him the less, in fearlessly making known whatever he believed to be God's truth, from the circumstance that he supported himself

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and his family by following his calling—that of a builder—and was therefore free from the temptation of concealing his belief for 'filthy lucre's sake.' By his efforts to disseminate the truth, it found its way into some good and honest hearts, and some, having learned the gospel, were baptised into Christ.

Some time ago, Mr Clement expressed a desire to the brethren at Swansea, that some of our brethren, who were in the habit of addressing the public, should visit Mumbles and set forth 'The Truth.' William Laing, of Edinburgh, was at once communicated with, being best known by the brethren there; and, arrangements having been made, he set out on his mission, from which he has returned, with a good report.

Eight lectures, on matters concerning 'The Great Salvation,' and the means of obtaining it, were delivered on the evenings of January 8, 9, 10, 11, 12, and 13, and on the afternoon and evening of the 15th. The interest excited was so great, that the attendance, good at first, not only continued, but increased. It was cheering to see, in a village numbering about 1000 inhabitants, such a number coming, night after night, and listening with so marked attention to the exhibitions of 'The Truth as it is in Jesus.' On the morning of Sunday, the 15th, six persons were immersed into the name of the Lord Jesus, having made the good confession; and next morning, other five followed their example. The immersions took place in the sea, in front of the chapel; and it may be noticed, in passing, that although there is a Baptist congregation in the place, this was the first time that such a service had been attempted on a week day. The names of the persons then baptised are—William Clement, Mrs Clement, Daniel Clement, John Jones, Mrs Jones, Thomas Williams, Mrs Tovey, Mrs Harris, Catherine Bennet, Emily Michael, and Ruth Michael. Others are expected to follow; and, besides these, are a few more who have recently 'put on the Christ,' confessing their faith in him as the King of Israel, who has been raised from the dead to sit on the throne of his father David.

The greater portion of those whose names are mentioned had formerly had an immersion; but, on coming to a better understanding of the gospel, they have, by careful deliberation, been led to cancel what they formerly esteemed valid.

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On the evening of Monday, the 16th, this noble little band entertained our brother at a social meeting, held in their place of assembly—'Mount Zion Chapel,' a neat, comfortable building—when about seventy persons sat down to tea; after which, according to previous arrangement, the doors were open for such as might desire to be present; when an opportunity was afforded to such as desired to put questions regarding the matters advanced in the lectures. Several availed themselves of the privilege; and the exercise would have continued much longer, had our brother not required to leave for the train to Swansea, whence he started for home early next day.

Owing to certain circumstances, the baptised believers at Mumbles do not meet as a church, for the breaking of bread, till the first Sunday in February, when they intend to continue doing so, after the early practice, each First Day of the week.

Brother William Clement is a most effective public speaker; and now that he has taken the proper stand, the brethren at Swansea contemplate breaking up the ground there, by his assistance, as soon as arrangements can be made.

Swansea and Mumbles are five miles apart. Surely all the faithful who have read these good news pray—'God bless our brethren in South Wales, and prosper them in His work!'

Continued Progress.

The *Messenger* for the following month (March) continued the pleasing record thus:—

We are glad to be able to supplement last month's intelligence from this place, by the announcement that, on Sunday, the 29th January, other four persons, having made the good confession, were baptised into the name of the Lord, in the blessed hope that, when he who is their life shall appear, they shall also appear with him in glory.

On the following Sunday, 'the company of Baptised Believers in this place met for the first time as a church of Christ.' After prayer and praise, Brother Clement made a few appropriate remarks, and then read a letter of congratulation and encouragement from the church assembling in Union Hall, Edinburgh, which gladdened the hearts of all concerned. The breaking of the loaf was then attended to; after which Brethren Low, Goldie,

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and Atkins, from Swansea, addressed the assembly. There were a goodly number of onlookers, and doubtless it was a strange sight to many of them. It was, however, a delightful season to us. At the close of this service, intimation was given that the church would meet in the afternoon, at half-past two, for reading the Scriptures, and a cordial invitation was given to all who desired to be present. We met at the time specified, and spent a very pleasant afternoon, and have no doubt that much good was done.'

The same periodical, for several succeeding months, records additions that were being made to the membership, and that the interest of the people in the things of the kingdom was being maintained and increased.

Visitors to Edinburgh.

This interest was further stimulated by a visit which William Clement and his niece, Catherine Bennet, paid to Edinburgh in July. They were present at the meeting on two Sundays, the second being that of the aggregate gathering of brethren from all parts. At this meeting Brother Clement gave a characteristic address, as did also Brother Goldie, from Swansea. It was a season of great refreshing to all parties, and may be said to have marked the culmination of the intercourse that had sprung up between the Edinburgh and the Welsh brethren.

Active Opposition to the Truth.

In response to an invitation which had been addressed to him, R. Roberts, of Birmingham, delivered a course of lectures, extending from Dec. 26, 1865, to Jan. 11, 1866. It was at first intended, to have these lectures divided between Swansea and Mumbles; but as the place of meeting in Swansea could not be had during the week, the village of Mumbles came in for a double supply. The lectures were well attended, considering the amount of opposition in the place. On Sunday, Jan. 10, Brother Roberts gave three lectures in the Music Hall, Swansea. Twenty-six brethren and sisters from Mumbles met with

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those in Swansea for the breaking of bread. On the evening of the next day, the brethren had a tea-meeting at Mumbles; after tea, the doors were thrown open, and an opportunity given to those present to put any question suggested by the previous lectures. Advantage was taken of this privilege by a Wesleyan local preacher, who put several inquiries of a metaphysical nature, to which appropriate replies were given.

The opposition of the local clergy to these lectures took the form of a public defence in Mumbles of 'the immortality and immateriality of the soul, and consequent conscious existence of the dead,' in a course of seven lectures by Mr D. Evans, student from the Baptist College, Pontypool. The brethren were denied the privilege of putting questions at the close of each lecture, but the defect was to some extent supplied by a course of three lectures by Dan Clement, in which he reviewed the position of Mr Evans, and defended the Scripture doctrine of life and death.

'A Revolution in South Wales.'

Such was the heading given by R. Roberts to a succession of events which afterwards took place in Mumbles and Swansea, and which completely alienated the brethren in South Wales from their former friends in Edinburgh. In the course of his lectures, Brother Roberts dealt with a number of the subjects on which he differed from George Dowie, and recorded the results in his own characteristic style in *The Ambassador* as follows:—

The ecclesia in this place has gone through a searching process of re-examination, which has resulted in the re-immersion of nearly all its members. Planted under the auspices of Dowieism (which are pleasant and beguiling to the merely sentimental mind, but abhorrent to the tastes engendered by the Word understood, and sturdily laid hold of,) it was no wonder that investigation and time should reveal rottenness at the foundation. The result has come, and been courageously accepted. The house has been pulled down, the shaky and uncertain materials

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at the bottom taken away, and the clean chiselled foundation stones of the Spirit's exact doctrines laid down; and upon this, a new edifice has arisen, which it will be the individual fault of the constituents, if it prove not a tabernacle of Deity through the truth. The necessity for re-immersion arose upon three questions, wherein are involved some of the first principles of the oracles of God—namely, the judgment, the nature of Christ, and the doctrine of the devil. At the establishment of the ecclesia two years ago, the first was rejected, the second entirely misapprehended, and the third held in the pagan form of belief in a personal supernatural agent of evil. Time and circumstances have unveiled the truth on those subjects, with the result recorded. While the change was in progress, the brethren were visited by Brother and Sister R. C. Bingley, of the United States, Brother J. J. Andrew, of London, and Brother and Sister John Butler, of Birmingham.

Mumbles Repudiates Edinburgh.

On the 6th ult., a resolution was adopted by the ecclesia, repudiating the fellowship of the Edinburgh professors of the truth, meeting in connection with George Dowie. The following is the document in which this decision was communicated:—

Mumbles, September 6th, 1866.

To the Secretary of the Meeting of 'Baptised Believers in the Kingdom of God,' held at Union Hall, 98 South Bridge, Edinburgh.

DEAR SIR,—The ecclesia at Mumbles and Swansea having heard read, at one of their meetings, the report of a discussion on the relative bearing of the immortality of the soul on the one faith revealed in the Scriptures, which took place among those in connection with you, and after giving the matter our careful consideration, we are compelled, in consequence of our determination to adhere to the truth, and our duty to the brotherhood, most solemnly and positively to disavow and repudiate all connectional fellowship with the so-called 'Baptised Believers in the Kingdom of God.' We, at the same time, express our supreme regret, that a meeting, claiming to be the Church of God, should be bound together by such an elastic bond, which can be expanded to such dimensions as to admit and recognise the fellowship of those who willingly or ignorantly nullify one of the most important of 'first principles.'

Our present attitude is not caused by anything external to the truth; but, considering the doctrinal basis on which our fellowship rests, how can we fellowship a community where the basis is so seriously defective? Trusting that you will be constrained to reconsider and examine yourselves, whether you be in the faith, we are, sincerely yours, the undersigned.

[Here follow forty-four signatures.]

DANIEL CLEMENT, Sec.

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Edinburgh's Reply to Mumbles.

Edinburgh, 4th October, 1866.

To the Church of God, meeting in Mount Zion Chapel, Mumbles.

DEAR BRETHREN,—Your communication, dated September 6th, did not reach us in time to be read at a First Day meeting till the 30th of that month, else it would have been attended to sooner.

We are sorry to learn that you consider it your duty 'to disavow and repudiate all connectional fellowship' with us, and that you regard us as 'bound together by such an elastic doctrinal bond, which can be expanded to such dimensions as to recognise the fellowship of those who willingly or ignorantly nullify one of the most important of "first principles."'

We regret that you have not made your charge against us more specific; but we presume, from the scope of your letter, that what you mean to charge us with is, that we, as a church, recognise the fellowship of those who believe that sinners, as well as saints, are immortal. This charge and condemnation against us you prefer on the strength of 'a report' which you 'heard read at one of your meetings,' 'of a discussion on the relative bearing of the immortality of the soul on the one faith.'

We beg to inform you, that with the report you have heard read, we have nothing to do. It was not sanctioned by us, or even submitted to our inspection; and, whatever be its character, you have founded thereon, either warrantably or not, a charge against us that is utterly false. We would not knowingly receive into our fellowship any one who denied that eternal life, in the sense of continued conscious being, belongs exclusively to those of the human race who are in Christ Jesus, and walking according to the Spirit. Every one of us believes this doctrine heartily. For upwards of thirteen years we have held this blessed truth, and maintained it against all opponents, both in public and private. On the 6th of May last, we had this matter specially brought before us, and all who gave any utterance on the point, recommended our past practice as the only warrantable course to follow. Subsequent to that date, we have had to request the withdrawal of one from our fellowship, whom we dearly loved, simply because we discovered that his belief was erroneous on the matter in question. That case was one of a very peculiar kind, and which it is impossible for you, in ignorance of the circumstances, to form a correct judgment about; but, however the mistake occurred, we have endeavoured to correct it.

Such being a true statement of our standing, we hope you will see the propriety of withdrawing the very serious charge you have made against us.

We cannot forbear noticing the extraordinary way in which you have tried and CONDEMNED us, without one word of inquiry at ourselves, or explanation from us; without informing us of the charge you had against us, to allow opportunity of defence or acknowledgment. You have, in our absence, passed sentence against us. Verily, brethren, such a mode of procedure is unworthy of the men of this age, how much more so of those who aspire to be followers of 'the righteous Lord who loveth righteousness,' in the age to come. Do consider and repent.

Dear brethren, we would deal more charitably with you; we can believe that misguided zeal for the truth led you to overstep discretion. We can take into account how much younger you are than we, and believe that longer experience will render you more careful; and we can scarcely be too careful in bringing false accusations against the brethren of the Lord. Most assuredly God shall avenge His own elect; and the disciple who,

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knowingly, or even carelessly, brings a false charge against any member of the body of Christ, cannot fail to be put to shame in his presence.

Trusting that you will see that we ask no more than bare justice at your hand, we hope you shall not be slow to set the matter right. We desire the fellowship of all who are in the faith, and endeavour to be servicable to all our brethren; but whether these desires be reciprocated or not, we shall, in the strength of God, run with patience the remainder of our race, looking unto Jesus, and holding forth the Word of life to a perishing world, till we, with him who is our life, appear in glory.

The grace of our Lord Jesus Christ be with you all. Amen.

Your brethren in hope. For the church,

GEORGE DOWIE, Sec.

So far as I am aware, no further communication upon the subject was received from the churches in Mumbles and Swansea; but, under the circumstances, the brethren in Edinburgh felt constrained to issue the following manifesto, addressed to the brotherhood at large:—

The Things Most Surely Believed Among Us.

*The Church of God assembling in Union Hall, 98 South Bridge, Edinburgh.
to those of like Precious Faith in Great Britain and Elsewhere.*

DEARLY BELOVED,—In consequence of repeated erroneous statements published in *The Ambassador*, which are calculated to shake the confidence of brethren in the validity of our position as brethren in Christ, we have thought it meet to set forth the following brief statement of the things most surely believed among us:—

That the one God—the Almighty Creator of all—will establish a kingdom upon earth, which shall destroy and supersede all other kingdoms; and shall be universal in extent, and everlasting in duration. Dan. ii. 44, 45.

That this divine, universal, and eternal kingdom shall be given to Jesus, the Messiah, the Son of the living God; and be exercised by him as the absolute Monarch of all the earth. Ps. ii. 7, 8; Acts xvii. 13; Rev. ix. 15; Dan. vii. 13, 14.

That the throne of his divine administration shall be established on Mount Zion; and that the city of Jerusalem shall become the metropolis of the world. Ps. ii. 6; ex. 1, 2; Mic. iv. 1, 2, 8; Is. ix.

That the twelve tribes of Israel, now scattered abroad throughout the world, shall be gathered again, and placed by God in the territory promised to Abraham; and that, thus gathered and established, they shall be made the chief nation in the Kingdom of God. Jer. xxiii. 3; Ezek. xxxvii. 21-24; Is. lxi. 4, 5.

That the throne of the Lord to be established on Mount Zion is 'The Throne of David,' announced by the angel of the Lord to Mary, as the inheritance of her son Jesus. Luke i. 30-33; Is. ix. 6, 7.

That it is in consequence of his being anointed for the throne of David, that Jesus is termed 'The Messiah,' or 'Christ.' Matt. ii. 1-6; John i. 35-19.

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That the humiliation, suffering, and death of the Messiah were appointed by his Father to be a sacrifice for sin, and to perfect him for being the Saviour and High Priest of the human race. Luke xxiv. 25-27, 46, 47; Heb. ii. 10, 14, 18.

That the race of man is absolutely mortal by nature, and, in consequence of sin, under sentence of death; and that God, in His great love, has appointed that those *alone* who believe in the Christ, the Son of the living God, shall live for ever. Ps. cxlvi. 3, 4; Rom. vi. 23; John iii. 16; xx. 31.

That in order to the obtaining of this salvation, God requires of those who thus believe in His Son, that they be immersed in water, into Christ, and submit to him in all things as their Lord. Mark xvi. 15, 16; Acts ii. 36-38; ii. 9-11.

That all who thus believe in Jesus as Lord and Christ, and are immersed into his name, are accounted by God as the seed of Abraham, to whom the promises were made; and are joint partakers with him of his eternal kingdom and glory. Gal. iii. 26-29; Rom. viii. 17; Rev. iii. 21.

That God bestows these favours on believers, on account of the death of His Son, Jesus the Christ. John iii. 14, 15; Gal. iii. 13, 14; Eph. ii. 11-13.

That the resurrection and glorification of the faithful, and the establishment of the Kingdom of God, take place at the second coming of the Lord; and that at his appearing and kingdom he shall judge the quick and the dead. 1 Cor. xv. 23, 50-54; 1 Thes. iv. 15-17; Matt. xxv. 31; 2 Tim. iv. 1; 2 Cor. v. 10.

That the second coming of the Lord should be constantly expected and waited for, by the faithful in Christ Jesus. Matt. xxv. 13; 1 Cor. i. 7; 1 Thes. i. 9, 10.

That these declarations regarding the Kingdom of God, and His Son Jesus the Christ, are embraced in 'the Gospel,' or glad tidings, announced to Abraham, and preached by the apostles of our Lord among all nations, to be believed and obeyed for salvation. Gal. iii. 8; Matt. xxiv. 14; Acts viii. 42; xxviii. 30, 31.

Beloved brethren, in thus setting before you a statement of our belief in the form of these propositions, we beg most distinctly to state, that we do not regard these propositions as a *creed*; that is, a perfect or infallible form of words, to be used by all true believers; but simply as a true expression of the faith within us. Like all other uninspired statements of divine truth, they may be very imperfect, and some brethren have chosen more exact terms and a different order in stating the same things. Of this, however, we are certain, that, however imperfect the language we have employed may be, the Scriptures cited *express exactly* all that is contained in these propositions; and these will suffice to show you the substance of our faith and hope as disciples of the Lord Jesus. On such grounds we have existed as a church for upwards of thirteen years, and on the same grounds we desire to be found waiting at our post when the Lord comes.

It is with sorrow and regret we feel ourselves called on

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to testify thus of ourselves to our brothers and sisters. The repeated aspersions which have been heaped upon us in the periodical before mentioned—as 'Laodiceans,' 'Pseudo-friends of the truth,' &c.—we have thought it becoming to bear as the disciples of him who, when 'reviled, reviled not again,' believing that the Lord, at His own time, will do us justice; and we would not have thus adverted to the matter at all, only that we deemed it just to the brotherhood at large to make a distinct statement of 'the things most surely believed among us;' and to assure the brotherhood that we require a confession of the same belief from all who seek admission into our fellowship.

We regret to see a growing wish to have some matters made the basis of fellowship, which, whether true or not, were not preached by the apostles for the obedience of faith. We hold that it is the belief of those things which makes us children of God, which should suffice to make us recognise each other as such. As the disciples of the Lord, there are degrees of attainment; the wisest of us know only 'in part;' while the learning condition lasts, there will be errors and mistakes, and differing conclusions in regard to various matters of divine revelation; but having embraced 'the faith once for all delivered to the saints'—'the things spoken by the Lord, and confirmed unto us by them that heard him,' it is our duty and privilege to forbear with each other—giving and receiving instruction as the common scholars of One Master, even Christ. The fellowship of all who are like-minded we desire, and seek to cultivate; but with those who make divisions—striving about questions which are of no profit, that were never presented by the Christ, or his apostles, for salvation, and which cannot be stated exactly in the plain words of Scripture—we have no sympathy. We seek to rest in the peace of God, and not be blown about with every wind of doctrine.

Dearly beloved, let us with one heart and mind strive together for the faith of the gospel. The coming of the Lord draweth nigh; let us be loving, watchful, and brave, seeing 'we know that when he shall appear, we shall be like him, for we shall see him as he is.'

The grace of our Lord Jesus Christ be with you all.
Amen.

Signed in behalf of the church,

G. DOWIE, *Secretary.*

Newark
See Vol. I. 43.
II. 314, 335.

1866. Ambassador. April
Baptism reported of Martha Hage of
Bilstones, Ollertan, Near Newark. 13th March, 1866

1867. (Ambassador May)
Bro. Louis Hage Baptised Husband of above
Ambassador V. 238 (Hage)

See Bro. Arthur East's Letter 27/3/59
A.E. Warren Letter (Swadlow) 8/4/59

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The Introduction of the Truth.

Newark was twice visited by Dr Thomas during his evangelistic tour in 1848-9, and his lectures appeared to be appreciated by a number of those who heard him who were Campbellites. After his departure to America, they formed themselves into a meeting, whose members, when the printed Church Roll was issued (August 1859), numbered sixteen. Previous to this date, I have no authentic record respecting them. They appear, however, to have from the first placed themselves in a right position, by being re-immersed where such was necessary; and in this respect they were in advance of some of their brethren in the neighbouring town of Nottingham, with whom they were in the habit of acting in concert.

Personal Reminiscences of Newark.

I have very pleasant memories of two visits which I paid to the brethren at Newark during the time that I resided in Nottingham. The first occasion was on Easter Sunday (April 8, 1860), when I accepted of an invitation to accompany Brother and Sister William Tudor in a visit for which they had arranged. At the forenoon meeting, Brother Charles Taylor gave an excellent address upon the wisdom of God, Brother John Hage another upon the goodness of God, and Brother Tudor followed with some appropriate remarks in which both subjects were happily blended. At the evening meeting, Brethren Joseph Harris and Tudor occupied the time in elucidating the Scripture doctrine of eternal life. On the following day, we had a very interesting experience. Charles Appleby was the station-master at the Midland Railway Station, another brother, named William Smith, was a signal-man on the line, while another signal-man, named Wm. Sharpe, had been attending the meetings for some time, and was much interested in the truth. Brother Tudor and I went

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to call upon Brother Smith at his signal-box, but found that he was not then on duty, but that Sharpe was. We got into talk with him; and Tudor gave the conversation such a turn as to cause Sharpe to make a full confession of his faith in the coming King and Kingdom. Brother Tudor, striking the iron while it was hot, followed this up by proposing that he should be immersed without further delay, to which Sharpe assented. Brother Tudor was so deeply affected by this unexpected result of our interview with the man in the signal-box that he was moved to tears by it. Before returning to Nottingham in the evening, we had the pleasure of being present at the baptism of Sharpe in the Public Baths by Brother Harris.

The second time that I visited Newark was on Tuesday, May 29, in the same year. The occasion was the holding of the fraternal gathering at Nottingham, at which, among others, Andrew and Mrs Tait and G. G. Mitchell, from Edinburgh, were present; and the arrangements for the day named included a visit to the Newark brethren. The excursion party numbered about two dozen in all. On arriving at Newark, we got the key of 'the room,' and made ourselves at home in it, afterwards going out for a walk, and having tea in Brother Appleby's before leaving again for Nottingham.

The Division in Nottingham.

There was considerable intercourse between the churches in Nottingham and Newark; and when the division in the former meeting took place on what was known as 'the Tudor heresy,' respecting the restoration and exaltation of Israel—(see under 'Nottingham')—it was understood that some of the brethren in Newark sympathised with the position taken up by Tudor. In consequence of this, at the meeting of the Nottingham Church, on Sunday, July 15, 1860, I was requested, as the Secretary, to write to the church in Newark, stating the cause of the separation which had taken place, and ask if the Newark meeting approved of the position maintained by the brethren

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in Nottingham. In reply, I received a letter from the Newark secretary, stating that the church in that town fully sympathised with the attitude assumed by the church then meeting in Toll Street. *Just Tudor's*

The Tudor Trouble.

In spite of this assurance, and as a result of the personal influence which William Tudor was able to exert, he came to have some sympathisers in the Newark meeting with his views as to the Jewish element in the gospel. The dissemination of these views caused discord in the meeting, and Brother Charles Appleby felt constrained to write a doleful letter to George Dowie, giving an account of the unpleasant situation which had arisen.

Letter from George Dowie to Charles Appleby.

To this letter George Dowie replied as follows:—

Edinburgh, 5th October, 1861.

MY DEAR BROTHER,—I received your letter this morning, and hasten with my first leisure to reply.

I may say that, *in one sense*, I am glad that matters have gone so far—glad, because it appears to me that, sooner or later, William Tudor must make a more decided avowal of his doctrine. It cannot be that one situated as he is will be long in such ambiguous speech as he has been. The teaching of the Bible concerning the Kingdom of God must either be received as we have received it—bearing upon the establishment of the kingdom over Israel and the nations in the hands of the Messiah and his saints; or we must descend to that poor substitute for the truth—the setting up of the kingdom on Pentecost. It is not needful for me here to enter into any demonstration of what is the right Scriptural doctrine: I shall only say this, that although 'the kingdom' may be called the 'Ruling Principle,' yet no one can by the plain Scripture word prove that this 'Ruling Principle' has been established superior to the kingdoms of men, seeing these have ceased to persecute the heirs of the kingdom. I suspect that William Tudor must make his position good only by shelving a good deal of the Bible testimony. The prophets cannot be allowed to speak, else they would give the lie to such teaching. Let God (and God's Word by His servants the prophets) be true, and every man of us a liar, rather than that we should impugn the plain teaching of those great seers of the purposes of the Most High. You understand me.

I have first made these few observations on Friend Tudor's teaching before I venture advice. But that is simple when we consider our position and our faith, and how they are endangered by fraternising with any who speak not after the counsels of the Most High.

I think you are only right in telling the brethren in Newark, that if they will receive, or encourage, or in any overt way homologate the evil doctrine which Mr Tudor teaches concerning the *non-substantiality*, as I

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may call it, of the Kingdom of God, they are far wrong, and cannot be reckoned sound in the faith; that by so doing they prove unfaithful to the basis on which they profess to be built; and that for that reason you can no longer identify yourself with them. This is strong ground to take all at once; and perhaps you will think so decided a step very inexpedient, particularly as it must take the most of the church by surprise; but it has to be done some day. Therefore warn them; reason with them on the matter, and whenever they understand your testimony, ask them to reform. If they do so, all is well; if they do not, bear with them, but have no forbearance with those who come in to teach other doctrine than that which is according to sound words.

I respect the unity of the brotherhood so much, and am so solicitous for the furthest stretch of forbearance, that I would be loath—very loath indeed—to advise separation. Still, the case may occur in which the church, by a majority of voices, may say, 'We have no hope of the Kingdom of God to be re-established over Israel in the hands of Messiah and his saints.' When they say so, answer, 'But I have;' and withdraw with such as will go with you.

I have been thinking, my brother, that this unfortunate predicament the Newark Church is in must arise from the elements of which it is composed. You told me some time ago that a few of the members are *not* baptised believers (as you understand me to mean by such a term); and from your last letter I find that Charles Taylor is spoken of as being ready to agree to what Tudor has said (of the kingdom being set up, &c.) 'because he came from the Campbellites.' Is he a Campbellite yet? If he is, why is he associated with those who repudiate the unsafe dogmas of that sect, and build on the foundation of the apostles and prophets? My Brother Appleby, you must be faithful here, however painful the means. However suicidal (in appearance) the alternative, we must secure unity by 'one Lord, one faith, one baptism.' And when we have restored to their proper purity the elements of the church, we may expect to grow. If for doing so we must cut off or suspend some, it is for their good, at least for the good of the body.

I know that I write severe and stern words, but I know no other for the case; and it is because of the corrupt condition of the body that I imagine severe remedies necessary. The state is not homogenous—revolution is needed. Sad, sad advice indeed; but I may as well say in a few words what I have not time now to reason out in a long letter. Nottingham smothered the fire for a long time; and when they uncovered it to see what was to be done, the flames broke out and burnt up the false story of the church of two faiths. Be warned, be exhorted. The day has come; the fuel is ready; the fire is hot. Speak out—speak out! and if the case is good, and the reasoning just, the peace will be secured; and if not, there will be a shaking, that those things which cannot be shaken may remain. This is the advice of George Dowie.

Perhaps I have written and advocated views which appear dictated by a want of feeling, and have spoken of persons as if I had no respect or sympathy for them personally; but once for all I tell you that I esteem them highly as men. Little as I have seen of William Tudor, I regard him with respect, although I have no sympathy with his policy or teaching. Charles Attenborough is a first-rate fellow, I know, and I regret he has such an unsecure foundation to stand on; and all others I esteem for what I know of them. But we are here to set aside private claims on our affection, and go forth, like the priests of God in the camp of Israel, to slay all who are not on the Lord's side.

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NEWARK

I wish I were beside you—not for the pleasure of strife, but to win home, if possible, from their false position and irregular deeds—win them by the bowels and mercies of Jesus Christ. Alas! my brother, we are very hard in our judgment on others; may the good Lord be gracious to us, and forgive our unworthiness.

Give my kindest regards to Brother Walker and all others who are of the same precious faith, and be not ashamed to show my letter to any one whom you in your wisdom think would be benefitted by it. I have written in haste, but with deliberate, cool judgment.

The Lord give you understanding of matters far above the word and counsel of

Yours in the one faith,

GEORGE DOWIE.

12 Beaumont Place.

A Remarkable Letter.

I call the foregoing a really remarkable letter—remarkable, that is to say, considering who the writer of it was. The sentiment that runs throughout it—of taking a prompt and decided stand for the maintenance of the truth in its purity and integrity—seems in such marked contrast to the shuffling and hesitating attitude taken up by him, only a few years afterwards, when taken to task for his undecided utterances regarding a particular phase of the doctrine of life only in Christ. It is worthy of remark, that much that George Dowie has here written respecting the mode in which the Tudor heresy should be dealt with, is just what was afterwards said and written of himself for his 'hedging' in relation to the popular doctrine of the immortality of the soul.

Subsequent History.

The letter, however, if I mistake not, had its influence in inducing the Newark brethren to assume a proper attitude towards the Tudor heresy. I do not now recollect, and have got no authentic information as to how the trouble ended. There was no separation, however; as I find from the revised Church Roll, issued with the *Messenger* for May 1862—seven months after the writing of the above letter—that the number of members had increased from sixteen, in August 1859, to twenty-four; and all the names given in the former roll reappear in the latter, with the exception of two.

NEWBURGH

Not a Report

NEWBURGH, Fifeshire.

The Introduction of the Truth.

The truth, in Newburgh, has always been associated in my mind with David Lawson—a typical Scotsman, and one with a very marked personality. He was originally a Campbellite, and, I believe, was one of those 'Men of Fife,' whom Dr Thomas mentions as having been present at the notable Campbellite Convention in Glasgow, and were so clamorous in their opposition to his being heard as the delegate of the Lincoln congregation. In this respect, Dr Thomas may be said to have resembled the noble-minded Paul, when he stood on Mars Hill, and addressed the 'Men of Athens' on the resurrection of the dead; for, while some mocked vehemently, 'others said, We will hear thee again of this matter.' Although sharing the prevailing hostile feeling to Dr Thomas, there was something in the manner and the matter of his speech that determined David Lawson to hear him more particularly respecting the 'certain strange things' which this visitor from the far West had brought to their ears. Accordingly, when Dr Thomas was announced to visit Edinburgh, David Lawson journeyed to that town for the special purpose of hearing him. As in the case of George Schleselman, of Dundee—one of the doctor's conspicuous opponents at Glasgow—a calm and quiet hearing of the doctor satisfied him that he spoke the words of truth and soberness, and that, like Paul himself, he said 'none other things than those which the prophets and Moses did say should come;' and that he said them so as to throw a light upon the Scriptures the like of which he had never seen before. In a word, David Lawson was led to understand and believe the Gospel of the Kingdom of God, and so was constrained to renounce his former Campbellite immersion, and render the obedience required by the true gospel.

NEWBURGH

The Fifeshire Meeting.

It took some little time, of course, before he arrived at this latter conviction, and put it into action. At first, he was quite alone in his position in Newburgh. The nearest place where there were any like-minded to himself was Cupar, the county town of Fifeshire, ten miles distant. Here a small company of believers had been formed, the principal person among them being Archibald Dowie, another of the noted 'Men of Fife,' of Glasgow Convention fame, whom Dr Thomas singled out for special mention as 'my left-handed friend,' but who had by this time become thoroughly one in faith with his former traducer.

It is very remarkable, and strikingly illustrates the power of the truth when received into good and honest hearts, that three so outstanding men as George Schlesselman, Dundee; Archibald Dowie, Cupar; and David Lawson, Newburgh—men who had originally been so demonstratively opposed to Dr Thomas before they had really heard the message he came to deliver—were so hearty in their acceptance of that message, 'after examination had.' The meeting in Cupar, as has already been mentioned,* was the rallying-point for the Baptised Believers of the Gospel of the Kingdom of God in various parts of Fifeshire, and it continued to be so for a number of years.

A Meeting Formed in Newburgh.

The distance from Newburgh to Cupar was so great, that David Lawson, who was now getting up in years, found it very desirable to have a meeting nearer hand. It was not surprising, therefore, when it was announced that it had been determined to commence a meeting in Newburgh with so small a number as three members. The decision thus arrived at was conveyed in a letter by David Lawson, which appeared in the *Messenger* for January 1862. In this letter he said :

* See p. 122.
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Newburgh, 16th December 1861.

About four weeks ago, I made up my mind to deliver some addresses to my fellow-townsmen on the great saving truths of the gospel. Four of these addresses have now been delivered, on the four successive Sunday evenings, in the Town Hall. The meetings have been well attended—far better than I expected they would be. There is very little falling away as yet, though some change of audience. My two first addresses were on Daniel's fifth universal monarchy. My third on Jesus as the Christ. Last night an exposition of 2 Peter iii. I intimated for next Sunday evening an exposition of Acts ii., and after that I may go on with Acts iii. and all the principal recorded discourses of the apostles. But I leave myself at liberty to take up what Scripture or subject may appear best at the time. I mention these things to show brethren similarly engaged the method I have been thus far led into in sowing the seed of the word of the kingdom.

D. LAWSON.

Break-up of the Meeting.

The meeting, however, had a very sad termination. At the aggregate meeting, held at Edinburgh, in July 1866, David Lawson reported that formerly there used to be three who met in Newburgh, but now there were only two. The one who had left had joined a Masonic Society, and taken a leading part in it; not for the sake of any benefit that was to be derived from it, but merely for the fun that took place in connection with such societies. Such conduct in a professed believer was most inconsistent, and the brother referred to had been exhorted, warned, reprov'd, and finally separated from the others because of his persistence in so unbecoming a course.

David Lawson.

After the discontinuance of the Newburgh meeting, David Lawson remained for some time in isolation. As I have already remarked, his was a very striking personality. He was a thorough Scotsman, both in his mode of thought and manner of speech, having a peculiar and ready style of expressing himself, which was at once quaint, serious, and singularly felicitous.

He kept a grocer's shop; and it is worth recording, as being quite characteristic of the man, that upon one occasion, when the Inspector of Weights and Measures was going his rounds, he found that 'Daavid,' as he was familiarly termed, was using a weight which did not conform

NEWBURGH

to the statute in that case made and provided, for which he was summoned before the magistrates, convicted, and fined. The peculiarity of the case was, that the illegal weight was too heavy, and that, so far from 'Daavid' having defrauded any of his customers, he had actually, unknowingly, been giving them more than their due in all purchases in which this weight was used. All the same, it was an offence against the statute to have an unjust weight in his possession, for which he had to pay the legal penalty. The 'offence' seemed to be all the more serious in one respect, that the nominal offender had been a member of the Town Council of Newburgh, and had been elected by his fellow councillors to the office of bailie, and he had thus been in the habit of meting out justice to the delinquents brought before him. He took this conviction—in which, morally, there was no real guilt—very much to heart, and deemed it his duty, in consequence, to pay an early visit to the Dundee Church—(with whom he was in the habit of occasionally having fellowship, and delivering one of their Sunday evening lectures)—to make confession of his fault to them. It is needless to say, that the confession was received in a very brotherly spirit, and that there was nothing in the nature of reproach in the terms with which his explanations and apologies were received.

The very primitive method of doing business in the sleepy town of Newburgh left him a good deal of leisure at his shop counter, which he utilised by writing copiously for the various manuscript and printed magazines of the brethren—all his productions showing extensive knowledge of the Scriptures and considerable expository powers. One of his principal writings was an elaborate paper of over thirty pages of small type, entitled 'Saving Faith,' which was originally contributed as an article to the *Gospel Witness*, but which was also printed as a tract, and in this form had a large circulation.

David Lawson was one of those who attended the first of the annual aggregate gatherings of the brotherhood,

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- I 306.

New Castle -
Ambassador 1868. v. 119.
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NEWCASTLE

New Year's Hymn.

Another year has passed away,
With all its joys and cares ;
Another year begins to-day,
With all its hopes and fears.

And so they go, and so they come,
Till Jesus comes again,
To bring us to his Father's home,
There with himself to reign.

He comes ! He comes ! with one loud voice
Signs dark and bright declare :
'The tree puts forth its buds,' the skies
A frowning aspect wear.

And let them frown, since frown they must ;—
I've heard the watchmen say,
'The darkest hour of night is just
Before the dawn of day.'

Go forth, ye saints, to meet your Lord,
Who for his coming pray.
'Quickly I come !' is his good word !
Be yours, 'So come away.'

NEWCASTLE.

The first mention I can find of a meeting in this place is in the *Messenger* for November 1866, in which the brethren in Jarrow reported that, about the month of June in that year, they had fallen in with a small company of believers of the Gospel of the Kingdom of God in Newcastle. They had had several interviews, and the result was the formation of a small church. In the *Messenger* for June 1868, it was further reported that the reading of *Twelve Lectures*, by R. Roberts, had led them to consider their standing in the truth more closely. There was dissension in consequence, and three were re-immersed. The brother in whose house they had previously met told them that only that which he saw to be the truth would he allow to be taught in his house. This compelled them to meet in what had formerly been the vestry of an orthodox church in Buxton Street. These brethren having invited the Jarrow brethren to meet with them for the breaking of bread, they did so on Sunday, May 10, 1866.

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The Introduction of the Truth.

Nottingham, which was formerly the head-quarters of Campbellism in Britain, we have seen, was the place where Dr Thomas first obtained a really open door for the proclamation of the Gospel of the Kingdom of God to the British public. The invitation to lecture did not come from the Campbellites, however, but from a small congregation of Millerites at Basford, near Nottingham. The Campbellites were naturally interested in the doctor, as a doubtful co-religionist, against whom some grave heretical charges had been formulated, and they attended his lectures in large numbers. The usual result followed where the seed was sown in the proper soil, and the Campbellites formed the major portion of the members of the meeting which was subsequently formed. It is worthy of remark, also, that the Nottingham congregation of Baptised Believers of the Gospel of the Kingdom of God was for many years the largest in England.

The Truth Working.

The first intimation I have come across respecting the Nottingham Church in its initial stage is contained in a letter, signed 'T. A. S.,' which appears in Dr Thomas's *Herald* for December 1851, in which is the following paragraph:—

The Gospel of the Kingdom, through the testimony of the youth whom you immersed with us, has recently brought five men in Nottingham to the obedience of faith. Many of the congregation with whom they were associated are questioning their state before God; and I should not be surprised if, before many weeks be past, more renounce their sectarian baptism, and submit their hearts in truth to the Lord.

Unless 'the youth' here referred to, who was doing such good service for the truth, was William Owen, I do not know who he could be. As the date of the letter from which this paragraph is quoted was Oct. 2, 1851, it shows that the Nottingham brethren had made a very early start

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in their belief and obedience of the truth, being amongst the first to take up the attitude which was subsequently so strongly contended for.

Progress Amidst Opposition.

The next information respecting Nottingham that I have discovered is contained in a communication to the *Herald* by William Owen. In view of the sad shipwreck of his faith which the writer subsequently made, a melancholy interest attaches to the letters which he wrote about this period. His first epistle was as follows:—

Nottingham, England, May 1852.

DEAR BROTHER,—I am glad I can address you as such, in the hope of a reunion in the general assembly of the saints, if not before. I cannot feel sufficiently thankful to you for your honest endeavours to enlighten us in the truly glorious things of the Spirit of God. I can say in sincerity, with your other correspondent from this country, 'you hold a place in our hearts none else can ever occupy.' Thankful am I you ever came to England to proclaim 'the Gospel of the Kingdom.' It has not, nor will it be in vain. I delight to meditate on the glorious things spoken of Zion in the Word, and to give myself wholly to them.

Many have read *Elpis Israel*, but by not studying it with the Scripture references, and watching passing events, they often mistake your meaning. I am satisfied, however, it is the right exposition of the prophetic Word in relation to the nations of the latter days. The *Heralds* are most interesting indeed. We devour them here with great avidity, and generally at one meal. Permit me to thank you for the 'Synopsis of the Kingdom,' and your replies to queries respecting the 'Restoration of Sacrifices,' &c., in the previous volume. 'Study the Word' was your parting advice to me on leaving England. Yes, dear sir, the Word is worth studying. I have found it so. The king, rulers, subjects, territory, throne, and service of the kingdom are topics of the deepest interest; and the testimony of God abounds concerning them.

I hope the liberality of the friends of truth and independence will enable you to carry on the war through the *Herald*. It is, as you say, pastime to hew Agag in pieces; and it ought to be done. It is an honour to bear the burden and heat of the battle; but it is an honour which the soldiers of the faith should be careful to see shared by them all, and not monopolised by one. If they be poor in houses, and lands, they may be rich in faith, bearing fruit unto eternal life. But there are scarcely any of them so poor, but they can contribute something to sustain the advocacy of that truth through which alone they can inherit the Kingdom of God. It is a good work, and affords them an opportunity of proving, in helping to sustain it, what they would do if the Lord himself were present and in need of their support, as in the days of old.

Since you left here, we have had some changes, as you know. The Word, I think, has purged out nearly all the old leaven, and made us a new lump. Some have been made partakers of God's promise in Christ by the gospel. We number from twenty to thirty, and meet every Lord's

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Day to read, and to endeavour to understand, and explain the Scriptures. It has been proved to a great extent among us, that the truth can only dwell with those of an honest and good heart.

Madame Bethany's daughter in this place has some trouble. A division has taken place at Barker Gate. About thirty of the members refused to submit to Mr Wallis's tyranny. Some time since, a coloured evangelist came over from America with anti-slavery ideas. He found an opponent in James Wallis, which resulted in a division; the splits-off declaring that they would not fellowship slave-owners. So much for peace and union in 'this Reformation.'

I perceive you have noticed Alexander the Great's attack upon you. Really he is scarcely worth noticing. It is sickening to read his libels—they are so mean and contemptible. He does not attack *Elpis Israel* in a fair and legitimate way, because he feels he cannot. There are some writers who copy after him in the *British Millennial Harbinger*. The editor of this periodical has got the tidbit about David's throne and the 'big head' in his pages, as a matter of course. Any slanders against Dr Thomas, or the hope of Israel, is most acceptable to this gentleman. Like his patron in America, he can denounce us as materialists, teaching soul-withering speculations; but, sir, he cannot reason. He declares that the hope of Israel is all a humbug. He was very hot when he said this. But 'let God be true, and every man a liar,' says the apostle; and his sons and daughters may yet live to say, 'Surely our father's inherited lies.' Mr W. can find abundance of room for all sorts of vain speculation on demonology, the devil a fallen angel, coronation of Christ in heaven, and so forth; but for any sober-minded exposition of the divine testimony, he has no place. These are subjects on which Mr Campbell's imagination runs riot. Had he not better write a few essays on the sayings as well as the acts of the apostles? The Bethanians might then learn something beneficial. Philip preached 'the things of the kingdom;' let Alexander tell his disciples what these are.

But I must conclude in offering you my best wishes; and in expressing the hope that it may be our happiness to sit down with Abraham, Isaac, and Jacob in the Kingdom of God.

WILLIAM OWEN.

Dr. Thomas on the War Path.

Appended to 'this letter were the following pithy remarks by the editor:—

I am quite in the dark in regard to the onslaughts in the *British Millennial Harbinger* upon *Elpis Israel* and myself. I have not seen a number of the periodical since I left England. It is characteristic of the Knights of the Wooden Sword, that they flourish their weapon most stoutly when they imagine the enemy is out of sight. This is signally the case with the Knight-Commander and Knight-Lieutenant of the order. We like a little relaxation occasionally from more serious work; so that if we could only catch a glimpse of them now and then, when

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they were most valiantly hacking, and hewing, and thrusting the air; or doing the wonderful against wind-mills and flocks of sheep—we might just step in, and by way of recreation, run them off the field. Our knightly braves are desperate cowards when they see double-edged steel glancing in heaven's light. They have no armour that will stand it. Cloud-caps are their head-gear; filthy rags their breasting; a flimsy gauze-stretching their shield; and a worm-eaten sap-stick their weapon for a fight. Surely poor fellows were never in worse plight for combat with the truth. They know it, and feel keenly what they know. Hence they take care never to let us see what they say or do. Some of our friends, however, might just send us word when they are *in plukken* by transmitting their manifests; and we would do them the honour of a cut up for the simples, by way of illustrating the impregnability of our position, and the foolhardiness of those who, after them, would venture an attack.

Proposed Revisit of Dr Thomas.

The Nottingham brethren were so pleased and benefited by the first visit of Dr Thomas, that they were naturally desirous to have another visit from him, reasonably hoping, now that there was something like organisation among the Nottingham congregation of Baptised Believers of the Gospel of the Kingdom of God, more active support could be given to him in his advocacy of the truth than was formerly practicable. We learn from the *Herald* for August 1852 of a proposal for a revisit of Dr Thomas which the Nottingham brethren originated, and what the doctor himself thought of it. He said:

The following is an extract from a letter, dated July 16, 1852, just received from England, which we publish by request of the writer and other friends:—

I have been spending a short time in Nottingham lately, and met in fellowship with our friends there. Some among them were 'wishing Dr Thomas would come again;' and wondering 'if he were likely to revisit Britain within a year or so.' I remarked that 'now manifestations on the Continent might bring him.' They 'hoped so;' they 'should rejoice to see and hear him again.' A brother then observed that 'Dr Thomas must incur considerable expense in revisiting them; that it could not be expected that he should sustain this unaided; that he ought not to do so; that if they wished his return, they should assure him against pecuniary

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loss when he came at much personal sacrifice to minister to their instruction and edification.' These remarks led another to suggest the raising of a fund to be gradually laid up, and appropriated, on Dr T.'s return, to the disbursement of his travelling expenses, the hire of a lecture room, &c.; the fund to consist of the surplus of the weekly contributions at communion, after the expenses of room rent, &c., were defrayed, and the wants of the poorer members supplied, and the extra voluntary donations of all who wished to see Dr T. amongst them again, and were able to give. The proposition was approved by those present, and was afterwards formally made, submitted to the church, and carried unanimously.

Thinking that the consideration and liberality of the Nottingham Church might furnish an example worthy of imitation to other churches in this island, among whom you have laboured—and will, I trust, labour again—I proposed that it should be made known to them through the medium of the *Herald*, and offered to request you to permit us to do so. You will therefore oblige us by making this communication public. It may serve as an incentive to some of our friends in the truth, who desire to hear you once more proclaim 'the Gospel of the Kingdom' among us; and will at least testify to the Christian love and gratitude of the community of believers in Nottingham for and towards their beloved brother far away. I have only to add their affectionate remembrances to you.

E. M. D.

If it is desired that my visit to Britain should be repeated, this is a move in the right direction. Our friends in Nottingham take a very sensible view of the matter. Though it is my duty to 'contend earnestly for the faith' without regard to profit or reward, it is the privilege of those who believe it, and their duty likewise, to do the same; and if they wish any special benefit to themselves and those of their nation, to contribute according to their ability to enable those to confer it who they think are competent so to do.—I am glad to find our friends in Nottingham so considerate. Jesus had to work a miracle to pay the tax for Peter and himself; and I have but little more of this world's goods than they. It is evident, therefore, if my friends wish me to travel to the ends of the earth for their instruction and edification, and to try to open the eyes of their people, they must furnish me with the means to do it. I have the knowledge they approve; they the funds; I am willing to diffuse it among all classes to the end of the world. If, then, it remain with me, no one can justly impute the monopoly to my disposition to make merchandise of the truth.

If I were ever so rich, it would be my duty to spend freely and be spent for the gospel's sake; but it would still be equally the duty of the poor, of their poverty, to contribute towards the diffusion of it. The poor should never permit the rich to monopolise the support of the

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truth; nor should the rich refuse to allow the poor the honour of sharing with them in its expenses. The kingdom is for the poor, and the glory of the vindication of its doctrine against all its enemies is theirs. With these views, I have no hesitation in admitting my friends in Britain to a fellowship in the enterprise of a second visit to their country on the plan proposed, and of commending it to all who wish to see me there again.

It does not appear that anything came of this proposal for a return visit from Dr Thomas at this period, or that the weekly contribution for the purpose was even commenced. The fact is, that both 'E. M. D.'—(whoever he was)—and the Nottingham brethren generally were somewhat before the time with their proposition. 'Other churches in this island' of the same pronounced faith and hope as the Nottingham one were as yet non-existent, and could not take part in the enterprise. When, however, some years afterwards, when a number of small meetings of Baptised Believers of the Gospel of the Kingdom of God had been organised throughout the land—although none of them were large in numbers or rich in this world's goods—and the project seemed to come 'within the range of practical politics,' so to speak, Nottingham was again well to the front in the matter.

Inquiries by 'A Seeker After Truth.'

I do not find any information respecting the subsequent proceedings of the Nottingham brethren for a year or two; and this I gather from another correspondent of the *Herald*, who hailed from Nottingham, and who at first wrote simply under the *nom de plume* of 'A Seeker after Truth,' without also giving his real name. In his first communication, which appeared in the *Herald* for March 1857, he introduced himself to the doctor as follows:—

Nottingham, England, January 1857.

Sir,—Having believed the Gospel of the Kingdom, and having been immersed into the name of Jesus, I am seeking for more of the true meaning of the Scriptures.

I have read *Elpis Israel* and *Anatolia*, and I read the *Herald* when I can get hold of it. I hope you will bear with me while I bring before you

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certain passages of Scripture, and submit my thoughts upon them, that you may correct what you perceive in them contrary to the Word; for I am open to conviction, not wishing to be led astray from that which is truly the Word of God.

This Truth Seeker then submitted some four or five passages of Scripture that presented difficulties to his mind, and asked the editor to explain. Dr Thomas having done so very explicitly, the explanations called forth the following grateful acknowledgment from the anxious inquirer, and also induced him to disclose his identity:—

Nottingham, England, June 24, 1857.

BELoved BROTHER THOMAS,—I return you my sincere thanks for the honour you have done me in taking the pains you have in answering my letter; and must say that I am highly satisfied, and gratified too, with your explanation, and think that you have greatly honoured me in being so explicit; and believe that you have not only removed a great mist from my eyes, but by your plainness, criticism, and profound knowledge in the meaning of the original Scriptures, have, and are doing, mighty things in this perverse and serpent generation.

I had prepared another letter for you, but need not trouble you with it, being greatly satisfied with what you have already written upon the subject. Yet I thought it but just to acknowledge thus my gratitude, and to thank you for the trouble you have taken. Go on in the good cause you have embarked in, and may God bless, strengthen, and comfort you, is the prayer of your affectionate brother in Israel's hope,

CHARLES FISH,
The 'Seeker after Truth.'

I do not know anything about Brother Fish, but find that, in the printed Church Roll (August 1859), he is described as 'framework knitter, Harrington Street.' I went to reside in Nottingham within six months after the publication of the Church Roll, and do not remember such a person being in the meeting; so that, in all probability, he had either left or died during that short interval.

Letter from William Owen to Dr Thomas.

My next source of information is another letter from William Owen to Dr Thomas, which, as I remarked of his former one, is instructive reading, as showing how even a most enlightened and zealous believer, after years of steady adherence to the truth, may ultimately be overtaken in the snare of the devil. Dr Thomas well entitled the communication—

NOTTINGHAM

Interesting Letter from England.

New Lenton, England, June 5, 1858.

DEAR SIR,—It is a long time since I wrote to you, but it is not because I have forgotten you, or cease to be anxious concerning your welfare and the glorious work you are engaged in. It is rather because I do not wish to trouble you with letters, and not having anything particular to communicate of late.

We get very regularly the *Herald* every month, and I can assure you we prize it very highly for the truth's sake, which is therein so boldly and ably advocated. Since I last wrote (six years ago), we have had some changes in Nottingham—all, I believe, favourable to the truth: our meetings are well attended, and a good deal of interest is manifested in the things of the kingdom and name. We meet in a comfortable and commodious school-room, which we should very much like to get filled. If we had an able public advocate of the kingdom's gospel, who was willing to spend and be spent for the truth's sake, I have no doubt much might be effected in England, by way of opening the blind eyes; but until 'the hour and the man have met,' we must work on perseveringly and patiently, knowing that even our labour will not be in vain. I doubt not there are more of Christ's sheep yet among the Gentile goats, who will, having a good and honest heart, come forth and stand boldly for the truth. Dear brother, we have seen this of late. Several young men we have among us who have reason to rejoice that ever they had seen your invaluable *Elpis Israel* or the *Herald of the Kingdom and Age to Come*, who by these means, and our united testimony, have been brought into the knowledge of God and our Lord Jesus, now both our Lord and theirs. I know it would rejoice your heart to behold our order and steadfastness in the gospel; it would repay you to see the young and the old in the faith in Nottingham earnestly contending for that faith once delivered to the saints.

Last year I had the privilege of paying a visit to the ecclesia in Edinburgh. The brethren met there in July, from various parts of the country, to deliberate upon the best means of promoting union and mutual co-operation in endeavouring to spread the truth. I must say I was pleased with the brethren in Edinburgh. I think they stand in the first rank among the faithful in Britain, both for energy, zeal, and a love and knowledge of the truth as it is in Jesus. I pray they and we all may be found faithful unto death—or until the revelation of the glorious King, that then we may receive the crown. O how true it is, that the knowledge of the exceeding great and precious promises makes us partakers of the divine nature, leading us to purify ourselves, as Christ is pure!

Having left the Modern Athens, with all I held most dear therein, and arriving safe at home, I experienced a sad change, and began to think I should see my brethren and sisters no more in the flesh. I was suddenly taken with a most malignant fever, which completely prostrated me, and brought me near to the very sides of the pit; but God, in whose hands are the spirits of all flesh, has restored me to health and vigour again, and I trust I may abide in the flesh now, that, living, I may live more unto Him, by bearing testimony of His wisdom and goodness, which He ordained before the world for our glory. The time is short. 'The mystery of God is about to be finished, as He hath declared unto His servants the

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prophets.' To those who are the instructed—the justified—having a knowledge of this secret, the counsel which God has determined, I think there can be no mistake about the signs of these latter days. May we all, then, labour and watch, that finally we may enter into the rest—God's rest—prepared from the laying the world's foundation—(Dan. ii. 22; Micah iv. 12).

As I intimated, we had some young men 'come out from among them'—that is, the assemblies of the adversary. I may mention one from among the Campbellites in this town, who has left A. C.'s vineyard to work for the vineyard of the Lord, that when the Lord of the vineyard shall come he may reap his reward. This person became acquainted with me in going to a mutual instruction class of the Gentiles (as my custom is when discussion is allowed). He came to see by the light of the Scriptures that Campbellism is no better than other isms, as all will do if they read and think; and therefore he abandoned it that he might keep the commandments of God, and have the faith of Jesus Christ. T. Wallis, the young man referred to, wishes me to say to you, that though not having seen your face in the flesh, yet he desires to be remembered to you, as he says you have been the means, in part, of turning him from darkness to light, and doubts not but there are others who will rejoice yet that Dr Thomas became the single advocate of the faith against the now visible darkness of Campbellism.

Talking of that sect, I will tell you we have been storming the old fort lately, endeavouring to show the Campbellites what is the truth; but no, they won't have it. They issued hand-bills announcing a meeting every week at Barker Gate School-room—a 'mutual improvement class;' strangers were invited to attend—discussion would be allowed, &c. Well, I went to Barker Gate, and took others of our brethren with me to see if they would allow reasoning in their synagogue; but we soon found that the 'strangers' they wanted were not of our class of mind. Strangers, they wanted, to the covenants of promise, to make them, if possible, stranger still. The second night we were there they abused us most strangely indeed. One of their speakers (who holds a very dignified position in J. Wallis's 'Ready Made,' 12 Peck Lane), said we were a wolf in sheep's clothing come to disturb the meeting—though they only allowed us five minutes to speak in; but it was evident from their attitude towards us from the first, they did not mean to hear us. The subject one night was, 'Faith and Works;' so we took it into our heads to tell them what faith was—that it was not, as they stated, the belief of testimony concerning facts, but 'the substance of things hoped for,' as Paul affirms, and therefore the belief of promises. This was sufficient. It worked out the old spirit of Alexander the coppersmith—(him over the deap); they perceived, I think, we had not come 'sneaking' or 'crawling,' as they elegantly affirmed.

J. Wallis came to the meetings. This *Episcopus* began to say we were introducing 'untaught questions,' &c.; that he thought strangers ought not to be allowed to speak. We told him after the meeting that we were able and willing to show that we speak according to the Law and the Testimony. He said, 'Would you like any one to come and disturb your meetings?' We replied, he might come and speak for an hour if he liked, so that we might have opportunity to reply. 'I should be very sorry,' replied he. It does appear to me almost useless to talk with such unreasonable individuals. They are interested so much in the £ s. d. question at Barker Gate. One of our brethren thinks they are more a 'Failors' Club' than a church, as they seem to spin round the centre pegs

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in Peck Lane. But I must make an exception; for T. Wallis, who has 'come out,' is employed by them at No. 12. How it will fare with him I know not; but of this one thing I am certain—they won't shake his faith. The Word has taken root, and I hope that he will be enabled to bring forth fruit unto life everlasting.

In order to warn and admonish our friend T. W. against the teachings of 'Owen,' and the doctrines of what they called 'Thomasism,' J. Wallis gave him a book to read, *Universalism against Itself*, Personality of the Devil, and A. C.'s divine essay on 'Life and Death.' This essay, he said, had not been replied to, nor could the arguments (?) be refuted. But we told Mr J. Wallis, when we next saw him, that the essay in question had been replied to six years ago—at least the principal arguments—by yourself; and that you were willing to reply to all, if Alexander would give you page for page in his monthly. But this he will not do, for weighty reasons. Talk of replying to that essay!—why, it would be pastime to any 'scribe well instructed unto the Kingdom of the Heavens.' The essay is an imposition upon human reason. He begins by throwing dust into your eyes by begging his ground, then fitting in the parable of the rich man, thief on the cross, &c., and after misrepresenting the arguments of his opponents, triumphantly concludes he has annihilated those 'rather plausible sophists' of 'no soul memory!'

But why do these Campbellites make so much noise about souls and the devil and other kindred topics? It is because they wish to avoid coming to any direct issue on THE GOSPEL. This they will not discuss, because that subject, said one of their members, 'is so indefinite!' I have no doubt it is indefinite enough with them; but if they were disposed to 'prove all things,' I have no doubt we might make some impression upon them. We have not done with them yet; we shall give them a trial and opportunity to see if they will become wise unto salvation. At present they refuse to hear us publicly; but I doubt not the time is coming when they will see that any rate those whom they have slandered as 'infidels,' &c., are not infidels of the promises of God concerning Israel and the world.

I perceive by the November *Herald*, 1857, that you have Thomas Beadman among your subscribers. I presume it is the same who used to be in the Campbellite Church in Nottingham. I knew him well, and rejoice that he now knows what he could never learn in the singer's seat at Barker Gate. May I ask when we may expect your work out on the Apocalypse? I will do my best if you require subscribers for the work; for I feel I cannot do too much by way of propagating the knowledge of these things. And I feel anxious to know more concerning the 'signs in the heavens;' for surely the saints are now living in the time of the end. The thunderings and lightnings in the heavens of the *kosmos* are certainly indicative of a coming storm that shall ultimately sweep away the refuge of lies, and terminate in the clear shining after rain of Israel's King, long looked for, when he shall come to be glorified in his saints, and admired in all them that believe.

Dear Brother, permit me again to return you our thanks for your disinterested efforts to oulghten our eyes in the knowledge of the Word, through the *Herald of the Kingdom*. It is quite pleasing to see the post-man, monthly, with the yellow envelope and President's heads, bringing good news indeed. Many there are among us who would willingly contribute of their means to support you in striving for the faith, but through poverty are not able, financially; but still will do all in their power, and bid you 'God speed.'

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Excuse this straggling epistle, and accept the thanks of true hearts.
Yours in the one hope of the calling,

WILLIAM OWEN.

P.S.—The enclosed letter was sent to our brother, Thomas Wallis, since he left Barker Gate, by one of their members, J. Dexter. We send it to you as a specimen of the sort of faith, charity, and understanding of that sect. He has had several such warnings and visitations, but he is now determined to obey the truth by being baptised into the one name. James the elder has been warning his flock, especially the young, not to be led away by their 'apostate' brother; 'as,' says he, 'there is a good deal of truth, but also much error,' among us. O, 'the depths of Satan as they speak!'

W. O.

[Letter by John Dexter to Thomas Wallis.]

Nottingham Forest, May 29th, 1858.

DEAR THOMAS,—Before obeying 'another gospel, which is not THE GOSPEL,' let me beseech of you to consider for a moment what you are going to embrace, and what to abandon.

Did I not hear you, a few Lord's Days ago, stand up in the Church of Christ to call upon your brethren to hold fast the profession of their faith without wavering?—to waver, alas! so soon yourself.—Was it because you knew of this—that soon you would be no longer one of us—that made you exhort those you were then addressing to hold fast and not waver in their course?

Who are the friends that you have found dearer to you than Christ and your brethren, that should induce you to abandon your first love in all its purity to a second love in its sullied purity, as the gospel is and must be when the peculiarities of men's predilections and distinctions are engrafted on it?

What higher faith do you want than a belief in Christ, the Saviour of the world?

What higher hope do you seek to aspire to than that of seeing him and being made like him?

What deeper love do you require than that which caused Christ to suffer?

What better consummation than that of immortality and eternal life?

What better assurance than 'Where I am ye may be also?'

And yet, with all these sublime and cheering aspirations, more than human—divine—we are deemed to be without the gospel, and our belief fit only to be cast to the winds of heaven; and man's discoveries are to bring to light a new and better hope—a special hope, to be discovered in the last age of the world only—namely, 'the hope of Israel!'

Alas! for the presumption of man, who dares to ascribe the discovery of what was in the Word before he had an existence, and will be when he is gone!

See that you cast not away that which you have known and experienced as fine gold for that which you will find dross; lest, having forsaken the true liberty wherewith Christ has once made you free, you are again entangled in a yoke of bondage, and are found to have despised the one Lord, one faith, one baptism, one hope of our calling in Christ Jesus. May God help you to cling to the faith once delivered to the saints, and a return to your first love and to the communion of your true brethren in Christ.

Yours affectionately,

JOHN DEXTER.

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FRATERNAL GATHERING, 1859.

It was at the annual aggregate meeting of the brotherhood at Edinburgh, in July 1857—(this being the first time it was held in the month of July)—referred to in the foregoing letter, that we in Edinburgh first made the personal acquaintance of any of the Nottingham brethren. The interest thus created in them was maintained and increased by communications which subsequently appeared in the manuscript *Messenger of the Churches*; and it was in consequence of a suggestion made in that periodical that it was arranged to have a general meeting of the brotherhood at Nottingham in 1859. The idea was, that a number of the English brethren, who could not go so far from their homes as Edinburgh, might be able to attend a fraternal gathering at Nottingham. It was pointed out that Nottingham was very centrally situated for the purpose, and that there also was the largest congregation of Baptised Believers of the Gospel of the Kingdom of God in England. The proposal was heartily approved of, and very successfully carried out. The report of it which follows is slightly altered from that which was written by R. Roberts, and circulated as a supplement to the *Messenger*.

REPORT.

On Sunday, the 12th of June, a general meeting of the brethren from various parts of the kingdom was held in Nottingham, for the purpose of enjoying the delights of friendly intercourse, and of deliberating upon various matters affecting their duties and interest. The proceedings lasted over the following Monday.

The Visitors.

In addition to the members of the Nottingham meeting, the following were present from other churches:—

EDINBURGH—G. Dowie and A. Tait.
HALIFAX—Robert Roberts, Mrs Roberts,
and Richard Whitworth.

LEEDS—David Briggs.
NEWARK—John Hage, Mrs Hage, Jos.
Harris, and Charles Taylor.

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'These,' says the reporter, 'with the large and intelligent meeting assembling in Nottingham, formed a goodly assemblage, fair to look upon and pleasant to mingle with. The visitors from other parts arrived, some on Saturday, the 11th, and others on Sunday, and were hospitably entertained by the various brethren.' It may be mentioned that John Duncan, of Dundee, had intended to be at the fraternal gathering, and had arranged to join G. Dowie and A. Tait at Edinburgh on Saturday afternoon and accompany them in the journey south. At that time, however, his sister, Mrs Lawrie, was unwell; and on his arrival in Edinburgh, finding that a serious crisis had occurred in her illness, and that her life was all but despaired of, he proceeded no further in his journey. A few days afterwards, when Mrs Lawrie was recovering, although now too late for the fraternal gathering, he resumed his journey southwards, and visited the brethren both in Nottingham and Birmingham.

SUNDAY.

FORENOON.

The company assembled in the meeting-house of the Nottingham brethren at half-past ten o'clock. After praise and prayer, the

BUSINESS MEETING

commenced, over which Brother Charles Attenborough (Nottingham) was called to preside.

The CHAIRMAN opened the proceedings with a few remarks on the advantages of such intercommunions of brethren as were to take place that day.

Letters from the Churches.

Brother SAMUEL RICHARDS (Nottingham) then read the letters which had been received from the various churches in response to the invitation to be present and requests for information, suggestions, &c., which had been addressed to them. The following is a summary of the contents of these letters:—

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ABERDEEN.—Brother William Gill expressed the sympathy of the Aberdeen Church with the object of the meeting, which, they thought, ought to be the spread and consolidation of the truth. They considered the setting apart of an evangelist to the work the best means of accomplishing the former object, and hailed the increase of manuscript serials as a likely way of securing the latter. Believing it to be according to Scripture to have bishops and deacons appointed, the Aberdeen Church, deeming this a subject of great importance, proposed it for consideration at the fraternal gathering. In reference to a letter upon the subject by Brother Lamb, they wished to remark that spiritual gifts are never mentioned as one of the qualifications of bishops and deacons. The number of members was 27; average attendance, 20.

BERWICK-ON-TWEED.—Brother John Yule (Ayton) wrote that two had been added to the number of the Berwick Church during the year, but the brethren despaired of being able to accomplish much in the way of spreading the truth. They did what they could, however, by conversation and lectures, when they got the people to hear, but found it difficult to retain the attention of any one. Number of members, 7.

CUMNOCK.—Brother Robert Hutchison (Auchinleck), on behalf of the small company of believers in Cumnock, expressed their gratification at so unexpectedly finding so many brethren in this country. He described their order of conducting the meeting, which resembled that observed in Dundee in so far that the presidency of the meeting was taken by the brethren in rotation. They generally had a few strangers present, but they could not say that they had any prospect of adding to their numbers. They were anxious to be acquainted with the resolutions adopted by the Nottingham meeting with reference to travelling preachers, public circulars, tracts, and any other means for diffusing a knowledge of the truth; as it was their desire to assist in any such good work. Number of members, 5.

CUPAR.—Brother David Lawson (Newburgh) wrote on behalf of the believers in Fifeshire, meeting at Cupar, that, while sympathising with the object of the meeting, they deprecated the idea of its being regarded as a council for the settlement of points of faith. Their sympathies were also with tracts, evangelists, and all other means for

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the diffusion of the truth; but they thought care should first be taken that the churches themselves were united in all matters of faith.—They suggested for consideration the subject of Church Government—whether it was not Scriptural to expect, in this present time, the gifts of the Spirit for the qualifying of bishops, deacons, &c., for the discharge of the duties of their respective offices. The number of brethren in Cupar (which was not stated) was small. They did all that they could for the dissemination of the truth by preaching, tracts, &c. They recommended meetings of religiously disposed people for the examination of the Scriptures as an effectual means of spreading the truth. They hailed the proposal to have a travelling manuscript serial as a good idea. They recommended the Scotch metrical version of the Psalms of David to be used by the brethren in praise, in preference to hymns.

DERBY.—Brother Thomas Gratton, on behalf of those in Derby, said they considered the various churches were followers of Dr Thomas, to which they objected; and though they should still be pleased to be in their favour, and to give their small help for the spread of the Gospel of the Kingdom of God, yet they desired to stand apart from all sectarianism, and therefore refused to be classed with the brethren.

DUNDEE.—Brother John Duncan gave an account of the meetings in Dundee, and mentioned a feature which, being peculiar, was specially noticed. A certain number of the brethren, in rotation, conducted the meeting. There was no appointment. The brother who was to preside ascertained beforehand who was to speak, and was thus enabled to select readings and songs appropriate to the occasion. A list of the psalms to be sung was generally drawn out during the week, and suitable tunes selected and practised. Those who were to read and pray received a short notice beforehand, in order that they might not be unprepared—by all which arrangements the business was conducted with 'decency and order.' If any brother were to alter the order, no one would feel annoyed—that order merely being a practice upheld by mutual consent at discretion.

DUNKELD.—Brother James Milne stated that the meeting here progressed favourably. They had no particular order of conducting it. They considered conversation the best plan of disseminating the truth. Lectures and tracts

*See p 316
Records in
Collection 10.*

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were very good if followed up by conversation. Manuscript serials they considered very well adapted to circulate among the brethren, but not at all calculated to instruct the ignorant. They recommended for the consideration of the meeting, the lawfulness, or otherwise, of abstaining from things strangled and from blood; also, whether it was consistent to say in prayer, 'for Jesus' sake;' and whether we ought to pray to Jesus. There had been three immersions lately; 12 members.

EDINBURGH.—The letter from Edinburgh (by George Dowie, who was present at the fraternal gathering) set forth a statement concerning the continued prosperity of the brethren in this city. They numbered 62, having had from 16 to 20 additions during the previous year. They met twice on the First Day of the week—in the forenoon for the breaking of bread and exhortation, and in the afternoon for the investigation of the Scriptures. They had also a meeting on Thursday night for the practice of music for occasional use. This meeting was held in the houses of all the brethren in rotation, so that all might occasionally have the benefit of the inspiring song. With regard to the most efficient means for disseminating the truth, they recommended that special attention should be given to building up the church and the nourishment of its individual members, so that their light, individually and congregationally, might shine before men. As to public proclamation of the truth, that had been little resorted to; and the supineness of the church in this respect was by some considered a great evil.

GLASGOW.—Brother David Christie, for those meeting in Allan's Hall, numbering 43, said they had two meetings on Sunday for worship and mutual exhortation. They had also a meeting every Wednesday evening for the practice of music; and social meetings every three months, which were attended by brethren and sisters from the surrounding districts. At these social meetings, after a repast, the time was chiefly occupied with discussion on some subject in connection with the establishment of the Kingdom of God. The brethren in Glasgow recommended the *Gospel Witness* as an efficient means of making known the truth, and pressed its support upon the brethren. They gave a caution against the writings of Panton Ham on the atonement, and emphasised the necessity of maintaining the doctrine of justification by the name of the Lord Jesus.

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HALIFAX.—The church here, per letter from Brother John Wilson, stated that they numbered 22, there having been two removals during the year and three additions, two of these from Edinburgh. They met three times on the First Day of the week—in the morning at half-past ten, for the breaking of bread; in the afternoon, for the practice of music; and in the evening, for the proclamation of the truth. They also had meetings in the open air for preaching, on week days as well as Sundays, on which occasions they distributed tracts among the people, containing a statement of their faith and an advertisement of their place of meeting. The Halifax Church suggested the consideration of the following questions at the conference:—Is John's Revelation symbolic or literal from chap. xx. to the end? Are the gifts of the Spirit not to be expected in this age? Would it not be of advantage to have a general fund for the issue of tracts? Might a hymn-book not be compiled for use in praise? The Halifax brethren attached great importance to house and open air preaching, and thought that if each church thoroughly organised its own neighbourhood there would be no need for an evangelist. They approved of the suggestion of a manuscript magazine, and promised to do what they could in its support. They commended attention to the necessity for knowing isolated brethren, and of taking steps with that view.

LANARK.—Brother James Murray wrote that the little company here, numbering 8, was widely scattered in the district. They only met once on Sunday—at 12 noon, when they engaged in prayer and praise, and attended to the breaking of bread and exhortation. With regard to the spread of the truth, they thought that an official evangelist would do more good than all the other means then in use. They thought a manuscript magazine would be very useful.

NEWARK.—The church here was stated to number 16. They had two meetings on the First Day of the week—one in the morning for the breaking of bread, and one in the evening for public instruction. Four of the brethren presided in rotation. The Newark Church suggested to the conference in Nottingham the advantage of frequent communion by brethren going from church to church. They thought it desirable to have a travelling evangelist,

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AFTERNOON.

The conference was resumed at two o'clock; and after partaking of a repast, and after listening to one of the Edinburgh songs, rendered by three brethren and one sister from that city, business was again entered upon—
Brother [Edward?] Owen in the chair.

W
The Church at Devonport.

G. DOWIE said that one of the best features of the meeting was that it would certainly promote intercourse among the brethren in both extremities of the island; and doubtless the result of reading the account of the procedure of the various meetings throughout the kingdom would be to mutually stimulate all to supply defects, redress evils, and introduce improvements. He read a letter from the Edinburgh Church to the brethren at Devonport concerning the propriety of adopting the simplest and most natural way of conducting the meeting, by reading the Scriptures and conversing on them.*

'The Followers of Dr Thomas'

G. DOWIE suggested that a communication should be sent to Brother Gratton, of Derby, pointing out the mistake he had made in regarding the brethren as 'followers of Dr Thomas,' and try to induce him to resume correspondence with the brethren at large. *See p 312*

J. HARRIS (Newark) warmly approved of the suggestion, and formally moved its adoption.

C. ATTENBOROUGH (Nottingham) said if there had been free intercourse between Brother Gratton and the other brethren, his present prejudice might not have come into existence; and he therefore called attention to the propriety of suggesting some system by which there might be free and regular intercommunication among brethren.

A. TAIT seconded Brother Harris's motion, remarking that Brother Gratton had no right to separate himself from the brethren unless they had rejected the faith of the

* See pp. 123-30.

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gospel. The scattered flock ought rather to be kept together.

The motion was carried unanimously, and Brethren Dowie and Richards were appointed to draw up the letter to Brother Gratton.

The Proposed Manuscript Serial.

The CHAIRMAN said that the next subject for consideration was the proposed manuscript serial. He supposed it was intended for England.

C. ATTENBOROUGH said that if it was to travel through all the churches he did not suppose they could manage more than one a year—it would take such a long time to go round.

G. DOWIE explained, with reference to the manuscript *Messenger of the Churches*, issued from Edinburgh, that two copies were produced—one for Scotland and another for England; that they did not wait for the return of one number before they issued another, but sent out one every month, and thus kept them in constant circulation. The same plan might be adopted with the proposed new serial.

R. ROBERTS (Huddersfield) said the idea of the Halifax Church, in suggesting a manuscript serial, was not at all to set up an English rival to the *Messenger*, but to have a magazine, the property of both Scotch and English brethren, of a different character from it. It was proposed to confine the *Messenger* to articles on questions affecting the social and congregational interests of the brethren, and their duties in the various relationships of life, and to establish the new serial as a medium through which to discuss subjects of a doctrinal character. By this plan, the magazines would be kept from infringing on each other, and both would be welcomed as eminently useful in their places. On behalf of the Halifax Church, Brother Roberts offered to undertake the production of the new serial.

C. ATTENBOROUGH thought the new magazine might be made a means of communication between the different churches, besides argumentation.

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the results which the brethren in various places might secure by their own labours; if the brethren, according to their ability, exerted themselves in their respective localities in the preaching of the gospel, and in the diffusion of the truth by other means, there would be no need for an evangelist; and fourth, there was no brother of honourable feeling who would like to be supported by his poor struggling brethren. They therefore concluded that it was highly inexpedient at the present time to entertain the proposition of an evangelist, but that brethren in all places be urged to bestir themselves for the evangelisation of their own neighbourhood by open air preaching, discussion, &c.

C. ARRENBOROUGH suggested that they should abandon the idea of an evangelist, and take into consideration the suggestion put forth in the letter from the Newark Church—namely, that there should be a mutual interchange of brethren from place to place—an arrangement which, he felt sure, would meet all demands.

J. HARRIS explained that an evangelist had been suggested by the brethren at Newark, and they still thought that much advantage would be found in a brother of talent devoting himself to the work for a short time, going from church to church, strengthening the weak and encouraging the timid. If an interchange of brethren from church to church could take place, so much the better; but they did not think that that could be carried out without some means being provided for defraying the expenses of brethren. As an example of the good likely to attend the labours of an evangelist, Brother Harris gave an account of a visit of Brethren Tudor, Stones, and Owen to Newark, the result of which was the confirmation of the brethren and the awakening of interest among many who had never before attended the meeting.

C. ARRENBOROUGH said the question simply was, Could they have an evangelist? There was no objection to the principle; but it was a serious responsibility for the brethren to undertake the support of an evangelist. Besides, it would be painful to his feelings to know that

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he was dependent upon the hard earnings of his poor brethren. The suggestion of Brother Roberts, put to Brother Harris's proposal, might be a practical thing, and would gain the object in view—namely, to have increased local activity, a more extended range of usefulness, and a system of interchanging visits among the brethren of different places.

W. OWEN thought they should abandon the idea of an evangelist altogether.

A. TAIT did not like the idea of 'abandoning' the proposition of an evangelist, as the man qualified for the duties might present himself yet, and they should hold the question open till that time. It required such a man as Dr Thomas—able to confront bishops, doctors of divinity, and the whole array of clergy; and he believed that when the time arrived, God would send Dr Thomas to Britain, or raise up some other man to preach the Kingdom of God to this country. They therefore should not abandon the idea. At the same time, he was delighted with the suggestion which had been made with regard to the interchange of brethren. They were going to come at the real thing by that.

J. HAGE (Newark) suggested that a general fund might be formed among the churches for defraying the expenses of brethren interchanging visits.

A. TAIT remarked that the Edinburgh Church was in the regular habit of sending out brethren to neighbouring churches.

G. DOWIE thought that if the right man turned up for evangelising, he would be supported. He referred to the case of Dr Thomas as an illustration—coming to this country without money and without friends, preaching the things of the Kingdom, and meeting with the support which true genius and capability will always secure. Written Dr Thomas, however, in the shape of *Elpis Israel*, had done more good than his living voice; and it suggested itself to him (the speaker) that writing was a form in which brethren could be more serviceable than by the living voice.

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C. ATTENBOROUGH thought they should resolve to deem it inexpedient at present to set apart one for the evangelisation of the truth; but that there should be a mutual interchange of brethren for the purpose of building each other up, and for the purpose of spreading the truth among the ignorant—the expense to be borne by the two churches interchanging visits.

G. DOWIE thought they should not tie themselves so strictly. All that was necessary was that, if a poor church saw there was work to be done, they should just send to the others generally, saying, 'We have work to be done, and we are not able to do it: you can send us a pound or two to help us.'

A. TAIT thought they should be guided by discretion, and not tie themselves by rules. If two or three brethren were to go upon a small and poor church, it would come very heavy upon it. In such a case, he thought it was the duty of the better off brethren to give them their expenses before they started. They had all spent money enough on ministers in their day; and it was little enough that now, when they had come to the real truth, they should spend a few shillings in its interest.

R. ROBERTS suggested a general fund among all the churches, out of which to defray expenses of tracts and visitation from church to church.

C. TAYLOR (Newark) did not approve of a general fund for travelling expenses, as he thought that co-operation in visitation ought to be of a local character—between churches near to each other. As to the fund for tracts, the Newark brethren would be prepared to throw in their mite with the rest.

C. ATTENBOROUGH thought the general mind of the brethren seemed to be, that at present it was inexpedient to have a general fund for an evangelist, but that something was necessary in the way of providing tracts and local co-operation.

After some further discussion, it was unanimously resolved, on the motion of Brother Roberts, seconded by

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Brother Taylor, that a fund should be established, to be contributed to by the various churches; that any tract proposed for publication should be inserted in the monthly manuscript serial for circulation among the brethren; and that, on the approval of such tract, the church in Halifax should print it in such numbers as were ordered by the various churches. Halifax to be the centre of the fund.

A song was then sung by the Edinburgh Choir, after which prayer was offered up by Brother Tait, thanking God that so many had been called from the world, and translated into the kingdom of His dear Son.

The Eating of Blood.

Some discussion took place as to the lawfulness of eating blood and things strangled, in answer to the request of the Dunkeld Church. A difference of opinion existed on the point, some maintaining that the injunctions contained in the letter of the elders to the Gentiles, recorded in Acts xv., were as binding on the Gentiles now, and others expressing the opinion that these directions were given to the Gentiles of the first ages because of the prejudices of the Jews, and not as things in themselves imperative. The general conclusion, however, was unanimous, that it is safest to abide by the letter referred to; that there was a possibility of departing from duty and committing error in assuming these injunctions to be of limited application; while no one would suffer harm or disadvantage in abstaining from blood and things strangled. Further, the remark of Paul was considered a final settlement of the question—that he would neither eat flesh, nor drink wine, nor do anything whereby his brother would stumble or offend.

How ought Brethren to Observe the First Day of the Week?

This question was freely discussed, and the feeling in reference thereto was almost unanimous—that the brethren should thankfully avail themselves of the day provided by Gentile custom; break bread on that day according to

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primitive example, and otherwise spend it in a manner that will be edifying and instructive : but that there is no law for the observance of the First Day of the week in a manner in any way different from ordinary week days, except in the single particular of breaking bread ; and that, in special circumstances, could be attended to on a week day without any violation of the commandment or desecration of the ordinance.

The Quality of the Bread and Wine.

Some conversation took place on a question asked by one of the churches as to what should be the quality of the bread and wine used in the ordinance. It was generally conceded that both should be of the purest obtainable—the bread unleavened and the wine unfermented, *if possible*. It was generally regarded, however, as a matter of no essential importance.

Ought our Prayers to be Addressed to Christ?

An interesting conversation took place on this question. The opinion was pretty unanimously expressed that it is improper to pray to Christ, and that the Scriptural way is to pray to the Father through our Mediator and Elder Brother, Jesus Christ ; that is, that our prayers are presented in his name and on account of our connection with him—established in accordance with the will of the Father, who sent him. Of course, as on every other doctrinal point disputed, reasons were shown and Scripture quoted for the opinions advanced.

Church Government.

Some discussion took place on this question. All the speakers seemed of opinion that all of church government that was required in the apostolic writings was that method and order which would be suggested by a natural sense of decency and propriety—namely, that the qualified (amongst the elderly, if possible) should take the oversight of the affairs of the meeting and of the brethren at all times—strengthening the weak, encouraging the timid,

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and inciting all to continued patience in well-doing ; but that there should be as little as possible of formal appointment or lordship ; that such oversight ought to be undertaken in the spirit of service ; that there ought to be no invidious distinctions among brethren ; that oversight, or service of any kind, should be of a ready mind, not by constraint, but willingly, for the advantage of the brethren. Regulated by these principles, the brethren thought that those who were qualified to do the little duties connected with the church, and willing to do them, might safely undertake them, yet in a natural and humble way, without any trace of that arrant officialism which we see in the popular churches—all caring for each other, and every one ready to do what he can for the general benefit.

The meeting then adjourned till next day, after praise and prayer.

MONDAY.

On Monday, a great part of the brethren and sisters went in an excursion to a picturesque resort a little distance from Nottingham, named Clifton Grove. The weather was fine, and the walk to the Grove, by the margin of the smooth-flowing Trent, which at some parts is bordered with trees, was delightful. When the party reached the end of the Grove, which consists of a grassy promenade closed in by trees on each side, they sung a few pieces and indulged in a few harmless gambols—a few of the more staid brethren excepted.

Afterwards the whole company adjourned to a lowly cottage close by, and literally packed themselves under its low roof, round ricketty tables, which were laden with good things for the hungry. A happy little meeting followed. The meat which perisheth was partaken of with pleasure, the repast being seasoned with conversation of the most inspiring kind. The grave brethren, with beaming faces, discussed knotty points over their tea-cups ; and the more mirthfully disposed indulged in a lighter kind of discourse, which showed its effects in the happy

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humour that prevailed. The scene was a beautiful one, and did good to the hearts of the whole company.

When the repast was over, the company retired to the back of the house, and, under the spreading boughs of a great tree, seated on benches of the most original and uncertain contrivance, the brethren resumed the discussion of church government, giving expression to the sentiments already specified.

In the course of time, they prepared themselves for the journey homewards, and about seven o'clock in the evening the greater part found themselves sitting round the hospitable table of Brother Attenborough. After supper, business was resumed. A discussion took place as to whether it was proper to expect the gifts of the Spirit in modern times. The conclusion of the matter was that, on the motion of Brother Joseph Stones, it was resolved to adopt a written statement on the subject, read by Brother Roberts, as an expression of the feeling of the meeting, and that it should be inserted in the *Messenger of the Churches* as such. The article endeavoured to show that it is not according to the teaching of Scripture to expect any manifestation of the Spirit till the appearing of Jesus Christ.

Brother George Dowie then shortly recapitulated the business that had been gone through, after which conversation took place as to the condition of scattered brethren in Birmingham, London, and other places, and the best means of forming them into meetings. It was arranged Brethren Dowie and Tait should go to Derby, to bring the brethren there into correspondence with the other churches; and also to Birmingham, to endeavour to form the brethren there into a church.

Some pieces of music were then sung; and after a parting prayer by one of the brethren, the happy company broke up with great reluctance; feeling how much they had been gratified, strengthened, and refreshed by each other's converse during the two days they had enjoyed each other's society—two days which, so far as progress as acquaintanceship was concerned, seemed like weeks.

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FRATERNAL GATHERING, 1860.

In the spring of 1860, when I went to reside in Nottingham, I found the brethren there already talking about the desirability of having another fraternal gathering. The one held in the previous year had been such a pleasant and profitable experience, that there was but one opinion upon the subject; and it was accordingly agreed to have one on Sunday, the 27th May. I take the report that follows mainly from the one I furnished to the *Messenger*, and which appeared in the issue of that periodical for June 1860, amplifying it in some particulars.

REPORT.

The Visitors.

In addition to the members of the Nottingham meeting, the following were present from other churches:—

EDINBURGH—G. G. Mitchell.

NEWARK—Eight brethren and sisters.

HALIFAX—R. Roberts, Mrs. Goodman,
and Richard Whitworth.

Andrew and Mrs. Tait, from Edinburgh, had also been expected, but they did not arrive until Monday.

SATURDAY.

'Coming Events Casting their Shadows Before.'

The Edinburgh and Halifax visitors arrived on Saturday, and in the course of the day paid a round of visits at the houses of some of the brethren; and they were also taken for walks to some of the places of interest in the town. The principal topic of their conversation was the coming trouble in the Nottingham Church, which was even then coming to a head over the circumstance that there were some brethren in the Nottingham meeting who were stated not to have been baptised after believing the things of the Kingdom. The fact was, that the members referred to had been Campbellites, and after coming to a knowledge of the Gospel of the Kingdom of God, they

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had not considered it necessary to be re-immersed. The brethren generally had hitherto acted upon the advice of Dr Thomas, to 'have patience' with those who thus halted in the course it was considered they ought to adopt. Patience, however, did not appear to have its perfect work. Instead of this, one of the alleged 'unbaptised' brethren had taken to publicly repudiating the restoration and exaltation of Israel as a nation as being an element of the gospel at all. To the ardent advocates of 'the Gospel according to Dr Thomas,' this was of course rank heresy, and provoked undisguised hostility. The matter was very freely talked over at an informal gathering in the house of Samuel Richards, Robert Roberts and Edward Turney strongly contending for the retention, in the gospel scheme, of the place claimed for Israel 'in the restitution;' and it was agreed that time should be spared, in the proceedings on the following day, for special attention being given to this subject, and that addresses, pointing out the duty of the brethren concerned, should be delivered. The little knot of conspirators who contrived this arrangement in Samuel Richards's house did not break up until close upon eleven o'clock—Grierson, who had been travelling all the previous night, and who was to sleep with me, having previously retired to rest.

SUNDAY.

FORENOON.

The brethren assembled at half-past ten in Field's Academy, Bilbie Street—the usual meeting-place of the Nottingham brethren. The order of procedure was somewhat different from that followed in the previous year.

An Innovation.

The proceedings were commenced with the recital of a psalm which George Dowie had composed for the occasion, into which three choruses, also his composition, were introduced. These choruses were sung by a select choir of the Nottingham brethren and sisters, who had been busy

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rehearsing them during the previous ten days. There was unfortunately a hitch in the presentation of this psalm to the assembled company. A copy of the words was only received by the last post on Saturday night from Brother Dowie, who informed me that a second copy would be sent by the next post, and would be received upon my calling at the Nottingham Post Office on the Sunday morning. On calling then, however, I found there was no letter for me—it not arriving until the Monday morning. For the proper effect of the psalm, at least two different reciters were required; and as this could not be done with only one copy, it was arranged that I, as being the most familiar with the handwriting, should just read it all through. This was accordingly done, although the dramatic effect intended by the composer could not be attained thus. The choruses, however, were fairly well rendered. The psalm was as follows:—

Psalm for the Nottingham Fraternal Gathering.

Joyful day!

Oft have we met, long have we loved,
Much have we borne, and much enjoyed.
This humble hall has often heard our song,
These walls have echoed oft our prayer,
And from those lips into these hearts have flowed
The blessed streams of truth—gladding and cheering all.
The neighbour tenements and streets suburban
Here contribute to our meeting valued ones.
On one hand business men of Nottingham;
On t'other, women of worth from Hyson Green
Come trudging over. Portland Road and Lenton Old and New,
Sneinton and Radford—all give in their quota.
Then—these weak ones are made strong. For thus
The wisdom of our God was manifest, that those
Who cannot stand alone, grow mighty, diligent,
Adventurous, and full of success, when they're brought together.
Happy union!—heart and soul and strength and mind uniting.

This day that pleasure is increased.
With double favours are our hearts made glad,
And we are proud to note that even distant parts
Have sent us salutation in its happiest form.
Newark and Derby, Birmingham and Halifax,
Edinburgh, Dundee, and Aberdeen, with places as remote,
By person or by letter gathering in our room to day
Make up a joyous company. And the same love—

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The love of truth, of brotherhood, of God—which brings
One man from Goldsmith Street, can bring another
From the furthest shire.

We are of the same kin, Newark and Nottingham ; for we know
'Tis the same river flows beside our several homes.
Trent—classic Trent—whose winding stream suggests repose,
Bears on its placid waters faintest accents of our love
With sure and unobtrusive telegraph ; and we are one.
Likewise the wind from south and west, whose genial breath
Brings summer, aye comes fraught with fellowship.
And though a wind from over the Black Country, yet we know
The din and smut of forge and furnace soon are spent,
And hither come the sigh of friendship and the voice of love,
Pure from the iron Birmingham. Iron, but not in heart.
There are a few of suavity divine ; while,
To enhance our good, the wishes, half expressed, of Derby—
Derby, less stern—are mingled in that breath ; and the same train
Brings both their sentiments.
And though that river or that wind may fail to bear
From distant Yorkshire, or from Scotland more remote,
Such sounds of greeting, we are sure that, in the sight of the sun,
We are not far apart ; and thus his rays become our tie of brotherhood.
A sunbeam links us—bright and pure the bond !

Well thought ! But should that river cease to flow ;
And should that wind, with contrariety vexing, cease to blow ;
Nay, should those gladdening sunbeams even refuse
Their tribute-bearing to our blessed earth ;—the sun itself
In glowing noon be struck with black eclipse, we shall not lack
A bond of union, knitting us with firmer ties
Than even the fancied service of the elements.
There is a river whose perennial stream grows great
When other streams are dried. There is a breath
Which, always healing, comes with warmth to thaw the frozen heart ;
Eke with delicious coolness tempering the heat of passion.
There is a sun which shines most clearly on the days of dark despair,
And never sets. There is an eye that never sleeps.
That eye is God's. That sun, whose kindling beams delight us,
Is His countenance. That wind, the breath of God, His truth.
Those streams which bring us blessings are the rivers of His love.
We are His creatures—more, we are His family.
We therefore greet our distant brethren with much joy,
Evoking song to speak our welcome to them all.

CHORUS.

Hail ! hail ! brothers and sisters from afar,
Good and true ;
To every heart your welfare's dear ;
We love you all with heart sincere ;
This day we welcome you !

(Here Nottingham reciter salutes the Scottish or York-
shire representative, who hereafter recites the parts marked
'2.')

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1.

Brother—and, with you, all we hold most dear for sake of Christ—
It gives us pleasure to accept your presence here.
To-day 'tis Pentecost; and though we hardly dare to dream
Of such a plenitude of grace as sanctified such feast
In distant Jewry, in the golden age of Scripture times,
Yet we desire some share of that antique benevolence,
Active and all-absorbing charity, which led each tyro then
To count himself his brother's keeper, nourisher, and friend,
And give with fond devotion ready stewardship to all in need;
And thus to God returning offering of those gifts He gave at first.
This we desire.

2.

Amen! It gives us meikle joy
To come so far. The journey is a pleasure; yet 'tis not so much
As is this hearty greeting in our other home—your home;
For in our Father's house are many mansions. We,
The children of His care, are welcome to them all.
Thus say your kind intentions to our hearts to-day.
We bless you in God's name!
Would there were more of us to share your bounty!
But the distance and the weakness of the flesh forbid.
Weakness indeed! Have ye not heard that since
This similar season in the former year we have had woe?
Death, ever unwelcome, has come oft, and from our midst
Has snatched away the best, the dearest of our worthy ones.
Sad, sad bereavements. From our inmost hearts
Have been torn up those roots and fruits of love and truth,
Long sown, strong grown, mature, and precious.

1.

Alas! alas! we've known it too. The youngest has departed;
Perhaps not unexpectedly; yet oh how loth to part!
The very need of help—the weakness premature—
Prompted our strongest love; and when that youth had fallen
Before our eyes, it was as if one of the sacred lamps
Within our sanctuary had gone out, leaving beneath it darkness,
Only lightened by the twilight of another's lustre.
But then a glorious hope sustained us; another light broke in;
And though the tears yet hang upon our eyelids,
We can smile—smile in the hope of life,
And smile defiance to the enemy of all.

2.

How sweet the words!—how good, that, having poured our sorrow
In another's ear, another heart is ready with its tone of peace,
And words of sympathy.

'Tis not a little matter this,
That we are blessed with peace, and toleration thus to come,
Thus to retire from all the herd who worship their false gods,
And here—obscure, unknown, unrecognised by all the world—
Can speak our joys and sorrows, hope and faith;
Can worship God, and build each other up in truth and love.
Truly there is no land so blessed with blessings as our own.

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1.

And is not this the source of England's greatness ?
That she has listened to the voice of God, once sung,
'Touch not with cruel hands my dear anointed ones ;
Refrain from evil to the prophets of my choice.' So we—
Not we alone, but those, God's ancient ones, conserved
For glorious purposes—are held as sacred as the cit,
Or freeborn franklin of this lovely land. England,
With heart repentant, now with noble virtue turns,
Cancels the past, recalls her exiled Jews,
And sets them in her highest posts of honour and renown.
Well done ! well done ! God bless our native land !

CHORUS.

Happy England, land of the free ;
Israel's God defendeth thee ;
Safe is thine island home.
Though other lands know many a danger,
Yet, in these war times, war is a stranger,
England, happy England, in thee.

2.

Yes, happy England ; and yet happier far, would she give heed
To all that God has spoken. It is well, ere 'tis too late,
The helpless, homeless Israel to befriend. But why bow down
To those usurpers of her liberties, who with much craft—
With subtle sophistry and pietistic cant—pronounce those damned
Who question or impugn the dominance
Of what they call profanely Mother Church ?
England ! go, wipe thy hands of blood, and clear thy heart of simony.

1.

'Vengeance belongs to God ;' and on the head
Which tempts it down, it will descend betimes with fearful swoop.
England in civic state is free ;—freer than even the boasted land,
Columbia. More certain in desert to liberty and truth
Than is Helvetia or was Greece ;
But in her power ecclesiastic false and traitorous to herself.
Good lack ! when all is rectified, and when the power is properly appor-
tioned,
How will the well-intentioned stare to see their church disgraced ;
While in the first edict of the King of kings, those statesmen
Who essay to bridle her, that England may be free—
These, and their clients secular, treated with honour
For the service they have done to Israel ! Alas !
That what stern Cromwell fixed, and noble Milton framed,
Should be contomned, and instead a villain king be canonised !

2.

Let us abate our wrath, and rather seek,
By careful industry and diligent surveillance, to avert
Such judgment from ourselves. We always need
The caution of the Christian sage, 'Let him who thinks he stands
Be careful lest he fall.' So now, if we essay to fight
The foes of truth, the enemies of God, what were our strength

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If, in our camp, there be found one—Achan indeed—
Whose character is such as man would hardly tolerate,
Much less the purer eye of God view with complaisance ?
One traitor would defeat us all.

1.

Yes ; the wise man reviews himself. The sons of God
Should strictly look, to prove their standing in the faith.
We fare no worse that now and then we stand reviewed.
All structures strong and trusty bear inspection.
Our lower ranges firmly set, well filled, tried, and strong,
Are ready for the loftiest pile which Wisdom, human or divine,
May rear upon them.

Thus we rehearse, thus we review :—

One broad foundation of the faith we must ensure.
'Tis faith in God—that He who speaks will surely bring to pass :
Be that a word of promise to His ancient friend (Abraham,
The father of all faithful ones), or a more recent utterance
Of prophet or apostle. What He has spoken must be done.
Not less we must receive the teaching absolute of him
Who came as God's own Son, ' Fear not, my little flock ;
My Father's pleasure is to render you the kingdom ;
Therefore be sure that He who feeds the thoughtless birds,
And clothes the uncareful flowers with beauty,
Shall not fail to clothe and feed you all.
Seek first God's Kingdom, and its righteousness,
And after that, all things you need shall come.'

2.

Thus far of faith. Forget not that which prompts most noble faith.
There are a many who profess to know, to hold the truth,
In whom its majesty awakes no awe, its truth no sentiment.
The faith we speak about is nothing if obedience slowly comes.
This laggard echo of the voice of God is not well pleasing.
The rather let us cultivate our hope ;—hope which imbues
The future with such certainty, that when we heed
Its lessons most sublime, the present time, with all its ills,
Sinks into naught. The future glory and the future good—
No more a dead flat picture which the style of fancy has depict—
Grow stereoscopic and entire—more real, more vivid
Than the present. Hope, heavenly blessing, is the crown and flower of
faith.

The Lord shall come from heaven, and shall assume
Such lordship as shall save the world. We, as co-heirs,
Expect to share it too. With such a hope we now feel noble.

1.

And if so noble now, how shall we best display
Patrician birth, but by that purity and dignity of port
Which princes have ? Our Father, King of all, is pleased
To show that, most and best, He is a God of love.
Let us, His children, therefore love. ' Love is of God ;
And he that loves not, knows not God, for God is love.'
This shall find scope in every life, This elevates
The highest natures higher still. O, dearest of those guests

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Which Heaven has spared the recreant children of her care,
Faith, Hope, and Charity—this one abides for ever.
If Hope is Faith enflowered, Love is the fruit of all.

2.

Therefore we sing; therefore to heaven ascends
Our sacrifice of praise. Like grateful incense, may its breath
Come with acceptance to the sense of God, as from His altar,
And with clear response may His benign regard
Descend with gracious benisons on all.

CHORUS.

All honour and majesty, glory and praise,
Be unto the Father of all.
His mercy abideth, His bounty provideth
A blessing for all that on His name call.
All honour and majesty, glory and praise,
Be unto the Father of all.

The Breaking of Bread.

After this psalm had been recited, the company united
in observing the memorial feast appointed by our Lord.

BUSINESS MEETING.

At the business meeting, Brother Mark Smith, of
Nottingham, was appointed to preside.

Letters from the Churches.

The letters which had been received from the various
churches were then read. The following is a summary of
the contents of these letters:—

ABERDEEN.—The number of brethren and sisters at pre-
sent on the list is 39, 7 of whom have been added during
the year. Of that number, 5 reside at such a distance
from Aberdeen as to preclude their regular attendance on
the First Day of the week. The brethren meet twice on
Sunday—at eleven o'clock in the forenoon, for the reading
and investigation of the Scriptures, prayer, and praise.
The brethren are all more or less zealous for the truth,
desiring to be found prepared for the coming and kingdom
of our Lord and Master. A series of Sunday evening
meetings was lately got up for the proclamation of the
truth. The attendance was at first pretty good, but
gradually fell off, and it is not known whether any good
will result. They suggest, as a readily practicable means of
spreading the truth, in the absence of a properly qualified
evangelist, the lending of books or tracts, followed up by

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conversation on the topics treated of; and also, as a most essential element for the success of every means for the dissemination of the knowledge and obedience of the truth, the manifestation of a character becoming the gospel of Christ.

BIRMINGHAM.—The church here is in a very languishing state, it being with difficulty that its meetings are continued. The place of meeting is 41 Summer Lane, instead of Summer Street. Thomas Wallis, tailor, 130 Sherlock Street, is now the correspondent of the church.

CUPAR.—Since last annual meeting in Nottingham, the church in this place has had one added by baptism, and been deprived of the fellowship of three by removal to other localities. Their number is thus now reduced to five, but they are all of one heart and mind, and enjoy great internal peace. There are a few points on which they believe they differ from some of the other churches—for instance, they have no faith in the year-day theory: but they do not consider it would be profitable to discuss them at the yearly meetings of the brethren. Their idea is, that the best way of disseminating the truth is by public lectures or preachings, next to which comes the distribution of good tracts—along with private conversation. Really good tracts are a desideratum with them, and they apprehend that there would be no difficulty in getting such printed and circulated, if they could be had for the purpose.

DUNDEE.—The church is at present composed of 26 members—14 brethren and 12 sisters. Nothing has occurred to mar their harmony during the past year. In the course of the winter months, they had fortnightly Sunday evening lectures, some of them being delivered by brethren from Fife. Besides enlightening the strangers present, these lectures were found to give an excellent stimulus to their own faith and hope; and, from experience, they recommend such lectures as a means of doing good, if well sustained by the individual action of the brethren. The topics were strictly confined to the things concerning the Kingdom of God and the name of Jesus Christ; and the lecturers uniformly eschewed such subjects as the political aspect of the passing hour and the non-existence of the soul between death and the resurrection, because they consider that much harm has arisen from such matters being obtruded upon the public.

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EDINBURGH.—The number of brethren in connection with this meeting (including the church at Tranent) is 32; and of sisters, 38; total, 70. Their meetings are as follows:—Sunday, 11 A.M.—for worship, breaking of bread, exhortation, &c.; 2½ P.M.—for examination of the Scriptures and worship; 7 P.M.—Scripture Evidence Class; Tuesday, 8½ P.M.—reading, conversation, and music; Thursday, 8½ P.M.—Scripture study and music; and Friday, 8½ P.M.—literary composition. The internal condition of the church is described as in a healthy state. There is general activity, interest in each other's well-being, love for each other's society, readiness to help one another, and a peaceful, harmonious life. They have not made any extra efforts for the publication of the truth during the past year. What they have relied upon, as most suitable to their circumstances and needs, has been the assiduous use of private means and appliances—reading, conversation, and tract lending; and although their increase has not been great, it has been satisfactory, six having been added to their number since the publication of the Church Roll, in August 1859. The only suggestion they offer for a wider dissemination of the truth is the careful and steady use of what means are available. They do not say that public address is unserviceable, but deem the most useful means, in their circumstances, to be private and unpretentious iteration and reiteration of the truth of God, with friendly intercourse by letter or tract.

HALIFAX.—During the past year, one brother and one sister have been added to the church by immersion, and they have had temporary companionship with another brother. They have lost three sisters and one brother by death, so that they now number 12 brethren and 7 sisters—total 19.

NEWARK.—An addition of five persons has been made to the church here since the meeting in 1859; and their number at present is 13 brethren and 8 sisters—total 21. They meet twice on the First Day of the week—at 10½ A.M. for worship, Scripture study, and the observance of the Lord's Supper; and at 6 P.M. for public exhortation and instruction. They have distributed, at different intervals, a number of the small tract, 'A Plea for the Revival of the Religion of Jesus,' and have taken every opportunity of opening up the Scriptures when in private among their friends. Their meetings are now much better

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attended than formerly, and they agree in giving their unanimous thanks to the brethren in Nottingham for having assisted them in the good work. As a church, their knowledge and practice of those things which go to make up the life of the followers of Christ, has in no way deteriorated during the last twelve months.

NOTTINGHAM.—Since last general meeting, three brethren and four sisters have been added to the church by immersion, and one by removal from Halifax. There has, at the same time, been a decrease of six—one by death, one by departing from the faith, one through following an un-Christian calling, one from non-attendance, one because of disorderly conduct, and one by removal to Birmingham. As the roll at present stands, there are 26 brethren and 25 sisters—total 51. During the year that is past, their experience as a church has been attended with both crosses and advantages. The former have arisen more from their own apathy than any other cause. To this feeling do they attribute the cessation of a week-night meeting which existed for some time, and was conducted after the manner of a Bible Class, friendly discussion being invited both from the brethren and the strangers who might be present. To such an extent did this deadness obtain, that even the Sunday meetings, held for the purpose of proclaiming the gospel, had to be given up for several weeks. At present, the mode of conducting their meetings is as follows:—They meet on Sundays at 10½ A.M. for worship, reading of the Scriptures, exhortation, and breaking of bread. Four portions of Scripture are read each day—two from the Old Testament and two from the New; and the teaching or exhortation is generally from the passages which form the lesson for the day. They meet again at 6½ P.M., and generally some portion of the things most surely believed among them is set forth for the instruction of the public. Frequently an opportunity is given for the asking of questions by strangers who may be present, and some very interesting meetings have lately taken place in consequence of the inquiries thus made. A want has been experienced by the brethren in this respect, 'How can their meetings be conducted so as fully and profitably to bring into exercise all the talents of the brethren?' and this question is suggested for consideration at the ensuing meetings with English and Scotch brethren. Some time ago, a class for instruction in the theory and practice of

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music was commenced, with the view of improving their church service; and, from the attention which has been bestowed upon it, considerable progress has been made. Within the last few months, also, a manuscript magazine has been started, for circulation amongst the brethren in Nottingham. It is issued monthly; and, besides containing a record of the proceedings of the church, affords a medium for the expression of ideas, and the offering of suggestions, to all the brethren and sisters who choose to avail themselves of it. From the experience which they have as yet had of the singing class and the manuscript magazine, they are prepared to recommend them to those churches where they do not exist. Their merits will be best understood after they have been tried, and will render recommendation superfluous.

These were all the letters which had been sent; and the following subjects were then taken into consideration:—

Revision of the Church Roll.

The following suggestion from the Edinburgh Church, for the revision of the Church Roll, was submitted to the meeting, and approved of:—That the names of the members of each church respectively should be numbered, and any change to be noticed should be indicated by a quotation of these numbers.

Our Religious Designation.

This question arose out of the fact that, at the approaching census-taking, in April 1861, the brethren in the various churches would be required to state their religious profession, failing to do which a penalty would be imposed. A lengthy conversation ensued upon the subject, in the course of which it was brought out that it had not been quite decided by Parliament whether a penalty should be attached to the withholding of information on this point; and, in consideration of this, it was agreed that, if it were determined that the giving of our religious designation was not compulsory, the brethren should not take any notice of it; but should it be imperative, the appellation of 'Christian' was recommended as the one to be adopted.

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The Best Mode of Conducting the Meetings.

It was proposed by the Nottingham brethren, that the meeting should consider what would be the best means by which the talents of the various brethren in that church might be brought out for their mutual benefit and the spread of the truth. Several suggestions with this view were made, but their adoption was left for the consideration of the Nottingham brethren by themselves—they being deemed the best judges of what was needed in their peculiar circumstances.

The meeting adjourned shortly after one o'clock.

AFTERNOON.

The meeting was resumed at five o'clock in the afternoon. The only item that then remained upon the programme for consideration was the question of

Faith Before Baptism.

This subject had been left over from the previous annual meeting, and was suggested from the fact (already mentioned), that in the Nottingham meeting, and also that in Derby, there were some persons who, having previously been Campbellites, had not been re-immersed after coming to believe the Gospel of the Kingdom of God. There were nine persons in this position in the Nottingham meeting. A desire was expressed in the letters received from the various churches, that the question should be thoroughly gone into, and a unanimous conclusion come to upon it. As it appeared that no exception was taken to the proposition, that belief in the things concerning the Kingdom of God and the name of Jesus Christ should precede baptism, it was agreed to consider the question in this form: 'What is the nature and extent of the information required by an individual, previous to baptism, in order to render that baptism valid?' Addresses bearing upon this subject were delivered by several of the brethren; but as those Nottingham brethren who were supposed to be more particularly concerned in the consideration of this

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question did not come to the meeting, no discussion took place upon the subject. In the various addresses, however, it was strongly urged that, when there had not been a proper understanding of the Gospel of the Kingdom of God prior to baptism, re-immersion was necessary.

The meeting separated at half-past seven, after engaging in devotional exercises.

MONDAY.

No arrangement had been made for any social function on Monday; but as Brother and Sister Tait arrived quite unexpectedly in the morning, there was again an informal gathering in the house of Samuel Richards, at which the difficulty with the 'unbaptised' brethren in the Nottingham meeting was discussed with great vigour.* In consequence of the arrival of the additional visitors, on Tuesday there was an excursion by a number of the brethren and sisters to Newark,† and another on Wednesday to Matlock.

An Unchristian Calling.

In the report from the Nottingham Church, read at the foregoing conference, it is stated that they had lost a brother through his following an unchristian calling. This person was named Isaac Willatt, and was an upholsterer to trade. For some reason or other, he was induced to enter upon the occupation of a public-house. The brethren spoke faithfully to him upon the matter and urged him to abandon a calling that was quite inconsistent with the Christian character. He was deaf to all remonstrances, but expressed a strong desire to remain in the fellowship of the brethren. At a meeting of the church, however, held on April 1, 1860, the brethren agreed to request him to withdraw from their fellowship; and with this request he complied.

* See vol. i., p. 235.

† See vol. ii., p. 233.

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THE RE-IMMERSION CONTROVERSY.

At the fraternal gathering at Nottingham in 1859, one of the topics that had been suggested for consideration was the question, 'Should not faith in the things of the Kingdom of God and the name of Jesus Christ, in all cases, precede immersion into the name of the Lord?'—with special reference, of course, to the position of certain persons in Nottingham. For some reason or other, the subject was not then taken up. It was again put on the programme for the gathering in 1860, but, as has just been stated, the speaking was all on one side, and those who might have profited by hearing it were not present. After the fraternal gathering of 1860 had come to an end, and all the visitors had taken their departure, the Nottingham brethren, stimulated by the ventilation which the question had just received, again took it up in earnest, with a determination to put an end to the unsatisfactory state of things that had existed so long.

The 'Unbaptised' Brethren.

In the manuscript list of the members of the Nottingham Church, forwarded to Edinburgh in July 1858, the names of the following persons were given with a cross attached to them, to indicate that they had not been immersed subsequently to believing the things of the Kingdom :—

Leonard Bell, shoemaker, Leenside.
John Crisp, dairyman, Lower Marsh. *see name below?*
Mrs Rebecca Fann, 2 Glasshouse Street.
George Hind, framework knitter.
Henry Jelly, householder, Dale Street, Old Snenton.
William Screeton, silk throwster, Butcher Street.
William Tudor, designer, Sherwood Street.
John Turney, skinner, Old Lenton. *see name below?*
Isaac Willatt, upholsterer, Portland Road. *see name below?*

All these names reappeared in the printed Church Roll, issued in August 1859, but there was nothing in this Roll to distinguish the one class from the other. I am under the impression that by this time John Turney had put himself in a right position, but cannot be positive about this. I only know that, in the stormy period which fol-

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lowed, he identified himself with those who contended for immersion subsequent to a belief of the Gospel of the Kingdom of God. It was at this eventful crisis, also, that his son Edward, then quite a young man, for the first time took an active part in the discussions of the brethren, and strongly advocated the Scriptural order in this matter. Isaac Willatt, as we have seen, had just discontinued being a member of the meeting; so that there still remained seven persons who, it was contended, had not fulfilled the Scriptural requirements in the case. The name of Charles Attenborough had not been 'scheduled,' although there were some persons in the meeting who considered that it ought to have been. I may say for myself, however, that I had some confidential talks with him at an early stage of the proceedings which I am recording, and I was quite satisfied in my own mind, from what he told me, that he ought not to have been classed among the 'unbaptised.'

'The Beginning of the End' of the Crisis.

The quarterly business meeting of the church was held on the afternoon of Sunday, June 10th, and proved to be 'the beginning of the end' of the trouble which had so long perplexed the brethren both in Nottingham and other places. At this meeting Charles Attenborough resigned his office as secretary, and I was appointed to succeed him. After the routine business had been gone through, the special business was taken up, which consisted in considering the position of some members of the meeting, respecting which certain doubts were entertained. At this meeting, as too often happens in such circumstances, some strong language was used, and personalities of an offensive kind were indulged in, which unfitted the persons concerned for that calm and dispassionate consideration of the matter in hand which its importance demanded. The outcome of the meeting was, however, the expression of an opinion that it was desirable to have a clear understanding of the knowledge that was necessary previous to immersion, to render baptism valid; and with

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a view to this, a committee—consisting of William Tudor, Leonard Bell, Joseph Stones, Edward Turney, and William Norrie—was appointed to draw up a definite statement on the subject, and submit it to another special meeting of the church.

An Apology and a Resignation.

As I have said, there was some heated and acrimonious discussion at this meeting; and I was very sorry to find that the first official communications to me in my new capacity as secretary, which were handed to me the next day, were of the unpleasant nature indicated in the following:—

[Charles Attenborough to William Norrie.]

Nottingham, 10 o'clock in the Morning,
June 11th, 1860.

DEAR BROTHER NORRIE,—Herewith I beg to send you the Notes, &c., which are usually kept by the Secretary. The book for minutes of meetings, and also the names of members, you will find in the box at the room.

Enclosed also are two letters for the brethren assembled.

Any time you may have at disposal, and wish to benefit your friends by bestowing it upon them, I shall be happy to see you, and will welcome you as much as 'flowers in May.'

Yours truly in Christ,

C. R. ATTENBOROUGH.

To the Brethren Assembling in Field's School-Room.

Nottingham, June 10th, 1860.

DEAR BRETHREN,—In the meeting this afternoon, I made use of expressions towards Brethren Richards and Edward Owen at which, upon reflection, I feel deeply grieved;—which expressions, with permission of the brethren, I unreservedly retract, offering to the brethren named the fullest apology.

I need not herein mention the two cases wherein I addressed myself so disrespectfully and unworthily to S. Richards, as I have made myself known unto him more explicitly upon them. But permit me here to say, with regard to Edward Owen—(and such apology, if he be not present, I hope you will deem it your pleasure to convey to him)—that, however provoking his remarks may have been, still I was in no respect justified in addressing him disrespectfully—first, on account of his age; second, on account of the position he has occupied amongst us: but as such remark did not arise in any way from malice or forethought, you will please allow me to retract the same, tendering my sincere acknowledgments, which I hope will be received in the same spirit as they are now offered. And believe me to be,

Yours for the truth's sake,

C. R. ATTENBOROUGH.

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To the Brethren Assembling in Field's School-Room.

Nottingham, June 10th, 1860.

DEAR BRETHREN,—Hereby do I wish to express to you my intention of not, under existing circumstances, sitting down with you in future at the Lord's table; or, in other words do I say, that I have withdrawn from communion and membership with you.

For some time past, I have known that the position I hold with the brethren was an anomalous, and consequently most unpleasant one; and till that difficulty be rectified—which I shall endeavour to do by every means in my power—I cannot, with either pleasure or profit to myself, continue to break bread with you.

But if the crooked paths be made straight, either by the brethren generally being convinced of wrong-headedness, or myself of perversity, then shall I esteem it my duty to solicit the brethren for the pleasure of uniting with them again at the table of the Lord.

In conclusion, accept, individually and collectively, the best love and wishes for your welfare, eternal and temporal, from,

Yours affectionately, for the truth's sake,

C. R. ATTENBOROUGH.

Although it is of an unpleasant nature, I think it well to reproduce Charles Attenborough's letter of apology here, because I consider it is no discredit to him, but rather the contrary; and because it is in marked contrast to the course followed by some other brethren, who were reputedly of higher standing in the faith. It is a notorious fact, that the brethren to whom I particularly allude, when overtaken in a similar fault, if they condescended to acknowledge it at all, only did so in a grudging and very unwilling manner, and after urging all the 'extenuating circumstances' they could think of in mitigation of the offence, and without an expression of regret for the error that had been committed. In Charles Attenborough's case, the confession and apology were frank, voluntary, and prompt, and he did not allow the sun to go down upon his fault before he had made the *amende honorable*. All honour to him for his straight-forward and manly conduct in the matter.

I was very sorry at his resigning membership in the meeting, as I had a great respect for him personally, and was afraid that his withdrawal, just at this juncture, might be prejudicial to the truth. I therefore availed myself of his kind invitation, and took an early oppor-

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tunity of calling upon him, and endeavouring to get him to withdraw his resignation, as not being called for in the circumstances. We had a long conversation upon the subject, and I regretted very much that I could not persuade him to change his mind on this point. I read the two letters from him at the forenoon meeting on Sunday, 17th June, and the apology and resignation were both accepted.

Letter of Advice on the Crisis from George Dowie.

At the same meeting, I also read the following letter I had received from George Dowie, giving us his mind upon the difficulty in which we were placed:—

To the Church in Nottingham.

Edinburgh, 16th June, 1860.

MY DEAR BRETHREN,—If you deem me so worthy of your confidence as to warrant the intrusion of my counsel into your deliberations in those affairs of such pressing importance as now engage your attention, I shall be happy; but if you would rather decline my interference from the idea of my inability to appreciate the questions which now agitate you, or from my youth or inexperience, or for any other reason, I shall not feel offended. The consciousness that I am held in respect by many of you, and that I myself love you all for the truth's sake which is in us, and desire above all things that you may prosper, are the reasons which impel me to write. I need only add, that I write on my own responsibility—the church here not having been consulted in the matter at all. Yet I know they are all deeply interested in your welfare, and at least as desirous as I that the same peace, harmony, and unity may pervade the church in Nottingham as have hitherto characterised our assembly in Edinburgh.

The report of the annual meeting held at Nottingham last month—communicated to me by Brother W. Norrie, and printed in the *Messenger of the Churches* for June, informs me of the fact that 'the Nottingham brethren who were supposed to be more particularly concerned in the consideration of the question of necessary faith before baptism, did not come to the meeting, and therefore no discussion took place upon the subject.' Now, this public fact implies to me—and not to me only, but to all who may read it—that there is among you either a want of self-confidence, a want of manly candour, or a too great terror for the free examination of a Christian question in a Christian assembly.

Since the issue of that report, I have learned through the lips of our brethren who have visited you, and through letters from W. Norrie, that this same question is not yet settled—that, indeed, it is the vexing, puzzling problem of Nottingham church life at the present time—and further, that the discussion of it, both in public and in private, has elicited, and continues to elicit, much passion and unguarded speech—so much, indeed, that the amicable settlement of it is rendered difficult beyond conception.

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If I were present, I would not allow myself to be involved in such a sea of troubles; and the purpose of my present counsel is to attempt to relieve you from the same.

My dear brethren, permit me to remind you of this truth of Holy Writ which you have often read, 'The tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.' Behold the fore-doomed judgment of all unruly talkers! Suffer me to advise, in the first place, that the greatest circumspection be used by all of you in talking over this matter with one another. It is difficult to recall the word which has once escaped our lips; how much wiser to detain it, though it burn in our untutored breast like a live coal! A few experiments at this denial and self-conquest will teach any one how much he otherwise would have pained those at whom he had almost flung the fiery words.

Do not forget that our freedom has two phases—that which we claim and that which we owe. If we have rights, we have duties too; and although we are to stand for the liberty which Christ grants, there are, let us remember, others whom we cannot deny the same privileges; they have their rights and their liberties too. Herein, my beloved brethren, see that ye 'walk circumspectly, not as fools, but as wise men.'

Again, because there is nothing but the truth to be gained, and nothing less than the standing of you all at stake in this contest, see that there be a ready candour in all your proceedings. What have we to fear from the quiet examination of truth, although that should come so closely to us as to affect our personal thoughts and most private character? God has a record of all that already. We do not injure ourselves by 'confessing our faults one to another, and praying for one another that we may be healed;' for thus did the first disciples of the Lord. Be honest; and if you are honest to yourselves and to one another, I am sure you will find the Book of God sufficient for every emergency and suited to every case; but if you are not, you may argue and debate till the end of time and be no nearer truth and right.

I understand that you have appointed some brethren to draw up a *statement* of things necessary to be believed before immersion. Will you, my dear brethren, hear me? Is this not a dangerous experiment? Nay, is it not unwarrantable? The apostles and early Christians never had and never felt the want of so systematic a statement of beliefs—they had no creed. Every perversion and default of Christendom has arisen from the introduction of this piece of wisdom, which is unmitigated folly. Be wise, and eschew the construction or compilation of a confession of faith. Search the Scriptures separately, search them together, and God will reward your search with light and truth, harmony, peace, and joy. The position which we occupy at this day is that of those who are seeking their way *backward* to the right paths. We have no time to build up new forms of faith; indeed, we have not yet quite learned all the old. If our present position were an ultimate one, we might pause and systematise, if so disposed. Yet even then not to bind others, but to satisfy our own orderliness. If the apostles, in the paradisaic age of truth, did not so arrange and methodise, why should we now in this chaos of ideas and principles? It shall not be!

'Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things.' And I am not mistaken—no, I am not—when we have a rule, we have attained to something. We are at one—yes, all of us—on those great truths to which our attention has

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been so happily directed by those whom we need not name, and found correct by those who have been at pains to examine and try—namely, the doctrine of the Messiahship of Jesus of Nazareth. This, understood as we all now understand it, is the cardinal truth to which we have attained, and by which we may walk with certainty. It contains in it the truth of a Messiah, or anointed King over Israel, in whom the promises to Abraham would be fulfilled, and all the nations blessed; who should prepare himself for the royal honours of the divine kingdom by becoming obedient even unto death—death to bear away the sins of the world. We have all found that this was preached in the message of mercy—the gospel—by the apostles, believed by the disciples, and that forthwith these were immersed into this Christ. No one of us—no one of you—questions this. The only point of dispute is this other one—one taught by the reformatics of the last sixty years, and why should we forget it?—the true basis of a true reform in religion is a restoration of the primitive order, the primitive faith, and the primitive practice. No patch-work of creed revision and recantation of effete dogmas of humanised Christianity, but a clean sweep of the whole, and a beginning at the beginning. First, an honest, clear faith; second, an honest and frank confession by the mouth and obedience by immersion; and third, a new life, in which no false element has place, and no deception is even relied on—the new man, renewed in knowledge after the image of Him who created him.

But, my dear brethren, are you fair in your dealings one with another? Do you give to another the same credit that you allow to yourself? Between every man's conscience and God is the confession which his mouth makes. 'What are we, to judge another man's servant? To his own Master he standeth or falleth.' How much more are the servants and children of God amenable to Him alone? Witness Paul: 'With me it is a very small thing to be judged of man's judgment—judge nothing before the time.'

If one says, 'I have that faith, and in that faith I have become obedient to the Lord by being baptised,' what more can we ask—except this, indeed, 'If any man be in Christ, he is a new creature; all old things are passed away; behold, all things are become new?' Do you manifest this new creature? or is your own flesh the master of your spirit? If so, you have not learned Christ. It will not do to say of the first matter of inquiry, 'Such could not be, because this and that one were, at such a time, in a community which had no such creed. Do you forget that just Lot dwelt in Sodom, and he had his righteous soul vexed every day by the filthy behaviour of his neighbours; yet God brought him out unscathed? How much more may there not be—indeed, are there not—persons of clear faith, correct judgment, and honest life, to be found in and picked out of the anti-Christian sects of a pseudo Christendom? 'Come out of her, my people,' is the call to the faithful in Babylon.

My brethren, be honest and unsuspecting. I am sure, from what I have seen otherwise, that if you act an open, unpassionate, manly part to one another, every one will become even more than what his brother would wish. And what a glorious victory would this be, if we would conquer by love. 'Love,' be it remembered, 'thinketh no evil.' As we say in Scotland, 'He that *tholes* (endures) overcomes.'

I know that you are in very critical circumstances at present; that the dispute is one of life and death; but I know also that love is stronger than death, and that if every one is determined to be sincere and without offence, erring—if he must err—on the side of mercy and self-denial, that everything will—everything must—come right, and the enemy will once more be cheated out of his triumph.

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My dear brethren, I have spoken my mind candidly, as I would have spoken had I been with you in person. I have detained your attention long, because out of the abundance of my heart my mouth has spoken. I hope you will pardon me, and that I shall have the great pleasure of hearing that the truth and the love of God have gotten the victory. There is no higher wish in my heart for all Nottingham than this, that you may end the present conflict in praise and glory to God, and that every one of you may receive the blessing of the Most High, which maketh rich and addeth no sorrow with it.

Yours in the one faith,

GEORGE DOWIE.

12 Beaumont Place.

This letter was not very highly thought of by those to whom it was addressed. They did not like the general tone in which it was written, as assuming a superiority to its recipients. They did not share the writer's views regarding creeds, and agreed to disregard his advice on this point.

The Committee at Work.

Previous to receiving George Dowie's letter, the committee had agreed to a suggestion which had been made, that each member should write, in his own language, a statement of the kind that was desiderated, that they might be compared, and out of them might be produced some 'form of sound words' upon which all might agree. As the secretary, I also wrote to some of the churches in Scotland, asking for a statement of the basis on which they met, to see if we could be helped in our task thereby. All the members of the committee, however, did not draw out a statement, as had been arranged.

William Tudor was the champion, if I may so term him, of the 'unbaptised' members, Leonard Bell being his warm sympathiser and supporter. Tudor's utterances were at times very ambiguous, and regarded by some as savouring of apostasy from the Gospel of the Kingdom of God. In particular, he was strongly opposed to 'the Jewish element,' as he termed it, in 'the Gospel according to Dr Thomas,' and the prominence that was inclined to be given to it by some of the brethren. With so pronounced an opponent to the part which the nation of Israel is to play in the gospel scheme, the task of the committee was a very difficult one.

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in the undertaking, and if the whole number of copies were not guaranteed beforehand, it was intimated that the reprinting would not take place. Brother Wood made a very active canvass of the whole brotherhood in support of the proposal; but the number of copies subscribed for was far short of what was necessary, so that the project had to be abandoned.

The Nottingham Melodies.

A peculiar feature of the Nottingham meeting in its early years was the charming Scripture melodies which the members used to sing. Their author was Joseph Stones, a brother with a rather high-set voice and a special musical faculty, which he dedicated to the divine service by setting several sentences from the prophets to bright, tuneful, and expressive melody. The hearty and inspiring manner in which such pieces as 'The Lord shall Comfort Zion,' 'Thou wilt Perform the Truth to Jacob,' 'The Lord shall Inherit Judah,' &c., were sung in unison by the members, particularly impressed George Dowie, and induced him to arrange them in four parts; and in this harmonised form he afterwards made them available for the use of the whole brotherhood by including them in *The Disciples' Choral Service of Bible Themes*.

Subsequent History.

A great deal might be recorded respecting the Nottingham meeting subsequent to this time, and within the period to which this EARLY HISTORY is intended to extend; but, unhappily,

The trail of the serpent is over it all

in the shape of doctrinal disputations, family feuds, and petty personal misunderstandings, with which I have no desire to deal. Personally I have many happy memories of the Nottingham brethren; and it is my wish to perpetuate these, but not to recall occurrences which must be fraught with pain to persons still living. Consequently, so far as this EARLY HISTORY is concerned, here endeth the record of the Nottingham meeting.

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They met on Sunday, July 17th, and went fully into the 'creed' question. The discussion was conducted in a very proper spirit, but from the first it was evident that we would not agree. Tudor stood out firmly against the introduction of the Jewish element into the document, or a recognition of the faith of Abraham. Leonard Bell did the same, and the consequence was, that no unanimous conclusion could be arrived at.

Division on the Tudor Heresy.

1860 A special meeting of the church, with a view to coming to a decision upon the subject, was held on the afternoon of Sunday, June 24th. Much discussion took place, principally between Joseph Stones and Edward Turney on the one side, and W. Tudor on the other. Finally, as the two views advocated were utterly irreconcilable, and all attempts to bring about a unity of faith and obedience were unavailing, it was amicably agreed to part company, and to meet separately in future. By this division the meeting was at first broken up into three sections—namely, those who contended for the faith of Abraham as the faith of the gospel, who were in the majority; second, those who were classed as 'unbaptised' after believing the Gospel of the Kingdom of God, the leading man among whom was W. Tudor; and three members—George and Mrs Soar and Mark Smith—who at first declined to identify themselves with either party, but who ultimately cast in their lot with those who contended for the faith of Abraham.

Consideration at the Edinburgh July Meeting.

At the aggregate meeting of the brethren, held in Edinburgh, in July, the disruption in the Nottingham Church was taken into consideration, and was thus reported in the *Messenger* for August:

Nottingham was next reviewed. It would appear that the late division there had not only resulted in the organisation of two separate meetings, but that there were a

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few who did not take part with either. Letters, received from all the three parties, lay on the table; from one of which an extract was read, setting forth the grounds of difference. The opinions of the brethren were freely spoken, and Brother Duncan was appointed to write a letter to each of the parties, as far as possible suited to the particular case.

So far as I am aware, John Duncan did not write to the three parties, as thus instructed. As secretary of the newly constituted meeting, I did not receive any communication from him upon the subject; and I did not hear of either of the other two parties having such a letter. If they had, I think I would have been made aware of it.

Re-Immersion.

Following closely upon the consideration that had been given to the question of how much knowledge was needed previous to baptism, came the following re-immersions:— June 30, William Norrie; July 1, Mrs Richards and Mrs Spriggs; July 6, Ann Elizabeth Turney; and July 8, John Crisp. It is worthy of note, that all these had come to the decision to be re-immersed quite independently of each other, and as the result of a searching self-examination suggested by the important inquiry which had been instituted. In only one instance—that of John Crisp—was the subject one of those who had previously been 'scheduled;' and in every other case it caused general surprise when the applicant for re-immersion intimated his or her intention, as in no one instance was it known that there had been any dissatisfaction with the original immersion.

The Newly Constituted Meeting.

It was agreed that those who insisted upon a belief of the Gospel of the Kingdom of God prior to immersion should quit the meeting in Bilbie Street, leaving it in the possession of Tudor and those who sympathised with him—George Soar, on behalf of Tudor, becoming security for the quarter's rent of the room. As the quondam treas-

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Julian
urer was among those who left Field's Academy, an application was subsequently made from that meeting, that those who had left should pay the rent of the room up to the time of the separation, and return half of the surplus money to their late associates. This request was deemed fair and reasonable, and was at once complied with.

Accommodation for those who maintained the Abrahamic faith was found in Smith's Room, Toll Street, where they met for the first time on Sunday, July 1, 1860, the persons who thus agreed to meet together on the basis, that belief in the things concerning the Kingdom of God and the name of Jesus Christ should precede baptism, numbering 14 brethren and 15 sisters—total 29. Both the forenoon and the evening meetings were taken up in making arrangements for future procedure. John Turney, Edward Turney, Joseph Stones, and William Norrie were appointed to be those who should inquire into and report upon all cases of baptism; Joseph Stones to be treasurer; William Norrie to be secretary; and it was agreed that a trial should be made of the system of having no president in the meetings.

Sympathy from the Newark Church.

The undivided Nottingham meeting had always been on intimate terms with that at Newark; and now that a separation had taken place on an important question, the secretary of the church in Toll Street was instructed to write to the Newark brethren, informing them of the change in their constitution, and asking if they would continue to fraternise with them. In reply, a letter was received cordially sympathising with the position taken by the meeting in Toll Street.

An Invitation Respectfully Declined.

Shortly afterwards, an invitation was received from the meeting in Field's Academy, inviting the members of the Toll Street meeting to hear a lecture on the Restoration of Israel by W. Tudor; but, believing the lecturer's views on that subject to be unscriptural, the invitation was respectfully declined.

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'THE OBSERVER.'

It is pleasant to turn from these controversial proceedings to others of a more peaceable character, and to notice the introduction of a new feature into the social church life in Nottingham—namely, the establishment of a manuscript magazine for circulation among the brethren and sisters. Having had a little practical experience of this work in the Edinburgh Church, I resolved to attempt it in Nottingham, where I thought there existed sufficient talent and energy to maintain such a periodical if they were properly organised. I accordingly commenced the issue of such a magazine, which was named *The Observer*, with the month of April. I gave it some of the characteristics which had made *Excelsior* such a success in Edinburgh—namely, in addition to articles contributed by brethren and sisters, a monthly record of church work and social proceedings, and a 'Readers' Page,' for remarks, suggestions, and criticisms by the readers themselves. I have only preserved two of the contributions which were made to it, and which may be worth reproducing here. The first is a sketch of the Nottingham Church, in imitation of a similar contribution made by G. G. Mitchell to the Edinburgh magazine, entitled 'A Chapter Describing the Present in the Language of the Past.'* This sketch was entitled

'The Story of Joseph and his Brethren.'

CHAPTER I.

AND it came to pass that there dwelt in the land of the Gentiles, in an island in the midst of the sea, a certain man, whose name was Joseph.

2 And Joseph was an upright man, who loved truth and righteousness, and inquired diligently after the Lord God of his fathers.

3 And God hearkened and heard, and Joseph found favour in the sight of the Lord.

* See vol. i., pp. 264-7.
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4 Now Joseph had many brethren, and of sisters had he not a few.

5 And it was his wont to lift up his voice in thanksgiving to the Lord God of Abraham; and he sang the songs of Zion, making sweet melody in his heart unto the Lord.

6 And upon the First Day of the week, when Joseph and his brethren were assembled together in the synagogue, Joseph, being mighty in the Scriptures, and filled with a holy spirit, did lift up his voice, and spake unto his brethren for their edification.

7 And his brethren gave good heed unto the words of wisdom that proceeded out of his mouth, and laid up all his sayings in their heart, and were greatly refreshed thereby.

8 And Joseph was appointed by his brethren to bear the bag, for he was a discreet man, and had the fear of the Lord before his eyes.

9 Now of the brethren of Joseph these were the chief.

10 Leonard, and Edward, and Uncle Joseph; and these three did sit in the chief seat in the synagogue, and did exercise authority over Joseph and his brethren.

11 And they obtained an excellent report because of their meekness and their wisdom.

12 And Leonard opened his mouth, and spake unto Joseph and his brethren, for their edification, with great soberness and plainness of speech.

13 And Edward was a man of a meek and lowly spirit, and bare rule over Joseph and his brethren with meekness and fear.

14 And his kinsman, Uncle Joseph, was a man well stricken in years, but of a most fervent spirit, and who waited patiently for the consolation of Israel.

15 And William, who was descended from the royal family of Tudor, was one of Joseph's brethren.

16 He was a man of most noble and princely bearing, and of a most majestic countenance.

17 And his visage was comely and well favoured, and pleasant to look on withal.

18 And Joseph and his brethren did listen with gladness to the words of truth which fell from his lips, and did treasure them up in their heart.

19 But Thomas, his son, fell sick, and his sickness was unto death; whereat Joseph and his brethren did greatly mourn, and were sore vexed, for he was a likely youth.

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20 And Joseph and his brethren followed Thomas to the grave, and their spirits were much troubled, and they had great heaviness of heart.

21 And there went with them, to the place of sepulture, of his kinsmen and neighbours, a goodly company; and they also sorrowed exceedingly because of his death.

22 And Leonard, who was one of Joseph's elder brethren, lifted up his voice and spake aloud to the assembled multitude from the Word of life, concerning the good hope of immortality.

23 And Joseph and all his brethren were greatly comforted by the words which he spake.

24 And they departed, blessing the Lord God of Israel for His wonderful works, and giving glory unto His great name.

CHAPTER II.

AND William, called also Tudor, the younger, was one of the princes of the land, and all his deeds did show him to be the son of a king.

2 And John, whose surname was Turney, was a man in whom Joseph and his brethren delighted.

3 He had great wealth of sons and of daughters; and he and his whole household feared the Lord mightily.

4 And Charles, surnamed Attenborough, was appointed by Joseph and his brethren to be their scribe.

5 And whatsoever things Joseph and his brethren were minded to write, so did they instruct Charles, and he wrote them with a pen, as he was commanded.

6 Now Charles was of great stature, and a mighty man of valour.

7 And he did contend earnestly for the faith once delivered to the saints; notwithstanding, his speech was not always according to knowledge; yet were his words oftentimes sharp as a two-edged sword.

8 And William, whose surname was Owen, was one of Joseph's brethren, and it was his custom to teach and to exhort in the church, for the edification of Joseph and his brethren.

9 But after a time he forgot the Lord God of his fathers, and went after strange gods.

10 And Joseph and his brethren greatly marvelled thereat, and were sorely grieved in their hearts because of his departure from the words of sound doctrine.

11 And with much persuasion and many entreaties did

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they endeavour to induce him to return to the Lord their God with a contrite heart.

12 But he hearkened not unto their voice, but did give the more earnest heed unto cunningly devised fables.

13 Now John, surnamed the Windle, was an Israelite indeed, in whom was no guile.

14 Yet was he careful to observe the manners and customs of the barbarians among whom he dwelt.

15 For he did shave his beard after the fashion of the Gentiles ;

16 Likewise also did he practise the filthy habit of smoking.

17 For he did put into his mouth a pipe, in the which was a certain vile weed, which burneth ; and he did suck in the smoke thereof with great greediness, blowing it out again with his mouth, as do the heathen, who know not God.

18 Yet was his heart full of love for the brethren, and he did greatly delight in the law of the Lord.

19 And Samuel, who was one of Joseph's chief brethren, was an upright man and a just.

20 And it was his custom to speak and to exhort his brethren in the church ; yet he ceased to do so for a long space.

21 And Edward, called also Turney, was a young man of great understanding.

22 He sought earnestly for instruction, and to gain wisdom was his chief joy.

23 And John, whose surname was Brobson, was a man of low estate.

24 He was one of the poor of this world, yet rich in faith ; and he loved Joseph and his brethren with a pure heart fervently, and was ready to lay down his life for them.

25 And John, to whom was given the surname of Pepper, was a cunning workman, well skilled in divers curious arts and devices.

26 And he did good service to Joseph and his brethren, who highly esteemed him for his work's sake.

CHAPTER III.

NOW Joseph the upright had many sisters also.

2 And among them was Dame Lizzy, who was a mother in Israel, and a pattern of good things to the daughters of Zion.

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3 There was Martha, also, who was cumbered about much serving, and did minister to the wants of Joseph and his brethren, so that they did eat their meat with gladness and singleness of heart.

4 And there were Kate and Annie also, which did go a journey into a far country that they might behold their strange brethren.

5 And Lizzie, the light of whose countenance was like the sun at noon-day for exceeding brightness, and which did gladden the hearts of Joseph and his brethren.

6 And Mary Anne also, which did love and reverence her husband, giving him honour in her heart, according to the commandment.

7 And there was a certain virgin whose name was Annie, called also Turney.

8 And she was possessed of the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.

9 And she decked herself in modest apparel, and served the Lord with shamefacedness.

10 And many other brethren and sisters had Joseph, the upright man, of whom, were I to tell, the time would fail me.

11 And many other great and marvellous works did Joseph and his brethren perform in the sight of the Gentiles, the which, if they were written, I do not suppose that all the pages of *The Observer* would contain them.

This 'Story,' it should be mentioned, was written previous to the disruption, and before it was anticipated that such an event would take place. It caused some talk among the readers of the manuscript magazine; and when the number containing it had gone its rounds, it was found to contain a number of marginal notes and references. Opposite the names of certain brethren mentioned there was a reference to chapter ii., verses 16 and 17, to indicate that they were also slaves of the 'vile weed.'

The other contribution of which I have preserved a copy is also upon the subject of tobacco-smoking, and was contributed by George Dowie, as a brotherly piece of advice to the smoking fraternity in Nottingham. His well-timed contribution was as follows:—

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The Christian Smoker's Farewell to his Pipe.

Respectfully dedicated to those worthy sons of smoke, William [Tudor], Charles [Attenborough], and Samuel [Richards].

My pi pe, my pipe, my old companion dear,
How many a sweet remembrance clings about thee !
Few friends have known attachment more sincere ;
For many a day I could not live without thee :
Now we must part.

I will not say with flippant speech, ' Farewell !'
Farewell, old patron of my conversation ;
I well remember how, when I'd a spell
Of heavy work, or thought, or calculation,
Thou helped me through.

Yet I forego thy help, O wondrous pipe ;
Thy soothing charms, thy visions fair and golden.
Shall I, in manly strength and wisdom ripe,
To thy intoxication be beholden ?
It cannot be.

Sometimes thou may'st attend me when I need ;
Sometimes thy power be subject to my ruling :
But that is seldom. I conclude, indeed,
I'm oftener ruled by thee, and through thy fooling
Am made a slave.

No more, no more ; I will not yield again.
I am a freeman—hence, thou sly enslaver !
To thy narcotic charm, which now and then
I courted, fascinated by thy flavour,
I yield no more.

Let those whose hopes are but of earth
Have in thy stimulus a faith implicit ;
I claim a higher hope, a nobler birth ;
I cannot now thy dozing dreams solicit,
Deserving pipe.

What pipe can yield a pure, inspiring stream—
Nanghileh, meerschaum, calumet, or cutty ?
Tobacco fumes, my sober senses deem,
Can only yield me visions dull and smutty.
I court thee not.

Hence, hence we part. Firm friends indeed we've been ;
For many days to me thou wert a treasure ;
But now it must be. I no more demean
My dignity to yield unto thy pleasure :
I must be free.

And I am free. God help me to maintain
This vantage point against sin's domination.
When lust we lay, a victory we gain,
And nearer bring the day of our salvation
From all that's ill.

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VISIT OF ROBERT AND MRS ROBERTS.

In the course of their professional tour with Messrs Fowler & Wells, Robert and Mrs Roberts arrived in Nottingham in April 1861. Their visit extended to a fortnight, during which they were the guests of Brother John Turney, at Old Lenton. The *Messenger* for June 1861 contained the following brief notice of their visit:—

We only learned, when too late to insert it last month, that the visit of Brother and Sister Roberts to Nottingham, in April, was characterised by the same service as they had rendered to Birmingham—a stirring up of the brethren to greater love and zeal, and an awakening of public attention to the things of the faith. Our brother delivered two lectures to large and attentive audiences; and at parting they carried with them the kind words and hearty good wishes of all the brethren.

Their visit was really an interesting event in the history of the Nottingham Church. The brethren and sisters were greatly interested in the phrenological lectures given by Mr Fowler, and a number of them had their phrenological delineations taken by him. Mrs Phelps, a woman of great force of character and high standing in the meeting, was induced to go upon the platform, and have her delineation publicly given, of the correctness of which the brethren, who knew her intimately, were fully satisfied. Edward Turney, who had recently removed from Nottingham to Lincoln, went over to Nottingham for the purpose of hearing the far-famed phrenologist and having his own delineation from him; and he wrote me a very interesting account of his visit and of the appearance of Mrs Phelps on the public platform.

Robert Roberts, in his autobiography, looking back upon this visit to Nottingham through the obscuring mists and trouble which had intervened, gives a rather lugubrious account of it. Amongst other things he says:

The brethren did not prove the thoroughly spiritual community that we imagined them to be. This was not to be wondered at in view of their quite recent emergence

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from Campbellism. There were some fine men among them, but their hold on the Scriptures proved to be but feeble. One highly promising young man, indeed, fell away quite soon to open infidelity—a son of a very fervent father and grandfather, who both fell asleep in the faith. His apostacy was preceded by a course of theatre-going and pleasure, following in which, to my great distress, he was encouraged by a brother in another part of the county, who also made shipwreck at the last. Others were but partly enlightened and only partly in love with spiritual things; lively, nice, interesting people, but much more interested in each other and in their houses than in the great things of God, which claim the supreme affection. This is not peculiar to Nottingham, nor to any spot on the earth's surface. It is part of the disease common at a time when God has temporarily suspended visible participation in the affairs of men, leaving His written Word alone to represent Him—a visible monument for which we are not thankful enough. The effect of the mixed state of things was soon seen in frictions and fermentations, which at last ended in disruption. Disruption has continued more or less the order of the day ever since; and, indeed, must necessarily be the history of the truth everywhere in the absence of its great centre and head.*

The fact is, however, that, in blissful ignorance of the storms and tempests which were just ahead, and the meeting having been purged of the Tudor heresy nearly a year previously, Brother and Sister Roberts spent a most agreeable time with the brethren in Nottingham, of which, when writing 'My Days and My Ways,' he seems to have been forgetful. Indeed, his memory appears to have been quite treacherous as to Nottingham, for he makes a mistake as to the next town visited. He says:

Our next move was to Derby; but whether we stayed there or not, I cannot at this distance of time be certain. If I had not been there many times since in another capacity, I would have remembered. My companion thinks we stayed, and it seems very likely on the face of it; but the memory of it has clean gone—except a dim impression to the effect that the visit was a failure on

* *Good Company*, vol. ii., p. 153.

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account of the religious opposition felt by the Derby people towards phrenology.*

It is not surprising that the memory of the supposed visit to Derby at this time was 'clean gone;' for the fact is, they did not go to Derby on leaving Nottingham, except in merely passing through it, on their way to Hull, which was the next town that was professionally visited by Messrs Fowler & Wells. This is evident from two letters which have been preserved, and which are here given to show the frame of the writers at the time. The letter by Robert is thoroughly characteristic, blending, as it does, that sober-mindedness and devotion to the truth for which he was always noted, with that playfulness and exuberant spirit which he frequently manifested in his youthful years.

[Robert Roberts to the Younger Members of the Turney Family.]

Hull, April 26th, 1861.

MY DEAR ANNIE, WILLIAM, HELEN, MARY, AND LIZZIE,—Here we are in Hull, putting up with a Mrs Blades, at Peel Street, a full mile distant from the Music Hall (where we give our lectures), and situated on the outskirts of the town. We feel quite dull about having left you all. We feel as if we were out in the cold world again. Ever and anon we think about Old Lenton, and the dear creatures who live in that snug-looking house, just before the mill, with its water-wheel there, thumping away all day long. We feel quite sorry about having parted with you all—perhaps never to see you again in the flesh. 'What a pity!' say we, in the bitterness of our regret. Well, it is a pity, without any mistake; but what's the use of our worrying about it? I don't know exactly, but at any rate it is hard to keep from worrying. Still, let us soothe ourselves with bright prospects and cherished friendship. We may meet again, even before very long, and be a long time together. Of course, we may not, and the very recollection of each others' countenance may gradually fade, and become dim—dim—dim in the haze of the past. Yet we have hope. There is another life to come *at the appointed time*, and in that life will be no imperfection, or drawback, or sorrow of any kind. Shall we not strive to obtain a place in it?

WILLIAM, what say you? Your 'physiology' will be food for the worms some day, and what of dumb bells then?—what of brass bands then? What of fine performances, singing classes, &c., then? Not that I would have you give any of them up. By no means. God be thanked for the legitimate pleasures of this life; only, let us not in the midst of these FORGET WHAT IS COMING. Let us give EARNEST AND DILIGENT HEED to the one thing needful, that we may not find ourselves lacking when life is done. Youthful days is the very best time to begin. It will be harder work ever afterwards. The older we grow in this world without the

* *Good Company*, vol. ii., p. 154.

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softening and elevating influence of the truth, the more stupid and unimpressible do our hearts become. Now, then, pluck up resolution. Commence, which means make a beginning. Procure information from the Scriptures, and from such other books as may truthfully expound them, information as to what you have to do, and then with all your hearts DO IT.

Dear HELEN, what have you to say to this proposal? It is a very sensible one, isn't it? Now, as you are a sensible girl, don't put off any longer. True religion does not spoil anything. It makes no long faces; it lesseneth not our joys. Take my word for it—and I have had seven years' experience of it now—it increases our happiness tenfold, and makes everything more enjoyable.

MARY and LIZZIE, I am sure you can have nothing to say against all this. I am sure you want to be better and happier, and to be safe when the Great Day comes.

But I have wandered from my subject, like a minister from his text. I was going to tell you about our progress after leaving you. We were at the station full 20 minutes before 10.55; but while we were waiting for the train, one of our young men (sent by Mr Wells, who saw us in the cab as we hurried along the street) came to the station to say to us that there was a train starts for Hull *via* Normanton) at 20 minutes to one, and arrives an hour sooner in Hull than the 10.55 train *via* Lincoln, being an express. This caused us to change our purpose; so we stepped into a cab along with him, and drove to their lodgings, where we waited till they were all packed up and ready. We then all went down to the station together (except Messrs Fowlor & Wells, who went by the Great Northern to London), and were in time for the express, which took us all away.

As we passed Old Lenton in the train, we descried the church, and the chimney of the mill behind your house; and thinking to give you a last salutation, I gave a good 'Hullo-a-u-a!' at the top of my voice; in which I was joined by the rest of the young men. In a minute afterwards, before losing sight of Old Lenton, I cried a long 'Good-by-y-e-e,' as loud as I could; and we were all surprised at the train coming to a stand at the next station, as it was an express, and ought to have gone right to Derby without stopping. However, the reason was soon apparent; for the conductor went from carriage to carriage, inquiring who the cries came from, thinking an accident had occurred. When they came to us, I explained the matter to them, and made an apology, which was received in no good-natured fashion; and then the train resumed its way, and we never stopped till we came to Derby. Ten minutes afterwards, we started northwards, passed Chesterfield in an hour, feeling good wishes for Brother Stones, sped on our way like lightning, and accomplished the rest of our journey without mishap, arriving in Hull at 5.25.

Leaving our luggage at the station, we set out to wander the streets in search of lodgings, feeling chilled enough at heart after coming from such a warm circle at Nottingham. After an hour and a half's trudge, we secured the lodgings in which we are now very comfortably ensconced. We then went to the station, and brought our luggage in a cab, and afterwards had tea. [Foot and side-note, interpolated by Mrs Roberts—'Yes, dear Annie, we sat down to tea tired enough, and thought we would enjoy it; but somehow or other we both thought that it did not taste half so good as we had enjoyed for the last fortnight at Mr Turney's hospitable table. We could do nothing but think about you and talk about you; and so we went to bed to soothe our sorrows.—J. R.'] Then we went to bed tired enough, to dream of Old Lenton and you.

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We have been out to see the town this forenoon, and got a sight of the harbour with its forest of ships—a pleasant sight for us to behold, bringing back with freshness the scenes of our younger years. We posted Edward's Bible this forenoon, after duly adorning it with Her Majesty's *imprimatur*. Of course we did not go through Lincoln in the altered circumstances, and could not leave Edward's book, as we intended.

I hope Annie is keeping better. We have her portrait in the centre of our mantelpiece, and Helen's alongside, among a number of others. We want to be seeing them always, and so we mean to have them thus exposed to view in every town where we may go. I wish we could see the rest of you in a similar way. However, my hope is large.

To father and mother we desire most affectionately to be remembered. We shall never forget their extreme kindness, and shall remember you all in our prayers.

The air in this part of the country is colder, sharper, and more invigorating than down about Nottingham, Birmingham, or anywhere else inland. You see, we are in sight of the blue ocean here.

Remember with kindness to all the brethren and sisters.

I remain,

Your most affectionate and devoted friend and brother,

ROBERT ROBERTS.

[Mrs Roberts to Annie Turney.]

Hull, 3rd May, 1861.

MY VERY DEAR SISTER,—We received with much pleasure your very welcome letter this morning, and also the one you kindly forwarded to us in the beginning of the week.

We are truly gratified to learn that you feel better in health. I hope your proposed visiting trip will complete your recovery to health and strength.

I can assure you, we can fully sympathise with the feeling which, you say, was experienced at Old Lenton after our departure. I am sure we never felt so sad at leaving any place as we did at leaving that spot which shall ever be cherished in our memories as one of the pleasantest, at which we have rested and refreshed ourselves during our wanderings. When we arrived in Hull, and found ourselves 'strangers in a strange place,' I did not feel much in the mood for perambulating the streets in search of apartments. However, by dint of perseverance, we succeeded in securing very comfortable quarters; and after turning out all our portraits, and arranging them on the mantelpiece, having 'gentle Annie' for a centre-piece, we very soon retired to rest, feeling both sad and weary. If you could only hear so far away, you might be entertained in a morning by Robert's salutations to his 'dear friends;' for he is very hearty in his expressions of affection, I can tell you. Well, you can fancy you hear him, and appreciate his good wishes, I daresay. We have talked enough about you all at Old Lenton during the past week, and dreamed about you too, and we shall 'never forget the dear ones at that home.' My dear Annie, it is our hope that we shall meet again; but should we not in this age, we shall make it our aim—shall we not?—to make sure of a joyful meeting in our Father's kingdom, by thinking of His commandments and striving to obey them.

We go to York next Thursday, where we shall likely remain ten days. On Sunday week Robert purposes, if all's well, to pay a visit to Huddersfield, to see how the friends of the truth are progressing there. I shall not go, I think, as it will be a rather expensive journey. We shall write

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to the friends in Huddersfield, and most likely they will have a meeting on the day when Robert is with them.

We send you, and every member of the family, our united and warmest love; also to the brethren and sisters. And hoping that when you return from your visiting excursion, you will feel something like what you ought to, and enjoining upon you all due care and circumspection in the treatment of your own dear self, I remain,

Your very affectionate sister,

JANE ROBERTS.

Although these are private letters, there is nothing that is really strictly private in them, or that is anything but creditable to both the writers and the recipients; and as, at any rate, this volume is only intended for perusal by a select few, I have presumed to introduce them here, as throwing an interesting light upon the visit of Robert and Mrs Roberts to Nottingham, which might otherwise be misunderstood from the pessimistic tone in which it has been spoken of by Robert.

Whitsuntide Gathering, 1861.

The Nottingham brethren decided to have another fraternal gathering in 1861, and it was accordingly called for Whitsunday, May 20th. The usual invitations were issued, but were not responded to as in the two previous years. The recent division, and the unpleasant circumstances connected with it, seemed to cause brethren at a distance to look somewhat askance upon Nottingham, and there were no visitors—not even from Newark. Joseph Stones, who had recently gone to live at Chesterfield (and that only temporarily), was the only one present who could be regarded as 'from a distance.' Among the subjects considered at this gathering, was a proposal to establish a church library. After due consideration, it was decided that this should be done, and that it should consist exclusively of books calculated to be of service in the study of the Scriptures. This library was not to be confined to the members of the church, as it was proposed to have works suitable for lending to inquirers after the truth. The proposal was most cordially received, and twenty-four useful volumes, besides some pamphlets, were immediately promised as a commencement.

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VISIT OF DR THOMAS IN 1862.

The brethren in Nottingham had a lively time of it in September 1862, when Dr Thomas, in the course of his second evangelistic visit to Britain, spent a week or two in this town, being the guest of Edward Turney during his stay. The doctor gave several lectures, all of which were well attended.

A Newspaper Correspondence.

One of the earliest of his lectures gave rise to a correspondence in a local newspaper, which is worth giving here. It was as follows:—

To the Editor of the 'Daily Express.'

SIR,—I cannot resist the inclination to write a line on the subject of the lecture delivered last night, in the Exchange Hall, I believe; for I was not present—having only heard from a friend one argument used by the lecturer.

The doctrine of the immortality of the soul is a very important one; and if it be assailed, it should be by arguments possessing truth and weight—if such can be found.

The lecturer, last evening, quoted Psalm xlix. 8: 'The redemption of their soul is precious, and it ceaseth for ever;' and asserted that the pronoun 'it' referred to the 'soul,' not the redemption; or that the passage should read: 'It [the soul] ceaseth for ever,' or is annihilated at death.

This is impossible. The Hebrew verb has a separate form for feminine nouns. The word used for 'ceaseth' is *chadal*; if it referred to the 'soul,' which is feminine, it would be *chadalah*. A similar mistake to that made by the learned lecturer, would be, in English: 'The girl, *he* runs; the woman, *he* walks; the soul, *he* ceaseth.'

Argument is useless here, sir. Grammar terminates controversy to some extent at least; and I have but one conclusion of two to draw—that the lecturer knew he was saying what was not true, and said it in order to gain a momentary triumph; or he did not know the Hebrew words used. If so, why did he not examine, or ask some Hebrew scholar, before he assailed a doctrine which all Christians believe? If the former conclusion be correct, is he not in a dangerous position himself? Must I not say a word to the crowds who listened to those arguments? or will you, sir, ask them for me—Is it *safe* to listen thus to any unscrupulous stranger?—to stand by and hear the belief of centuries assailed—what must the end be?

A NOTTINGHAM CLERGYMAN.

To have his public teaching thus vigorously assailed was something quite after Dr Thomas's own heart, as it gave him an opportunity of indulging in what he regarded as his favourite 'pastime'—that of 'hewing Agag in pieces,'

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as he elegantly termed it. Evidently that 'Nottingham Clergyman' had no idea of the sort of man whose cherished belief he attacked in such a style, else he might well have hesitated before putting pen to paper. The following was Dr Thomas's crushing reply:—

To the Editor of the 'Daily Express.'

September 19, 1862.

SIR,—In your paper of the 19th instant, is a communication from an anonymous writer, who signs himself 'A Nottingham Clergyman.' As I am the subject of it, and my attention has been specially called to it by the receipt of several *Expresses*—the meaning of which I take to be the question, 'What have you to say to this "clergyman's" critique?'—I proceed to answer it as follows:—

The writer, I suppose, is 'A Priest of the Church of England,' if not 'the priest,' who wrote the letter on 'Baptism and Dissent,' which precedes the one concerning me. I judge thus, because it is only 'priests' of the State superstition, and of its Roman mother, who, in this country, arrogate to themselves the title 'clergyman,' and contemptuously regard all their fellow 'spirituals of wickedness' among the unprivileged sects, as 'laymen,' or mere men of the people. The signature of this anonymous spiritual is evidence of his incompetence to speak Scripturally of Christian doctrine; for a babe in Christ—(I do not mean a face-besprinkled infant)—could tell him that God's clergy, or lot, are not a distinct order in the Church of Christ; but the whole body of God's sons and daughters, become such through 'the obedience of faith.' He may know much Hebrew; but, as we shall see, not enough to save him from error; nevertheless, the very signature in which he glories convicts him of ignorance of 'the first principles of the oracles of God.'

Clerical like, he has an irresistible inclination to twaddle about what he has neither heard for himself nor understands. His whole critique is based upon mere hearsay; for he tells you plainly that he was not present. I wish, indeed, that not only he, but that all his tribe had been at the lecture; for then they would have been perhaps awakened to the fact, that upon whatever foundation the dogma of an immortal soul in 'wicked sinners'—(as he and their church have been confessing themselves to be for the past 400 years)—may rest, it is nowhere taught in the Bible; and that, as a philosopher of their own has remarked, the wisest among them is as ignorant of the subject as a blackfoot Indian.

Doubtless, 'the doctrine of the immortality of the soul is a very important one;' and I would add, a vitally important one to the continued existence of his and all other forms of superstition in anti-Christendom. These are all for the cure of 'immortal souls,' so that they may be saved from burning in brimstone with eternal torments. But suppose it can be demonstrated from the Scriptures, as I have done in my lectures, that such an abstraction exists only in the imagination, what becomes of his church's spiritual remedy? It is reduced to 'the baseless fabric of a vision,' and that 'cure of souls' to mere clerical quackery.

The Nottingham Clergyman invites attention to my quotation of Psalm xlix. 8. I admit the truth of what was reported to him, and now repeat, that I did say 'the pronoun "it" referred to the "soul," not to the redemption;' but I did not say that it 'is annihilated at death.' These words are an addition to mine, and expressive of a conclusion jumped to by our 'Clergyman's' friend.

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I said nothing, however, about the Hebrew, for the reason that popular audiences are always suspicious of arguments which are sought to be strengthened by an appeal to the original in which the Spirit spoke, and of which, in the general, they know nothing.

But, at the Psalmist's teaching, that the soul ceaseth for ever if not redeemed, this clerical infidel exclaims: 'It is impossible!' But what saith the Spirit in the first and last verses of the psalm? 'Hear it, all ye peoples; give ear, all ye that are sojourners of time; both low and high, rich and poor together. Man that is in honour, and understandeth not, is like the beasts that perish.' 'This is impossible,' saith he; and away he flies to the Hebrew to prove its impossibility. 'The Hebrew verb,' he says, 'has a separate form for feminine nouns.' This is true. He then adds, that 'the word used for "ceaseth" is *chadal*.' True again; and he continues: 'If it referred to the "soul," which is feminine, it would be *chudalah*.' But to this part of his grammar I take exception, and say, it would not necessarily be *khaldalah* if it referred to *naphshahm*, 'their soul,' for the simple reason that *nepheesh*, 'soul,' is sometimes masculine, and requires the verb to be just as it is in the text before us—in the masculine form also. Hence the mistake is not on my side, but on his. He assumes that the soul is always feminine; for upon this assumption his grammatical argument rests, and without it he has no argument at all. I admit that *nepheesh*, 'soul,' is 'seldom masculine.' Nevertheless, however seldom, it is masculine sometimes; and there is propriety in its masculinity in this place.

'Grammar,' says the 'Clergyman,' 'terminates controversy to some extent at least.' A curious termination this! Grammar will determine the meaning of words in sentences; but when grammar falls into the hands of a clergyman, it seems to get bewitched, and made to give expression to the most comical absurdities. It has led our 'Nottingham Clergyman' to charge me with sins which are peculiarly clerical. Assuming that I seek 'momentary triumphs,' and know nothing of the Hebrew words used, he concludes that I knew I was lying, but lied for the sake of a momentary triumph, or else said what I did in ignorance. With one or both of these conclusions before his mind, he sets me down as an 'unscrupulous stranger,' and warns 'the crowds' against listening to my arguments. I beg to say, that his conclusions respecting me are like his Hebrew—defective. He judges me by what he knows of himself and his brethren of 'the cloth.' Knowing that my grammar was in harmony with the doctrine of the psalm—which our Clergyman cannot expound Scripturally if his life depended on it—I had no need of asking help of 'a Hebrew scholar.' Happily for me, I can help myself without consulting such among the clergy, who have the peculiar faculty, in their criticisms, of 'darkening counsel by words without knowledge.' In all the hours the crowds have heard me address them, I have assailed no doctrine believed by Christians. Christians, who can prove themselves to be such by the Scriptures, do not believe the dogmas of 'the Old Serpent,' endorsed by Plato and the heathens. I never met a Bible Christian yet who believed in the inherent immortality of sinners in any sense. I have met with many who call themselves, and one another, Christians, who believe with the heathen on the subject of immortality; but with an enlightened believer, never.

Yes; if I know what I say is not true, my position is unquestionably dangerous; for all liars and hypocrites, no matter how thick and sleek their sheepskins, will be tormented to the extremity of 'the second death.' But these clerical offences I am careful to avoid; for I seek for glory, honour, incorruptibility, and life by a patient continuance in well-

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doing; an element of which is, to 'contend earnestly for the faith once for all delivered to the saints,' and to 'cast down imaginations, and every high thing that exulteth itself against the knowledge of God.' Under such circumstances, it is not very 'safe to stand by and hear the belief of centuries assailed.' It is not safe for the error of those centuries, nor for men's hold upon them; for as the truth and sound reason get into the human mind, the murky darkness of superstition fades away—yes, indeed; 'what must the end be?' The destruction of clerical monopolies, and the consequent regeneration of the world.

This is my reply to your clerical correspondent.

From yours respectfully,

JOHN THOMAS.

[As we see no useful purpose to be gained by prolonging the correspondence on religious topics, we must decline, except under special reasons, to devote any further space to it in our columns.—Ed.]

How Dr Thomas's Lectures were Regarded by Some of the Brethren.

There being now two meetings in Nottingham, who differed materially in the light in which they viewed some portions of Dr Thomas's teaching—the one party contending earnestly for 'the Gospel according to Dr Thomas' in its entirety, and the other taking exception to some portions of it—it is interesting to know the manner in which the two parties were affected by his lectures. This I am able to state from letters which I received at the time from a member in each of the meetings. The first I will give is from Charles Attenborough, as follows:—

Nottingham, Nov. 30th, 1862.

DEAR BROTHER WILLIAM,—Yours of Oct. 13th is before me, and was at the time of its reception much obliged. Communications of the kind from 'auld freends' gladden the heart, stirring up all memories of happy times with the absent ones in kindred association.

Here permit me to remark, lest I should omit it elsewhere, that my wife sends her kind regards to you, and would be very glad to see your face again (as would also the writer). My lasses (5), 3 of whom are able to remember you, have you still before them in kindly consideration, &c., &c. Brethren Tudor and others wish to be remembered to you.

With respect to remarks in your letter as to the Edinburgh Church, it is to be hoped the doctor ere this has set them at one—(although, I suppose, he professes to come not so much as a healer of differences between brethren, as to proclaim the truth)—but certainly the aspect is lamentable, that brethren of one common family, and that a divine one, should not dwell together in unity. Alas! for the infirmity of the flesh. The causes ostensibly of the schism are ridiculous, but am informed the real reasons are of a more serious character, but still not such as really should justify separation. But as I know so little, will say no more, lest the foundation for my superstructure be a sandy one.

I had the pleasure of listening to all the doctor's lectures, with most of which I was highly delighted; but must say that I think the course he

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pursued was not the best calculated to leave a permanent and beneficial impression. The course was this: The doctor opened with the hope for man set forth in the Word of God, placing it in marked contrast with the hope held by Christendom in general. The lecture was first-rate—offensive to none, but convincing and instructive to all honest minds. Again, at night, we had a grand discourse upon similar matter.

Afterwards he dwelt upon man's mortality in every sense of the word, which opened up a field peculiarly delighted in by the doctor, and which, you may conclude, he explored pretty freely, especially when I tell you that it occupied four week night lectures. The conclusion of his ministration was occupied by speaking upon the Kingdom of God, and the means of its attainment, dwelling upon the fact of our Lord's charge to Peter, and his (Peter's) using the 'keys' upon the Day of Pentecost and at the house of Cornelius respectively. Judging from sight, I should conclude that the doctor, by dwelling so much and discoursing so elaborately upon man's mortality, struck deep at the prejudices—(in many cases held ignorantly, and in some measure innocently, in consequence thereof, but none the less obstinately)—of the people, creating thereby, on their part, an unwillingness to receive and doubtfulness of the truth of the matter presented, falling back upon the known fallibility of all men, causing them to throw it over without any real examination—the old proverb holding good,

A man convinced against his will
Is of the same opinion still;

whereas, had the doctor pursued a thorough delineation of the Kingdom of God, both with respect to its political manifestation in the age to come, as also its spiritual aspect, to which we hope to attain—and this latter aspect he did shortly dwell upon in a glorious delineation—its nature, &c., would have been so demonstrated, that I think the inconsistency of present theological teaching would have been palpable to every intelligent and unbiassed mind.

But the thing is done, and must be made the most use of. With respect to ourselves, we are doing so, and our meeting is considerably increased, four having been immersed since the doctor's visit. One (Mr Sexton), from the Independents, is an old school-fellow of mine, and an intelligent man, who sat under the doctor during the whole of his stay. He was immersed last Sunday. Our room of meeting is in Skynner Street, near the Mansfield Road. The feeling existing between Toll Street and us is the same as between Jews and Samaritans.

Your affectionate brother in Jesus our Lord,
CHAS. R. ATTENBOROUGH.

'Out-Generalled.'

It is rather curious to learn that, while taking exception to the order in which Dr Thomas presented the several items of the truth—(and also, although this is not stated in the above letter, to some of the doctrines advanced by the lecturer)—the members of Tudor's meeting took advantage of the lectures to so good purpose as to secure four additions to their number shortly after the doctor's

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visit. The fact is, Tudor and his party simply 'out-generalled' those who were out-and-out supporters of Dr Thomas, and had brought him to Nottingham to lecture for them. My other correspondent—Brother Joseph H. Wood—tells how this was done. He wrote:

Knapp's Hotel, Birmingham, 7th Nov., 1862.

MY DEAR BROTHER,—When I look at the date of your last letter, I am quite ashamed of myself for my negligence in not replying to it before now. I can heartily repeat the first words of that letter, in which you give expression to your thankfulness that Brother Dowie was still alive—you will remember, when I saw you last in London, you had received information that he was dead, which turned out to be his son, and not our dear brother.

You will be made acquainted with the visit of Dr Thomas to Nottingham, and most likely of the facts in connection with it. I am sorry, however, that there is not yet manifest any accessions to our body by the public efforts which were then made, although the audiences in the Exchange, as well as in the People's Hall, were kept up to the last without apparently there being any lack of interest on the part of the audience. One thing may be mentioned partly in explanation of our failing to perceive any increase at our room from these meetings—that it was only on two or three occasions ever mentioned that there was such a body in Nottingham meeting in Toll Street; while the persons who are associated with Mr Tudor had bills printed, which they distributed at the door, in which it was explained that persons holding the opinions advanced by Dr Thomas met at a certain address thereon mentioned. I have been informed that the meetings at that room have been large—and indeed crowded—since the doctor's visit.

I am, my dear brother,
Yours in the one faith,

J. H. Wood.

Proposal to Reprint Part of 'Elpis Israel.'

One result of Dr Thomas's visit was a suggestion for reprinting the first and second parts of *Elpis Israel* in a cheap form for general circulation. The idea originated with Joseph Wood, who was very energetic in his efforts to secure such a boon. The matter was mentioned to Dr Thomas while he was in Nottingham, and he thoroughly approved of the entire scheme. It was estimated that the reprint, in crown octavo, would make about 300 pages, a specimen page being printed for the purpose of showing how it would look; and if 5000 copies were subscribed for, they could be sold for one shilling per copy in paper covers. It was not considered advisable to run any risk

See Vol. I. 52.

III. 25. 28. 36. 40. 47. 50. 58 (2) 61. 69. 70. 79.

1868. Ambassador.

V. 272

II. 117.

Oldbury

Ambassador 1868.

V. 151. 178. 207. 238.

PAISLEY

PAISLEY.

The Introduction of the Truth.

Dr Thomas, as has already been mentioned, visited Paisley three times in 1848, in the course of his first evangelistic tour in Britain. Upon his first and second visit he was very cordially received; but upon his third—*Elpis Israel* having appeared in the interim—he was treated with great coolness.

After Dr Thomas's Visit.

In a letter signed Adam Tennant, dated January 8th, 1852, which was published in the *Herald*, the following account was given of the proceedings in Paisley after the doctor had taken his departure:—

It will be gratifying to you to know that your visit to Paisley has not been without some results. Division—a common consequence, and good or evil as the case may be—has followed as one result—in our case, we hope, for good. The acknowledgment of the 'truth' confessed by Jesus to Pilate, and the public declaration of it, led to such unpleasant feeling in the church—other circumstances concurring to increase it—that a few of us who had more particularly attended you during your visit—such as Brothers Fulton, Gilmour, myself, and a few others—resolved to leave Stone Street and meet together apart, so that we might enjoy the full liberty of 'searching the Scriptures,' that we might thereby, as far as possible, become acquainted with 'the whole counsel of God,' without giving offence to any.

This withdrawal took place, as near as may be, twelve months ago. Our first meeting consisted of about twenty members. We were soon joined by a few more from the old place, and shortly thereafter by four individuals from other places by immersion. These four were converts by reading *Elpis Israel*. Our present number will be thirty to thirty-three, with no great prospect of rapid increase; nor is this a point we aim at. Our main object in the meantime is to enjoy the fellowship of the gospel, and to have our minds more fully enlightened in the things which God has revealed by His Spirit in the prophets, which had, until your appearance amongst us, been to most of us a blank.*

Getting into Proper Form.

It does not appear that the meeting, whose formation is here mentioned, was established upon the basis that a belief in the things concerning the Kingdom of God and

* *Herald of the Kingdom and Age to Come*, 1852, pp. 21-22.

Plymouth & Devonport.

Ambassador - V. 308.

See Bro. W. J. Collins' Notes - p. 1. 59.

Pembroke.

Ambassador - V. 315

PAISLEY

the name of Jesus Christ should precede baptism. That was a step which took place afterwards, and was attended with the loss of a number of the members; for in the end of the year 1854, when the Paisley Church was first brought under our notice in Edinburgh as a meeting of Baptised Believers of the Gospel of the Kingdom of God, their numbers were not one half those given above.

Lectures by Thomas Young.

In January and February 1855, Thomas Young, of Glasgow, by request, delivered a course of six lectures on the things of the Kingdom and the name of Jesus Christ in the Congregational Chapel, New Street (Mr Lochore's). There was an average attendance of from 600 to 700 each evening, and much interest was excited, and also a good deal of opposition from some of the clergy.

First Social Meeting.

At the time when these lectures were being given by Thomas Young, and for some time afterwards, the brethren seemed in a very lively and prosperous condition—so lively, indeed, that, although they only numbered sixteen or seventeen persons, they ventured upon having a social meeting. This was held in August, and my sister Jane and I were present at it. It was a very pleasant and successful gathering.

Subsequent History.

I can only give the subsequent history of the Paisley meeting very briefly. At the aggregate meeting in July 1858, their numbers were returned at 33, but the church was described as being 'very peaceful and agreeable.' In Dec. 1860, it was stated that a division had taken place, for which there was no justifiable reason; and in the Church Roll two meetings are mentioned, one with 26 and the other with 11 members. In Nov. 1862, mention is made of only one meeting, with 25 members. In the spring of 1866 there was a serious disturbance owing to an attempt to introduce an 'unbaptised' person into the communion.

Pembroke

1896. Christadelphian VI. 315

See previous
page

Vol. III 151. 163.
H. 39.

Manuscript. 1565. pp 159. 175

Subaradon. 1868.

Vol. V. 39 141. 172,
151. 213. 247. 268. 278 (lowe to dampport) 307

Stratford on Avon.

1869 Ariseid plan VI. 345.

Sheffield. p 217.

Scarborough. See "Leeds."

SWANSEA

SWANSEA.

Richard Goldie, a Scotsman, who was at one time resident in Edinburgh, but who subsequently made his home in Swansea, was the pioneer of the Gospel of the Kingdom in South Wales.* His attention had been drawn to some matters relating to the faith before leaving Edinburgh, and he had some difficulty as to the course he should take in Swansea. He ultimately, however, connected himself with the Reformation meeting there. In 1863, he commenced a correspondence with William Laing, of Edinburgh, on the things of the faith; and having been previously somewhat instructed in the word of the kingdom, he found it easy to place himself in a right relation to the Scriptures and to God. His wife and an intelligent young Welshman named David Atkins were in the same condition—believing the Gospel of the Kingdom and desiring to put on the Lord Jesus by immersion. On Sunday, Sept. 17, 1863, all three made the good confession, and were immersed accordingly. On the same day they met for worship and the breaking of bread.

Joint Action by the Mumbles and Swansea Meetings.

In those early days, the brethren in Mumbles and Swansea went pretty much hand in hand in their enterprises on behalf of the truth, and the history of the one meeting formed part of the history of the other. Thus, the visit of George Dowie in June 1864, and of William Laing in January 1865 (of which an account is given under Mumbles), was shared by both meetings, and both profited thereby; and when, as the result of the 'Revolution in South Wales,' the brethren in Mumbles decided to repudiate the fellowship of the church then meeting in the Union Hall, Edinburgh, the brethren in Swansea joined them in this repudiation, and thenceforward identified themselves with the body known as Christadelphians.

* Richard Goldie died in March 1904.

† See p. 277.

1868 Ambassador. V. 272

1869 - VI. 63. 91. ~~157. 248~~ 214. 247 3.

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1869. Christadelphian VI. 63.

214.247 3/6

Not in church

TRANENT

TRANENT.

The Origin of the Meeting.

In the early part of the year 1859, it became known to the church in Edinburgh that there were several persons in Tranent (ten miles distant) who were Baptised Believers of the Gospel of the Kingdom of God; and in the Church Roll, issued in August of that year, the names of six persons resident in Tranent were incorporated among the members of the Edinburgh Church. Although thus at first reckoned an appendage of the Edinburgh church, it came to be recognised as a church by itself, and they met in one of their own houses for the breaking of bread. The death of Stephen Hastie, in December 1859, reduced their number to five; yet they continued to meet every First Day, being visited fortnightly by one or two of the Edinburgh brethren. These visits were usually made by the less experienced of the brethren, so that Tranent came to be spoken of as the training ground of the Edinburgh younger brethren; and there can be no doubt that some of them thus gained valuable experience and self-confidence in the art of public speaking. Under this system of periodical visitation, the Tranent ^{meeting} grew and prospered, and increased greatly in numbers in the course of a few years.

Origin of the Christadelphian Meeting.

On Sunday, November 26, 1865, a letter, to which were affixed the names of the bulk of the members of the church in Tranent, was read to the meeting in the Union Hall, Edinburgh, intimating their desire to be separated from them, and to deny the privilege of fellowship to all the members of the Union Hall meeting. A deputation, consisting of James Cameron, Thomas Wilson, and James ^{Wigham} Cameron, visited them, but without satisfactory result. A Christadelphian meeting was thus formed, those who dissented continuing to meet by themselves. A few years afterwards, both meetings had ceased to exist.

1869. Académie des Sciences. VI 124. 152. 214. 316.

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TURRIF

TURRIF.

The Introduction of the Truth.

In May 1862, James Robertson, from Inch, visited this place, delivered three public lectures, and exerted himself much in private to instruct those who came to his lodging inquiring the way of life. Brother Robertson was urged by the few brethren in Turriff to come and reside there, and he accordingly did so. The meeting was commenced in July 1862; and three immersions taking place soon afterwards, raised the membership to seven. Archibald Dowie, of Cupar, paid them a visit in August, and was of great service to them in the way of confirming them in the faith and stirring them up to good works.

Evangelistic Work.

Brother Robertson, who was a shoemaker to trade, may be said to have been a born evangelist; and after his removal to Turriff, he devoted himself assiduously to this work in the district of Aberdeenshire known as Buchan. He was never very robust physically, and at times was in such a poor state of health as to be unable to follow his usual employment. At such times, he found it was very recuperative, both in a physical and a spiritual sense, to take an evangelistic tour in the district—a mode of life that was quite *sui generis* to him. Necessary financial help in this work was given to him by the brethren in different places.

Christadelphianism.

Upon the publication, in *The Ambassador*, of the report of the discussion upon the immortality of the soul, which had taken place in the Union Hall meeting, Edinburgh, James Robertson was one of those who repudiated that meeting in consequence. He therefore afterwards conducted his evangelistic work under the auspices, and with the help of the Christadelphians, until his death, which took place some years afterwards.

Ambassador V 94. 120. 180
1868.

1868. Ambassador V 272.
II 290.

Look. See notes Leeds - p 731.

See Bernard Brooks letter 4/17/89.

WISHAW

See Notes

Locusts p. 221.

WISHAW.

At the July Meeting, held in Edinburgh in 1858, it was reported that there were seven brethren in Wishaw or its vicinity, and five at Chapelhall, Airdrie, and in that district. There was then no meeting in any of these places, but it was hoped one would soon be commenced. It was not, however, until upwards of two years afterwards that this hope was realised. Having been promised help from the churches in the West, to supplement their small number by regular visits, the Wishaw brethren commenced to meet on Sunday, February 24, 1861. Eighteen months afterwards their number had increased to nine. For some time much interest was manifested by persons in the locality regarding the things of the Kingdom and the name of Jesus Christ, and several immersions took place. Latterly, however, a reaction set in, a spirit of indifference prevailed, a number of the brethren left the locality, and finally the meeting had to be given up.

END OF VOLUME II.